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CONCISE WORLD HISTORY

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CONCISE WORLD HISTORY

BEN FINGER, Jr.

Now, when it is so important for all intelligent persons to think in world terms, there should be a wide welcome for this clear, candid and reliable picture of the international developments of mankind—with special emphasis upon man's constructive attainments in the arts, philosophy, religion and the sciences.

In this work the vivid colors of history are not bleached out lest they offend the taboos of special-interest groups. Uniting the careful research of the scholar with a journalist's knack for vigorous, honest reporting, the author has created a work that not only makes enthralling reading, but is a preparation for wiser citizenship in a world where cultural pluralism must be enlightened by mutual understanding.

Dr. Thomas E. Ennis, Professor of Modern European and Asian History at West Virginia University, says this *Con-*

(*continued on back flap*)

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Concise WORLD HISTORY

BY

BEN FINGER, Jr.

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FOREWORD

By

THOMAS E. ENNIS, PH. D.

Professor of Modern European and Asian History

WEST VIRGINIA UNIVERSITY

Ben Finger, creator of this unique book, is known as a poet, a painter, and a philosopher. It is not surprising, therefore, to see him worship in the temple dedicated to the Muse of History, in view of the fact that Thucydides, "father of history," asserts: "History is philosophy learned from examples."

The reader of these pages who expects to find a chronological, minute, dated account will discover omissions. That reader who seeks to learn of man's steps from beginnings in Egypt and Babylon and China will be enthralled as he is taken from distant realms into a dazzling dream of the future.

In his excellent description of Russia, *The Land of the Ikon,* Ben Finger speaks out eloquently for mankind's freedom. Here is the theme of his story: "History is shaped not only by economic causes but above all by human character. . . . Ideologies are necessarily distorted when they are used in passion as militant weapons. What is of fundamental importance is that the essential human values be honored, whatever instrumental arrangements men may adopt. All humanity needs to wake up to the fact that *Civilization* means something infinitely nobler than the multiplication of mechanical refinements and the rivalry for material gains. Passionate greed is the enemy of objective understanding and meaningful achievement. We cannot build truth with lies."

The basic ideals, however, of Ben Finger are found in

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his poem, *Toward Global Faith,* which received the Harry Kovner Memorial Award in 1950:

"The thread of destiny is drawing us toward One World, and the Global Faith of Tomorrow! . . .
I would be a better Christian than the consecrated Priest,
Truer to essential Judaism than the learned Rabbi,
A devouter Hindu than the Brahman of India,
A participant in Islam's quest, and the Love-Wisdom of Chinese sages.
World unity demands the World Religion!
My God is the One Life — the Ain Soph of the Cabala, the Parabrahman of the Vedanta.
I respect the realized Divinity of Jesus, Krishna, Gotama . . . and the unsung Initiates of mankind.
I must honor the veiled Glory within all life, including my own . . .
The focus of the Infinite!"

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TABLE OF CONTENTS

1.	The Lessons of History	1
2.	Egypt: The Idea of Duration	14
3.	The Amerinds	37
4.	The Indian Kaleidoscope	47
5.	The Celestial Kingdom	73
6.	The Story of Japan	97
7.	Crete	114
8.	Babylon and Assyria	123
9.	The Mission of Judaism	146
10.	Iran	219
11.	The Phoenician Intermediary	229
12.	Olympian Spring	234
13.	The Grandeur That Was Rome	272
14.	Medieval Christian Europe	292
15.	The Civilization of Islam	357
16.	The Renaissance	375
17.	The Modern Spirit	409
18.	Colonial and Dynastic Rivalries	435
19.	The Reformation	446
20.	The Story of Spain	466
21.	England	477
22.	The History of France	545
23.	The Record of Germany	599
24.	Italian Culture	668
25.	The Land of the Ikon	689
26.	The Latin American World	714
27.	Land of Promise	723
28.	The March of World Culture	783
	Acknowledgment	791
	Index	824

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1. THE LESSONS OF HISTORY

The interpretation of history in international terms is necessary to develop mutual understanding between the nations of the earth. The alternative to mutual understanding is further global warfare, and present nuclear weapons would render that alternative suicidal.

The author need not apologize for bringing forth the present interpretive synthesis of world history. Many great social problems were solved centuries ago, but we moderns ignore the lessons of history and repeat old mistakes. We waste time relearning by bitter experience, lessons that mankind has learned many times before. It is high time that we should reason together, on the basis of concrete historical evidence. "A page of history," judged Justice Holmes, "is worth a volume of logic." We see the actual working of logical laws.

The ancients dreamed of a bygone Golden Age, but the modern mind is stimulated by the conception of evolutionary progress. As *The Cambridge Ancient History* reminds us: "Man's prehistory merges in the pageant of the animal world, and of the planet-wide arena on which it has been in progress." Alfred Korzybski points out, in his justly-famous *Manhood of Humanity,* that the hierarchy of life-classes consists of the chemistry-binding plants, the space-binding animals, and the time-binding humans. Man, with his thoughtful, creative mind, is "at once the heritor of the by-gone ages and the trustee of posterity." Evolution by transformation is a cosmic process. Man is the agency of that cosmic time-binding power, bound up with time and intelligence, whereby "the past lives in the present and the present for the future." Ethical law is the natural law for man, when his growth is not impeded by self-ignorance.

Korzybski does not close his eyes to the fact that human beings are largely ignorant of their distinctive prerogatives and possibilities, and hence content with an unworthy

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scheme of life. The record of our species is stained with stupidity, disorganization, and predatory greeds. The corruption of the best is indeed the worst!

Man has progressively increased his knowledge and control of the external world, but (by and large) man remains something of a "life-imbecile." Only a true understanding of *what we are* can be the foundation of genuine social sciences which will enable us to build a better world.

The events of recent history have compelled sober thinkers to cast the idea of progress in a more acceptable form than that which possessed certain optimists of the past century. William Aylott Orton reminds us, in *The Liberal Tradition,* that history cannot confirm the assertion: "Whatever the past has wrought in the way of beauty, philosophy or wisdom must by hypothesis be inferior to what man is now doing — or is assuredly going to do when he gets around to it." Some unsurpassable monuments of art and understanding have come down to us from bygone ages. Beyond question, the beautiful arts have an absolute quality, expressed all at once in the masterpieces of genius.

However, the sciences have necessarily progressed step by step. And insofar as ethical development depends upon scientific knowledge, the progress of the sciences has contributed to man's ethical advance. Running through the history of mankind, as its most significant feature, there has been a golden thread of cumulative progress into larger knowledge, greater freedom, and higher forms of conduct. Of course a minority of illumined minds deserves the major credit for the idealistic gains of humanity. True genius has lived by a law decidedly different from that of selfishness and strife. As Erik Achorn says in substance: "Tribute should be paid to those who sacrificed youth, money, health, and not infrequently life itself for the good of mankind. Their abnegation is the outstanding argument for the contention that love of the truth, the joy of discovery, and the spirit of service should be and may be the foremost incentives to achievement."

Havelock Ellis observes that, in any rewarding discus-

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sion of the idea of progress, our definition of the meaning of progress is the essence of the matter. John B. Bury, author of the classic study of the development of that great germinal idea, likewise remarked in one of his essays: "Progress involves a judgment of value." But such value-judgment does not take us into a labyrinth of mystery, as obscurantists pretend. Surely we have followed the path of worthwhile progress insofar as we have lessened ignorance, tyranny, cruelty, pain, poverty, coarseness, and intolerance.

It is obvious, in this technological age, that man has improved the means of life. Nuclear weapons warn us that our instruments will spell death, if we do not honor worthy social ends. History holds a mixed record of heartening advances and dismal retrogressions. From our past mistakes, we can learn what to avoid. From the real triumphs of our yesterdays, we may learn to "rise above necessity into the kingdom of freedom, subduing material things to humane and rational purposes." These stirring words by Charles A. Beard need, of course, a brief qualifying clause which was written by H. G. Wells: *"Given only the will."*

Nothing is more potent to diffuse the will to progress, in a genuine sense, than the proper study of history. History is more than the record of wars and politics. Let us trace the golden thread!

The idea of progress was practically unknown to the ancient Greeks and Romans, who generally supposed that man had lapsed from an early Golden Age. The Middle Ages had no idea that man could assume conscious control of the natural development of history. Only after the Reformation did the idea of a progressive cultural evolution occur to Descartes, Bodin, and the Encyclopaedists. Voltaire held that man can progress by the exercise of reason. Condorcet traced in history the gradual victory of humane liberalism over prejudice, and postulated the perfectibility of the human faculties.

The idea of progress captivated the minds of Fontenelle, Godwin, Kant, Comte, Hugo, Spencer, and Huxley. Fon-

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tenelle regarded unreasonable admiration for the ancients as one of the main obstacles to progress. However, it needed also to be remembered that the heritage of the past is necessary to a nobler future. Kant's emphasis upon moral progress, as distinguished from the mere multiplication of material commodities, was of vital importance. Spencer interpreted man's sociological advancement in evolutionary terms, and made much of progress by individual liberty. Unfortunately, many nineteenth-century enthusiasts identified evolution with a guarantee of automatic progress.

In our own century, supposedly civilized nations have reverted to brutal barbarism. Liberty is the mainspring of life, but the critical struggle between freedom and totalitarianism was never so pronounced as in our time. Not always is each succeeding chapter of human history better, in all respects, than those that went before. The universe holds no promise that the course of history will move inevitably into a brighter, freer future. That depends on us.

Time and again, man has known tragic regressions into slavery and division. In the long perspective, nevertheless, the fact remains that humanity has advanced from savagery to the development of civilized arts and sciences. Against great difficulties, man has courageously grappled with the problems of his environment, and he has achieved a considerable knowledge and mastery of life. Moral ideals of liberty and brotherhood have shone within the human spirit. Human rights have been established. Our species has progressed from craven credulity and dependence to the free exercise of reason. The good seeds will grow if we provide the right soil.

Ancient Cicero uttered these immortal words: "There ought to be one principle for all: that the advantage of each one singly and of all should be the same." So it is when men recognize their true interests. In every individual are social inclinations which go beyond individual ends, and Josiah Royce reminds us that complete self-realization is to be found only in loyalty to the world com-

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munity. Separatism and prejudice spring from ignorance. Recognition of the intrinsic value of every human personality is the foundation of moral conduct, and the source of all progress in the right direction.

Men are woefully prone to move in the wrong direction, and the journey down is faster. It may seem heretical to speak of "the world community," in an age of insecurity when even pacific powers must "arm to parley." It is not yet the general practice for every man to identify his interests with the interests of all. The principle of reverence for life could have a wider diffusion. William Ralph Inge has contributed this significant reminder to *Living Philosophies*: " 'You forget,' said the Devil, with a chuckle, 'that I have been evolving too.' "

Our complex development is valuable only insofar as it makes possible the good life. Fortunately, there are absolute values whereby we can measure our real improvement or deterioration. Philosophy clarifies human choice, and further research into values will provide clearer guidance for our wills. Condorcet held that "all errors in politics and morals are based on philosophical errors." Tyrants, fearing the power of honest philosophy, have martyred philosophers.

Even as ignorance has enchained men, enlightenment has been the great liberating power. The ideals of the human mind and spirit have been the most important moving-levers of the human adventure. "In history," said Emerson, "an idea always overhangs like a moon and rules the tide which rises simultaneously in the souls of a generation." Emil Ludwig notes the importance of "the spiritual reasons and results of events." James T. Shotwell stresses the socio-psychological determination of history. Karl Lamprecht likewise testifies: "Every aspect of civilization expresses a collective psychic orientation which dominates the period, and like a diapason penetrates all the historical events of the time."

In ancient times, when men knew but little of nature's laws, they trembled before brutal monarchs and feared capricious divinities. Great military empires practiced

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slaughter, slavery, and pillage. They proceeded on the callous assumption that the end justifies the means. The individual was sacrificed to the state.

Oriental despotism and absolutism was a totalitarian nightmare, and the Western world retained many despotic features until bold innovators expounded individualism. In the ancient predatory societies, the ruling classes wallowed in the spoils of war, while captured slaves performed the "menial labor" which their "betters" held in contempt. The common people were kept in their places with a firm hand, and had to adjust themselves to an inferior station. Social snobbery wrecked civilization after civilization with inefficiency, poverty, crime, and ignorance.

Education in ancient Egypt was limited to the priests, the nobles, and the middle class. Only the children of courtiers and officials were educated in ancient Crete. Babylon's full educational opportunities were reserved for officials and priests. Poor youngsters had to bury their dreams. Of course human society loses when even a single person is forced to bury his talent.

In *The History of Herodotus,* we catch a vivid glimpse of the cruelty of ancient despotism and militarism.

The pioneers of civilization had a mixed record. It is not for arrogant displays of might that we respect the distant past, but rather for intellectual and spiritual contributions which have served humanity at large. Ancient societies did lay the bases for true civilization: in Egyptian moral doctrines and technological achievements, in the religious teachings of Moses and the prophets of Israel, in Babylonian science and commerce, in Persian political experiments, in the Greeks' rational examination of inherited institutions and beliefs, and in the Roman emphasis on law and order.

The mighty Assyrian Empire died unmourned, and its warrior-heroes are remembered with contempt, but the prophet-heroes of little Israel still inspire the world. Sixteen of the twenty-six major civilizations of the past six thousand years have vanished, but the Jews, the Hindus, and the Chinese have lived, because they admired their

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prophets and scholars more than their men of war. Sparta was the military superior of Athens, but it is Athens we love because of her vital contributions to philosophy and art. "*History is philosophy teaching by experience.*"

Every age has its characteristic pattern of thoughts, ideals, and actions. We can divide historical changes into distinct phases, each characterized by a definite social and cultural integration. Any given culture's art, science, philosophy, law, ethics, and social-political-economic organizations are interrelated, and all these cultural manifestations change their form simultaneously and in the same general direction.

No great man and his works can be understood apart from the life and thought of his age. The recent discovery of the Dead Sea Scrolls has clarified the background of the consequential religious mission of Jesus.

History has seen ages of religion, ages of rationalism, and the current age of technology. The protagonist Man has expressed different aspects of his unfolding nature in the successive ages of history, and we are pleased to behold consistent upthrusts toward larger enlightenment, freedom, and humanitarianism. Alfred North Whitehead wisely observes: "No period of history has ever been great or ever can be that does not act on some sort of high, idealistic motives."

Jesus began a new age, the common era of the Western world. The prophet of universal human brotherhood, rather than the former particularistic nationalisms, Jesus planted the germinal ideas of ultimate ethical reform. He taught by his parable of the leaven that this world should be redeemed by the coming of the Kingdom of Heaven in the human heart. He delivered his great ethical message without double-talk: "Let your communications be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

Early Christianity honored this new universalism which no longer distinguished between the Greek and the barbarian. The early Christians were bound together by love, rather than by a strong ecclesiastical organization exercis-

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ing temporal power. Eventually, the Bishop of Rome established himself as the supreme authority in the church. The church, when it became a powerful centralized organization, did much good, but it leaned toward authoritarianism, legalism, superstition, and commercialism. Christianity as the organized state religion tended to drift away from the original spirituality of its founder.

The Crusades widened the outlook of medieval Christian Europe by establishing contact with alien culture.

David Saville Muzzey records: "English, French, German, and Italian scholars began to exploit the wealth of Greek philosophy and Arabic science which had crossed over to Spain with the Moslem conquerors, but had been for three centuries shut off from Christian Europe behind the barrier of the Pyrenees. . . . It was really this rising tide of secular interests from the twelfth to the sixteenth century . . . that caused the downfall of the medieval ecclesiastical domination and opened the way for the eventual validation of human and mundane activities."

The Humanists of the Renaissance were not presumptuous enough to mark a rigid borderline dividing the Human and the Divine. Their deep spirituality did not take the form of world-rejecting dogma, but found expression in a new interest in the sacredness of human things.

When the religious Reformation ensued, both the Protestants and the Catholics were fiercely intolerant and bigoted. Theological disputes and religious wars stained the sixteenth century. But the eventual result of the Reformation would be religious tolerance.

Montaigne, Descartes, and Francis Bacon turned intelligent minds from outworn theological dogmas to the study of nature, and to labors for the betterment of the human future. In the seventeenth and eighteenth centuries, many scientific societies emerged. The Deists, the Encyclopedists, the philosophers of the Enlightenment, wielded a potent influence for science, for liberty, for human rights. The thought of Western man was given a new orientation — *rational liberalism,* which Morris R.

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Cohen characterizes as the intellectual foundation of Western civilization.

Condorcet, that genius of rational liberalism, never wavered in his respect for "those gentle feelings which identify our happiness with that of others." Rational liberalism is consistent with high feeling and profound intuition, but it rules out blind credulity. It honors natural law as the basis of human rights, and champions education as the foundation of freedom.

It is by ideas that human behavior is organized. How people think makes a great difference in the practical world of events. Sound conduct can be founded only upon a sound philosophy. It is infinitely important to establish man's social life upon solid intellectual ground. The philosophy of natural law — the universal law of the rational order — is the premise upon which the institutions of Western society have been founded. It has given birth to the institutions of democracy, laws which safeguard human rights, and traditions of wisdom and civility. Ever since the days of Plato and Aristotle, political thinkers have tried to discover a law superior to arbitrary power. The concept of natural law has evolved through many rationalistic, religious, and traditional stages. As Walter Lippmann tells us, in *The Good Society:* "This is the meaning of a thousand years of struggle to bring the sovereign under a constitution, to establish for the individual and for voluntary associations of men rights which they can enforce against kings, barons, magnates, . . . and mobs. This is the meaning of the struggle to separate the church from the state, to emancipate conscience, learning, the arts, education, and commerce from the inquisitor, the censor, the monopolist, the policeman, and the hangman."

Lippmann has more to say about natural law in *The Public Philosophy,* and Cornelia Geer LeBoutillier has authored a brilliant scholarly study entitled *American Democracy and Natural Law.* Spinoza anticipated their keen realization that *universal rational law is the foundation of responsible freedom.* Great philosophers throughout the ages have credited the objective reality of the good.

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They have acknowledged the fact that ideas and principles have objective relevance and significance.

In our cultural heritage is considerable wisdom of the good life. We must start with the knowledge of what our ancestors have already learned, if we would equal or surpass them. H. G. Wells noted the "race between education and catastrophe" — the outcome is a matter of life or death for civilization itself! The people must learn the inner principles of their institutions, that they may relate their lives to the rational order, and find communion in common truths.

There must be faith in the efficacy of reason if men are to govern themselves successfully, with respect for the public interest. The free society relies upon internal convictions rather than external coercion. The laws of a rational order of human society are not arbitrary. Morality has natural sanctions. Right is enjoined, and wrong is penalized, by the natural order of things. Human nature is not merely the self-preservative instinct, but it has regard to others, as Shaftesbury well remarked. Respect for the lives and property of others is dictated by fellow-feeling, and it is also the only reliable way of guaranty-ing each person security in his possessions and rights against the aggressions of a stronger neighbor. Freedom of inquiry is a necessary means of attaining the truth. If civilization is to survive, man must both claim his rights and honor his duties; they are equally important. Thus reason must regulate the will if the principles of the good society are to prevail on earth.

Arnold J. Toynbee, in his monumental *Study of History,* recognizes a significant pattern of historical organization. The rise and fall of civilizations is not just an automatic matter of blind fate, but civilization is "a product of wills."

Toynbee, like other enlightened historians, recognizes an objective moral and spiritual order. The higher values are intrinsic goods, and the moral law places binding obligations upon us. It is man's never-ending duty to *choose* between good and evil. In this finite sphere, we should

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be loyal to values which are more than finite. Fools worship transient forms, neglecting the Life behind the form. Toynbee reminds us of "the universal nemesis of idolatry."

The breakdown of a civilization is a failure of self-determination. Right decisions are always hard, but they alone can yield worthwhile results. When a civilization is morally enfeebled, its creative minority is no longer able to respond to challenge. The masses keep their dead-letter symbols, but lose the spiritual convictions from which their civilization sprang.

Those who live on a merely-physical level relate their lives to a materialistic frame of reference. But, with inner growth, one discovers the true worth of man's life as a member of the spiritual universe. This consciousness is the supreme end of life, which all instrumental ends should serve. Beyond man's empirical selfhood is his identity as a spiritual being, and this accounts for the intrinsic worth and freedom of human personality. Inwardly, the aware person feels his connection with all other lives, and enjoys access to a treasure of eternal worth. It is written: *"Man must center his life in eternity, to keep from making a mess of his life in time."*

No civilization can endure unless those who participate in its blessings make a constant effort to keep the spiritual torch alive. Spirituality is more than its forms and symbols. What goes on inside men determines the course which their civilization will take. "Thought makes the whole dignity of man," asserted Blaise Pascal. "Therefore endeavor to think well."

To think well, we must learn the lessons of history, for it is up to us to write the next phase of history. We need all the knowledge and insight we can acquire.

Let us not be obsessed by the illusion that old evils must always remain to oppress us. War and poverty are not inevitable and ineradicable in this evolving world. Now that technology has created the means to end poverty, we need only apply social justice to make the material blessings of civilization available to all mankind. The nations of the world can adjust their differences amicably,

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given only the will to make human brotherhood a reality. Man has climbed up out of many blunders in the past, and this augurs well for the possibility of further improvement in the years ahead. "You are not expected to finish the whole task," runs an old Jewish proverb, "but neither are you free from doing your share."

Even if men have occupied the earth about ten million years, as Dr. Johannes Hurzeler is convinced, man is still young enough to outgrow his shortcomings. It is believed that our earth may remain habitable another million million years. "Utterly inexperienced beings, " exclaims Sir James Jeans in the long perspective of science, "we are standing at the first flush of the dawn of civilization." Ralph Perry sees the possibility that our future progress will "overbalance and remake the little world of things known."

But of course we cannot earn the trophy without the dust and heat of the race. We must rise above archaic prejudices, vain contentions, and greedy ambitions. We must undertake the intelligent direction of human destiny. We must honor the dignity and the unity of life, and consciously work toward a world community of will and understanding. Wells notes a close parallel between human history and personal religious experience: "Both tell of a being at first scattered and blind and utterly confused, feeling its way slowly to the serenity and salvation of an ordered and coherent purpose." It is fitting to conclude this chapter with the equally-aware words of John Herman Randall, in *A World Community:*

"For us, the essential fact in human history has come to be the slow awakening of a sense of unity in the life of mankind, the gradual unfolding of a feeling of community between men, nations and races, the dawning possibility of cooperation, of undreamed of collective powers, of a coming synthesis of the human species, of the eventual development, out of all the present confusion, of a common general ideal, a common universal purpose for humanity as a whole. . . .

"When we take the limited view, or scan merely the

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surface page of history, it is a strange, kaleidoscopic picture that presents itself: one civilization rising only to begin its decline and be succeeded by another; one dynasty swept aside by others; everywhere through all the centuries the record of wars and bloodshed, of tyranny and oppression, of cruelty and strife. But when we take the long view of history and look beneath the petty surface facts, we begin to discern a movement, very slow and halting, often imperceptible for long periods of time, often completely submerged by the reactions following the strife of war, and then gradually emerging again. It is a movement . . . toward an ultimate world unity."

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2. EGYPT: THE IDEA OF DURATION

The regular rising of the Nile convinced the ancient Egyptians that they were living in a dependable universe. While they were impressed by the powerful and orderly forces of nature, they were not content merely to bow to those forces in blind submission. Their very old technique of irrigation was one of the many Egyptian inventions which testified to man's capacity to make his own efforts count. The ancient Egyptians had a feeling of security, and of human power. The basic mood of Egyptian antiquity was permeated with the idea of duration. Egypt has not only endured through the ages, but her ancient civilization was the foundation of the Greco-Roman civilization, and of the very civilization of the West as we know it today. Egypt is the scene of "proud pyramids of stone proclaiming man's sense of sovereign power in his triumph over material forces." Not only did the ancient Egyptians create enduring material monuments, which may last as long as our planet, but they also searched fruitfully into the eternal things of the spirit. Many of man's greatest material and spiritual gains began in Egypt!

Profound philosophy and great art answered the spiritual needs of the Egyptian people. Their civilization shone in agriculture, industry, science, philosophy, religion, literature, well-organized government, architecture, sculpture, and painting. In some respects, perhaps even the enthusiastic tribute of Faure is not too extreme: "Egypt, through the solidarity, the unity, and the disciplined variety of its artistic products, through the enormous duration and sustained power of its effort, offers the spectacle of the greatest civilization that has yet appeared on the earth."

Margaret A. Murray has this to say, in *The Splendour That Was Egypt:* "No other country has given so rich a

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harvest to the archeologist, nor can any other country show such splendour of material, such beauty of technical skill, and so great a feeling for art over so long a period. . . . The splendour of Egypt was not a mere mushroom growth, lasting for a few hundred years. Where Greece and Rome can count their supremacy by the century, Egypt counts hers by the millennium, and the remains of that splendour can even now eclipse the remains of any other ancient country in the world."

The leading authorities customarily treat Egyptian history as a series of successive dynasties extending from about 3400 B.C. to 30 B.C., and they further group the dynasties into periods. The leading authorities differ by centuries in the dates which they ascribe to the earlier periods. The three most important periods of ancient Egyptian history appear in some sources as the Old Kingdom, the Middle Kingdom, and the Empire; while other sources call them the Ancient Empire, the Middle Empire, and the New Empire. Following the latter sources, we may classify the first ten dynasties of Egyptian history (3400-2160 B.C.) as the Ancient Empire. The next ten dynasties (2160-1090 B.C.) are the Middle Empire. The twenty-first to thirty-first dynasties (1090-332 B.C.) extended until the time when Egypt was conquered by Alexander, and our sources call the period of these dynasties the New Empire. The last two dynasties of ancient Egyptian history, the thirty-second and thirty-third, ended with the suicide of Cleopatra and the organization of the kingdom as a Roman province.

The monuments dating from the Ancient Empire are the pyramids, the Sphinx, and the Temple of the Sphinx. Middle Empire remains are also sepulchral for the most part. The New Empire saw the building of the great temples of Karnak and Luxor, the Ramesseum, and the rock-cut temple at Abu-Simbel. The architecture of the New Empire was luxuriant in style. The artists did fresco paintings of real-life scenes. During the last dynasties were built the temples at Philae, Kom-Ombo, and Edfu.

The greatest of all the ancient Egyptians was the ethical

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monotheist Akhenaten (1388-1358 B.C.). This "Heretic King" established revolutionary innovations in the religious, moral, social, and esthetic realms. The soul of a civilization may be known by its art. Akhenaten inspired warm, human, artistic creation, unfettered by stiff conventionalism.

Religiously, Akhenaten not only championed the national sovereignty of righteousness, but conceived of a *universal* moral order under one God. He tried to introduce a new age of human brotherhood.

It is possible that Moses may have learned the ethical monotheism of Akhenaten in Egypt, and given it to his people, but Jewry holds that Abraham earlier founded its faith.

Inscriptions in the Valley of the Nile, dating back as early as 5000 B.C., prove to us that man's social idealism is very old.

Many important things started in Egypt. Of course it should be mentioned that historians disagree as to whether the Egyptian civilization was the earliest to develop, or the civilization of the Mesopotamian valley. Breasted ascribes priority to the Egyptian civilization, and believes that the Sumerian knowledge of civilized arts was borrowed from Egypt.

Breasted, in *The Dawn of Conscience,* shows us by means of parallel quotations exactly how much the Egyptian religion influenced Judaism. For example, an unknown Pharaoh of Heracleopolis, in the twenty-third century B.C., rebelled against religious sacrifices in these words to his son: "More acceptable is the virtue of an upright man than the ox of him that doest iniquity." Great Jewish Prophets delivered the same humane message.

Egypt was the pioneer of impartial justice before the law. The chief judge in an Egyptian court of justice was trained to let the Eternal Truth decide every legal contest.

Other Egyptian contributions to civilization included sculpture, painting, use of metals, industrial arts, ship-

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building, engineering, agriculture, the column, stone architecture, writing, medicine, geometry, taxes, linen, measurement of time, irrigation, musical instruments, papyrus paper, glasswork, and profound philosophy. Scientific irrigation began in Egypt, to provide a uniform supply of water in the fields despite the variation in the annual Nile-flow.

Egyptian moralists realized that "possessions in themselves do not make for happiness." They judged it right to "give bread to the hungry, drink to the thirsty, and clothing to the naked." They believed that a man could count his life well-spent if he were able to say at the last: "I have made no one weep."

The ancient Egyptians revered Truth, Moral Order, Righteousness, and Justice, which they signified by the word *Maat*. "A man's virtue is his monument," they said. "Established is the man whose standard is righteousness, and who walketh according to its way." The ancient Egyptians had the Ten Commandments thousands of years before the Jewish scribes borrowed them. The Egyptian prophets crusaded for social justice, and strove to protect the gentle against the arrogant. Egyptian civilization for the first time erased all social distinctions before the law.

In the moral evolution of Egypt, it is significant to note that periods of external hardship turned men's minds to the interior values. An unknown Pharaoh of Heracleopolis wrote: "Speech is mightier than war." "It is the inside of the palace which conveys respect to the outside."

The pyramids have been regarded as monuments of vanity, but it is probable that they were built to give employment to the workers during the months when the river was in flood and the fields were covered with water.

Michelet thought of Egypt as "an immense mortuary monument." But recent findings remind us that the Egyptians were "a merry people, fond of the most vivid colors, of gay festivals, of music and wine." There was nothing dour about their morality. The blowing sands of Egypt symbolize the mystic soul of the East. The Egyptian

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people were absorbed in the thought of duration, everlastingness, but they loved the good things of changing process too.

When the Egyptian priest Manetho wrote an immense dynastic history of his land, his pen was a pointed reed, and his ink was gum and soot mixed with water. His paper was the papyrus-reed, flattened out and fastened together. As Manetho finished the sections of his book, he rolled up the lengths of papyrus and arranged them on shelves. The ancient Egyptian books were not so easy to handle as our modern volumes.

In the luxurious brick villas of the Egyptian nobles were richly-colored specimens of metal, glass, and porcelain work; gold vases inlaid with lapis lazuli; and wooden couches inlaid with silver. Egyptian vessels sailed the Mediterranean. Egyptian caravans went forth. Egypt exchanged cultural glories with other civilizations. Egyptian merchants sold precious metals, rare stones, crystal vases, beautiful linen, fine timbers, and spices.

Egypt created esthetic masterpieces: The temples of Karnak, Luxor, Abu Simbel; the obelisks and giant statues; the pyramids; the Sphinx with its gravity and dignity. The Temple of Amen at Karnak flaunted capitals, friezes, and columns painted in gorgeously-vivid colors, potent to stand against the intense sunlight of Egypt. From the base to the ornate capital, immense columns displayed their impressive effects.

Hegel saw Egypt's art as "a Memnon waiting for the day!"

Thebes, "The City of a Hundred Gates," was exceptionally colorful and well-decorated. Some mysterious spell seemed to brood over the temples with their colossal stone figures.

Throughout Egypt, beautiful temples glowed with gold, scarlet, and blue.

The art of the musician is an intensely-meaningful inner creation. The Egyptian priests cultivated the musical art in the religious services of the temple. Ancient Egyptians invented the harp, and constructed many varieties thereof.

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The sistrum was used as a sacred musical instrument in the temples. As Plutarch tells us: "The sistrum shows that things that are must never cease from motion."

Although Egyptian music was primarily an esoteric sacred art, professional musicians supplied popular music at the feasts of the people.

Howard D. McKinney and W. R. Anderson tell us, in *Music in History:* "The musical practices were largely in the hands of the priests, who regarded them as magical and sacred influences in the lives of the people and hence as something to be carefully and secretly protected. No change or development was to be thought of. They would not even take the chance of revealing their secret by writing it down."

Harps have been found in the monuments of the fourth dynasty. The Egyptians also had flutes, sistrums, and drums. It is believed that there were graceful dances to slow music in the religious rites. In the New Kingdom, the Egyptians borrowed such Asiatic luxuries as the cithara, the guitar, and the trumpet.

The ancient Egyptians had songs of the harem, songs by domestic singers, and songs by "the singers of the god."

In all the temples there were female singing dancers.

Plato said of the Egyptian ritual Dance of the Stars: "It must have been invented by a god, for its ingenuity was entirely divine." Danced within the temple precincts, it symbolized the laws and harmonies of the celestial system. This abstract ballet was devised by the astronomer priests. "The dancers, clad in brilliant robes, made signs of the zodiac with their hands, and turned rhythmically from east to west, following the course of the planets."

For the ancient Egyptians, esthetic participation and appreciation was a means to religious experience.

Akhenaten sang this beautiful Hymn to the Sun, symbol of the ultimate Source of Life:

"Thy dawning is beautiful in the horizon of heaven,
O living Aten, Beginning of life!
When thou risest in the eastern horizon of heaven

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Thou fillest every land with thy beauty . . .
For thou art Aten of the day over the earth."

On the fringe of the river, Egyptian men and women danced in the open air to the music of the harp, the fife, and the lute. Love-songs abounded.

Egyptian women wore flowing robes, and fine-worked jewelry of gold. They sat with their sweethearts in beautiful gardens, and sipped wine from glasses of graceful fashioning.

Women enjoyed a surprising measure of freedom in ancient Egypt, Babylonia, and Crete. Man and wife are represented together in Egyptian portrait-statues, a sign that sexual equality prevailed, in the opinion of some historians. However it is significant to note that when the Egyptians wanted to glorify their able Queen Hatasu, they represented her in masculine apparel and with a long beard.

The people went about unarmed in ancient Egypt; their lives were secure. The masses enjoyed many festivals in the fertile Nile Valley.

The land was full of beauty with its flashing waters, its encasing desert sand, and its sky-pointed pyramids oriented in relation to the stars.

Of course there were shadows as well as highlights. There was undue emphasis on the glory of the few. There was slavery, illiteracy, and militaristic imperialism — and these sins finally eventuated in the usual penalties which have engulfed civilization after civilization. The mighty Pharaoh who oppressed the Jewish slaves now presents his mummified face as a museum-display, but the Jews have lived on through history to fulfill their mission more and more.

The thrilling spectacle of Bible history unrolls for visitors to Egypt. It is proverbial that "no man can drink of the waters of the Nile and not return."

Egyptian hieroglyphic writing was long a mystery to the Western world. But in 1799, French soldiers in Egypt discovered the Rosetta Stone, with identical inscriptions in Egyptian and in Greek. In 1822, the French scholar

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Champollion worked out a code and deciphered the hieroglyphics on the stone. At last Egyptologists learned to read all the available writings of the ancient Egyptians.

In 1922, the opening of the tomb of Tutankhamen resurrected the Eighteenth Egyptian Dynasty. Egyptian chronology was founded upon the reigns of kings.

The Pharaoh Akhenaten, father-in-law of "King Tut," abolished the superstitious polytheistic exoteric religion to establish enlightened monotheism as the popular religion (c. 1355 B.C.) This "Heretic King" learned the deeper wisdom of the Mysteries from the learned priests of the College of Heliopolis. With deep faith in the One God, this illuminate delivered a social message of internationalism, democracy, and peace. But vested interests resisted his advanced ideals, and when he died the Mysteries were again driven under cover.

In the Egypt of the pyramids, ethical precepts were inscribed on the walls of the tombs. The Pyramid Texts are not fear-haunted. Like the Vedic poems, they reveal a conviction that the heart of being is sound.

The moral code of the ancient Egyptians, which goes back to at least seven thousand years ago, is set forth in the following "Confession to Truth" in the *Book of the Dead:*

"Homage to Thee, O Great God, Thou Master of All Truth! I have come to Thee, O my God, and have brought myself hither that I may become conscious of Thy decrees. I know Thee, and am attuned with Thee and Thy Laws which exist with Thee in this Chamber of Truth.

"In Truth have I come into Thy attunement, and I have brought Truth in my mind and soul.

"I have destroyed wickedness for Thee.

"I have not done evil to mankind.

"I have not oppressed the members of my family.

"I have not wrought evil in the place of right and truth.

"I have had no intimacy with worthless men.

"I have not demanded first consideration.

"I have not decreed that excessive labor should be performed for me.

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"I have not brought forward my name for exaltation to honors.

"I have not defrauded the oppressed of property.

"I have made no man to suffer hunger.

"I have made no man weep.

"I have caused no pain to be inflicted upon man or animal.

"I have not defrauded the Temples.

"I have not diminished from the bushel.

"I have not filched away land.

"I have not encroached upon the fields of others.

"I have not added to the weights of the scales to cheat the seller.

"I have not misread the pointer of the scales to cheat the buyer.

"I have not kept the milk from the mouths of children.

"I have not turned back the water at the time when it should flow.

"I have not extinguished the flame when it should burn.

"I have not repulsed God in His manifestations.

"I am pure! I am pure! I am pure!

"My purity is the purity of the Divinity of the Holy Temple.

"Therefore, evil shall not befall me in this world, because I, even I, know the laws of God which are God. The Truth shall be."

Overview Of Egyptian History

Soil-depth evidence indicates that the valley of the Nile did not exist forty thousand years ago.

Paleolithic tools in the Egyptian desert indicate that men reached Egypt on foot some twenty thousand years in the past.

Sir Flinders Petrie thinks there was civilization in Egypt as far back as 12,000 B. C.

Recently, the spades of archeologists unearthed a very old and wonderful artistic development at Badari. Beautiful statuettes and specimens of polished pottery astonished

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the world. This Badarian culture may put back the beginning of history eight thousand years.

History books now tell us that Stone Age men first created civilization in the fertile valley of the Nile. Egyptian civilization was "the gift of the Nile." The annual overflow of the Nile made the soil remarkably fertile. Men of the New Stone Age controlled the Nile overflow by means of dikes, canals, and reservoirs. The job demanded cooperation between the various villages, and cooperation was a great step in the development of civilization.

Egypt seems to have enjoyed a peaceful prehistoric garden-culture at the outset. Agriculture set a premium on peace.

Even before the Egyptians had started to use bronze and iron, they created many beautiful articles of luxury and ornament. Their fictile vases are decorated with paintings. They both painted and carved representations of humans, animals, and plants. Gold was known even in the Stone Age. The color of gold allured young humanity, who found that metal soft enough to work with ease into beautiful ornaments. There was also a taste for pretty stones.

Egypt went through an early stage of little local city-kingdoms. There were wars between these groups until 3400 B.C., when the first Pharaoh, Menes, brought all Egypt under his rule. It was when Egypt had progressed with her use of gold, and when her mariners and traders journeyed to scenes afar, that the first dynasties of the Pharaohs began. At the outset the Pharaohs were humanitarians, and had no slaves to serve them. But the march of civilization introduced new temptations and new corruptions.

The Egyptian Pharaoh was the absolute monarch, "a father strict in disciplining his children." The priests and the nobles were privileged classes. Below them was the class of officials — ministers, governors, judges, and tax collectors. Next came the class of professional soldiers. Urban professional people and merchants formed a small

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"middle class." The masses who supplied the needs of the privileged classes constituted the bottom social bracket — skilled urban craftsmen, peasants who tilled the soil, menial laborers, and slaves.

Egyptian farmers developed a system of irrigation, and grew a variety of crops. Egyptian artisans discovered the use of metals, and made bronze tools and weapons.

Egyptian architects and sculptors created pyramids, temples, obelisks, rock-cut tombs, and statues. Egyptian architects pioneered the column (which the Greeks would develop), and the clerestory (which the builders of the Gothic cathedrals would employ so effectively).

The Egyptians knew how to weave and dye linen cloths. They made elaborate robes. They created beautiful glassware and pottery. They fashioned gold and silver ornaments. They constructed richly-carved furniture. These material accouterments of civilization bespoke a cultivated esthetic taste.

Egyptian writing progressed from pictograms to phonetic signs. At first the hieroglyphics (priests' writings) were cut on stone, but then the Egyptians learned to write with pen and ink on sheets made from the papyrus reed. For business purposes, a quicker script was devised. The invention of writing began the age of recorded history.

The Egyptian people worshipped a large number of nature-gods, especially the Sun-god and the god of the Nile. Heliopolis was the seat of the Solar cult. The philosophers did not really worship the religious symbols themselves, but rather the Principle they symbolized. The Egyptians believed that the soul would survive the body's death, and be judged on the basis of one's earthly deeds.

Citizens of ancient Egypt at first measured time by the moon. In 4241 B.C., they adopted a calendar of three hundred and sixty-five days, each day divided into two periods of twelve hours each.

The Egyptians were the earliest shipbuilders. They dug a canal connecting the Nile River with the Red Sea, in order to facilitate their commerce with the nations of the

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eastern Mediterranean. The Nile Valley was "the granary of the ancient world."

The Ancient Empire saw much progress in the arts and crafts, commerce, and political organization. The Pharaoh was a despot who owned all the land, and kept the people and the nobles dependent upon him, but that adjustment answered the needs of that period of history. Egypt considered herself the sole oasis of light in a dark world. However Egyptian imperialism was modest at that time. Egypt derived natural resources from just a few uncivilized regions.

Eventually the growing power of the nobles undermined the structure of the Ancient Empire. Ambitious territorial lords quarreled with one another and with the Throne.

The Middle Empire began in 2160 B.C. The nobles acquired more power, and were the lords of local territories. When the princes of Thebes became more powerful than the other princes, they founded the Twelfth Dynasty of Kings. Egypt was now a united, prosperous, and artistic land. All the beautiful arts except portrait-statuary were carried to their peak-level. There was a remarkable flowering of architecture, sculpture, pottery-work, and goldwork. The Theban Pharaohs started "civil service." There grew up brilliant colleges of learned priests. From 2000 to 1800 B. C., science and literature progressed notably. Intelligent laymen wrote sagacious Maps of Life.

The Middle Empire spread southward over Nubia, but there were no great and prolonged foreign wars.

Egypt was conquered by nomads from Asia, the Shepherd Kings or Hyksos who founded the Sixteenth Dynasty. The little race of powerful men with superior equipment came across the desert to Egypt, from Syria perhaps, and the Egyptians were unprepared to resist. These Hyksos invaders had an implement of war that the Egyptian troops could not cope with — the horse-chariot. The horse was unknown in Egypt until this time. Hitherto Egypt had not clashed with the Asiatic powers. She had expanded

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only over Nubia; her history was mainly an internal history. "It was under the Hyksos," reminds Professor Breasted in his *History of the Ancient Egyptians,* "that the conservatism of millennia was broken up in the Nile Valley. The Egyptians learned aggressive war for the first time, and introduced a well-organized military system, including the chariotry, which the importation of the horse by the Hyksos now enabled them to do. Egypt was transformed into a military empire."

Joseph McCabe observes, in *The Wonders of Ancient Egypt and Babylon:* "Through the Hyksos, the Egyptians were led to realize that other great civilizations lay beyond the desert."

In order to develop the military might of Egypt, the Hyksos levied heavy tribute and made themselves generally unpopular. They ruled Egypt by force, destroying many cities. But their sons were weakened by the luxuries of Egyptian civilization. The upper part of Egypt won independence, and began a war for freedom which lasted almost half a century. The foreign military rulers were expelled by Ahmose I, with the help of an army raised in Ethiopia.

About 1580 B.C., an Egyptian dynasty once more occupied the throne. The Egyptians had thrown off the Hyksos by a War of Liberation, but they did not throw off the military influence which the Hyksos planted. Now that the Asiatic gate had been opened, Egyptian rulers dreamed of lavish imperialistic conquest. As H. G. Wells notes, in his popular *Outline of History:* "Egypt became a great and united military state, and pushed her expeditions at last as far as the Euphrates, and so the age-long struggle between the Egyptian and Babylonian-Assyrian power began."

Now Egypt entered into ambitious and extended foreign wars such as she had never known before. The Pharaohs sent forth large armies with war-chariots, and the Egyptian archers were feared in far places. From the sixteenth to the thirteenth century, Egypt had a series of imperialistic Warrior-Kings, whose armies reached their rule as

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far as the banks of the Euphrates. In the mighty battle of Armageddon (Megiddo), King Thotmes III (1500-1447 B.C.) conquered Syria and much of Mesopotamia.

The conquests of the Pharaohs from 1580 to 1167 brought lavish tribute into Egypt. Empire meant tremendous wealth, and the surplus funds financed impressive artistic achievements. Egypt raised temples of impressive art, but the souls of the people were affected by warfare. The road to Empire is always the road to ruin in the long run.

King Amenhotep III was a Warrior-King. His son Amenhotep IV (Akhenaten) was a monotheist and pacifist.

King Akhenaten was succeeded by King Tutankhamen, a nonentity who erased the revolutionary reforms of his predecessor.

Rameses II (1302-1234 B.C.) is generally remembered as the Pharaoh of the oppression of the Jews in Egypt. But some recent authorities think his son played that role, and they date the Exodus between 1230 and 1225.

In the fourteenth and thirteenth centuries, there was a line of strong rulers. The army was reorganized. But Egypt was not mighty enough to control the east.

The impressive new temples with large stone figures were "mere paint on the face of a woman who had lost her bloom."

Finally weaklings ruled, and Egypt once more split in two.

From about 1100 B.C., Egypt resisted new powers that tried to reduce her. Egypt was in a period of decadence and decline. Ethiopia gained independence as the Kingdom of Meroe. Egypt was in the power of the Libyans. The Assyrians wrung tribute from Egypt.

Some historians classify Egypt's period of great prosperity from about 1600 B.C. as the New Empire, but here we prefer to follow other historians who date the New Empire from the Twenty-first Dynasty which started in the year 1090 B.C.

The period of Egypt's New Empire was the period when Grecian influence rose across the sea. The daughter

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of an Egyptian Pharaoh was married to King David. Shishak (Sheshonk I) plundered Solomon's temple in Jerusalem. There was civil war, and moral and economic decline. Egypt was conquered by the Ethiopians, but Essarhadden (of Assyria) overthrew the Ethiopian rule. Egypt was independent under Psamtik I, of the Twenty-sixth Dynasty. Egypt's long decadence and decline was temporarily arrested by the Saite Renaissance (720-525 B.C.) under Pharaohs of Sais. There was a revival of the old Egyptian splendor, and Greek ideas were introduced. Pharaoh Necho defeated Judah at Megiddo, but was defeated by the Chaldeans at Carchemish. The Pharaoh Psamtik III was defeated by Cambyses. Egypt became a Persian province. The New Empire ended when Alexander conquered Egypt in 332 B.C.

During the last two dynasties of Egypt, the thirty-second and the thirty-third, Manetho wrote his history, the Rosetta Stone was inscribed, and Cleopatra was the Queen of Egypt. After Cleopatra put an asp to her bosom, Egypt became a Roman province. In the course of subsequent history, Egypt was successively ruled by the Arabs, the Turks, and the British.

As McCabe says: "The chief reason for the fall of Egypt was quite clearly war. Those who had taken to the sword perished by it. Centuries of foreign war reduced the military resources of the country, and the lust of empire was now passing from country to country."

Egypt's Seats of Learning

Egypt developed very famous seats of learning. Thales and Democritus were trained in metaphysics at Memphis, the sanctuary of Orpheus. Sais was the home of just legislation and government, and its priests were the instructors of Lycurgus and Solon. Plato learned his ethics, and Eudoxus his mathematics, at the shrine of Heliopolis where Akhenaten had received his education a long time before.

The ancient Egyptians knew all that was known to the

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Indians, Persians, Arabians, Syrians, Sydonians, Chaldeans, and Babylonians.

Pyramid and Sphinx

The Great Pyramid, which Isaiah identified as the "altar to the Lord in the midst of the land of Egypt," was one of the Seven Wonders of the ancient world. The Great Pyramid of Khufu (or Cheops) calls to mind the ancient Mystery-teaching that "the apex of the Pyramid contains in a transcendent manner all its sides."

Pyramids of solid stone masonry were built over the concealed burial chambers wherein the bodies of Egyptian kings were placed. By the end of the thirtieth century, the Great Pyramid was being prepared at Gizeh. It contains two million, three hundred thousand blocks of stone, each weighing about two and one half tons. Its base covers thirteen acres. It rises almost five hundred feet. Herodotus says it took one hundred thousand workmen twenty years to complete this structure. We have no reason to think they were driven to the job with whips. It gave them employment when the river was in flood.

It is believed that the *Book of the Dead* tells us by way of symbol and allegory what occurred in the secret chambers of the Initiation-Pyramids.

Carl Snyder has written, in *The World Machine:*

"The Pyramids are still a marvel of constructive accuracy. The base of the Great Pyramid is 756 feet on each side, and so near to a perfect square that the mean error of the four sides is only six-tenths of an inch. The height is to the total length of the sides as the quantity symbolized by *pi* to the circumference of a circle; and there are other indications in the interior that the ratio of *pi* was accurately known. . . .

"Among the pyramid-builders of Egypt a high level in both astronomy and mathematics had been attained. The truly marvelous geometrical construction of Cheops is proof of that. Its edges are the four points of the compass, determined with astonishing precision, and from the royal

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burial-chamber, in the far depths of the Pyramid, through the long inclined tunnel which leads to the entrance, a mirror kept ceaseless vigil with the polar star. There is little reason to suppose that the genial brain which planned that mightiest of human tombs differed in any appreciable degree in either its capacity or its scientific knowledge from Archimedes or Newton."

Herbert J. Muller, in *The Uses of the Past,* suggests that the pyramids "are likely to outlast Western civilization, or possibly the human race itself." The pyramids symbolize the Egyptian idea of duration. An Egyptian priest told Solon: "You Greeks are mere children, talkative and vain, knowing nothing of the past."

There is something uncannily *timeless* about the symbols of Egypt, that country of thousands of years longevity.

The Great Sphinx at Gizeh, an image of a recumbent lion with a human head, has been associated with inscrutable mystery. Sir William Dampier observes that Nature smiles a Sphinx-like smile, watching man's little day. The Great Sphinx of Ageless Wisdom has remained constant through the proud centuries when the Egyptians ruled their own land, and through the humbled periods under the Greeks, the Romans, the Arabs, the Turks, and the British. The unvarying expression on the natural rock face suggests some changeless and permanent wisdom overlooking the dissolving scenes of man. This colossal form has ever challenged thinkers to look into the unknown, and to try to bring together the pieces of the Cosmic Puzzle. Watching steadfast amidst mortal changes, the Sphinx invites us to reflect upon Eternity. The Riddle of the Sphinx will ever perplex the wisest with mystery beyond mystery. It is unavailing for man to feign indifference toward the deeper questions of being.

Egyptian Literature

Beautiful romances were written in ancient Egypt, including an anticipation of the story of Joseph and Poti-

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phar's wife. We also have some rich fragments of Egyptian love-songs. Perhaps the love-song of Solomon was borrowed from an outspoken Egyptian composition.

Egypt's *Book of the Dead* is profound philosophical literature.

The Egyptians also read stories of adventure at sea, an exile's homecoming, a woman's treachery, and other such themes.

A large Egyptian literature was stored in Alexandria, greatest literary center of the world. The priceless library occupied the Museum (Home of the Muses) and the Serapion (connected with the Temple of Jupiter Serapis). The collection was started by Ptolemy Philadelphus. It was at first a part of the Museum or University. This collection of four hundred thousand volumes was burned by Caesar. However a second library established by Ptolemy Physcon in the Temple of Serapis, and consisting of three hundred thousand volumes, was unharmed. To atone for the loss of the first library, Mark Antony gave Cleopatra the rival library (which had been collected by Eumenes, King of Pergamus) containing two hundred thousand volumes. A few hundred years after Caesar burned the Alexandrian Library, the Library was largely destroyed by Christians. Another three centuries passed, and the remnants of the Alexandrian Library were burned by the order of the conquering Mohammedan Omar. Remaining papyri were used to fire the baths of Alexandria. We do not know how much great Egyptian literature was lost to the world.

Egyptian Art

Egyptian art "prepared the way for the splendors of classic art." The Egyptians were masters of decoration, as S. Reinach notes in *The Story of Art Throughout the Ages:* "We have retained, with very slight modification, the decorative motives borrowed by the Egyptians from the flora of the Nile, notably from their two favorite plants, the lotus and the papyrus. . . . Our modern goldsmiths and jewelers are able to draw inspiration from the admirable jewels of ancient Egypt without any unduly ar-

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chaistic effort." Concerning the philosophic significance of Egypt's works of art, Reinach writes:

"Nature has decreed that all things should persist in Egypt, from the imperishable granite of her monuments to the most fragile objects of wood and stuff, preserved by the dryness of her climate. But the Egyptian himself was in love with *the idea of duration.* He built gigantic tombs like the Pyramids, impervious to the action of long ages, and temples with columns massive and manifold, and sloping walls like earthworks. . . . He carved and painted on the walls of tombs and temples historic, religious, and domestic scenes, designed to perpetuate the memory . . . of the mighty deeds of kings, of the ritual and familiar life of his day. This *idea of duration* naturally engendered a respect for the past and for tradition."

The great hall of the Temple of Karnak at Thebes has one hundred and thirty-four lofty columns, lighted laterally from above. Even yet, this is an inspiring sight.

Egyptian Science

Breasted views Egypt's progress over one hundred and fifty years from rude stone graves to the Great Pyramid as history's quickest advance in mechanical power. The Great Pyramid bespeaks scientific knowledge of astronomy and engineering. One Greek writer tells us the Egyptians had cranes for lifting the great stones of their enduring monuments.

Egyptian astronomers distinguished planets from stars. They had the Zodiacal signs. The practical needs of agriculture and commerce caused the Egyptians to develop arithmetic, algebra, and geometry. Early Egyptian doctors knew that the brain controls the body, and that the heart drives the blood. They were able to stitch wounds, and to render other therapeutic services. Egypt was the pioneer of medical science. Egyptian doctors were famous throughout the ancient world. They had a good knowledge of anatomy. They were able to treat fractures. The following sentence in the *Ebers Papyrus* suggests that they

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were acquainted with the circulation of the blood: "The heart is the center and its vessels lead to all its members." Egyptian doctors prescribed many draughts, fomentations, ointments, and liniments. They used both herb-drugs and mineral-drugs. It is believed that they were acquainted with the principle of anesthesia.

Egyptian Religion

Petrie says of the monotheistic religion of Akhenaten: "No such grand theology had ever appeared in the world before. It is the forerunner of the later monotheist religions, while it is even more abstract . . . , and may well rank as scientific theism."

Several ancient Egyptians approached pure monotheism in their deeper writings about the King of the Gods: "Before all manifest existence and before the beginning of time, there is one God immovable in the solitude of greatness and unity — root of all intellectual forms. God is entity and essence, King of all intelligence. O Thou Only One, O Thou Perfect One, O Thou who art eternal, who art never weak, whom no mighty one can abase. Thou forever renewest Thy youth. Thou art the heir of everlastingness, self-begotten, Lord of Eternity, Everlasting Ruler of the world."

Egypt had colleges of learned priests, whose philosophizings were of a high order. The Egyptian priests were the Keepers of the Mysteries — and also scientists, ministers of state, lawyers, physicians, educators, poets, writers, artists, architects, and financiers. They made some of the greatest discoveries of ancient science. They unselfishly worked to maintain sound social habits and moral solidarity in the people. All persons of the learned professions used to be affiliated with the priesthood. Dedicated to the service-ideal, the ancient priests did not seek for personal power and glory. At least the ideal of the priestly type was exalted, though no ancient society was without certain sins of sacerdotalism.

The great Egyptologist Gaston Maspero distinguishes

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between the exoteric religion of Egypt's multitudes and the esoteric wisdom of her learned men. Egypt's famous Mystery Schools sought out the deeper wisdom of phenomenal and noumenal Nature, and educated persons of a philosophic turn of mind. The seeming "swamps of Egyptian polytheism" had a symbolic philosophical significance to the wise.

The moral foundation in Egypt was officially the Will of Osiris. Osiris may have been a prehistoric chief who passed into legend and was deified, or perhaps was just an invented myth. Osiris was supposed to have been the husband of Isis, the Goddess of Purity. Osiris died, and was resurrected. Anubis or Thoth, the son of Osiris and Nephthys, was the creator of the arts. Michelet says: "The religion of goodness which issued from the heart of a woman was changed by Anubis to a laborious system pervaded with dogmas and observances, a scholasticism of priests."

Ascribed to Isis, the Giver of Dreams, were these fascinating words: *"I am all that has been, all that is, and all that will be, and no mortal has drawn aside my veil."*

Herodotus wrote of the Mysteries, in *An Account of Egypt:* "I shall leave unspoken all except so much as piety permits me to tell." For long the face of Isis was esoterically veiled, but by the time the Greek Plutarch described the Mysteries they were publicly dramatized like the Easter passion-scene in modern Europe.

Sacred dramas about the divine one's trials and triumphs anciently evoked self-realization in aspirants who sought the deeper understanding.

Egypt's acted pageants, in the religious ceremonials of six thousand years ago, pioneered the Theatre. We gather from the Pyramid Texts that these old plays were very candid, and treated of man's quest for his own soul. Throughout the ages, dramatists have endeavored to clarify the supreme mystery of life.

After death, believed the ancient Egyptians, every man passes into the Hall of Osiris, and his deeds are weighed against the symbolic Feather of Truth. If he passes this

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examination, his personality has further uses in the scheme of things. No terrible hell was feared in ancient Egypt, but the people were taught that it is wise to live meaningfully and justly, for no man can cheat the eternal nature of things.

Egyptian Secular Ethics

The growth of commerce encouraged a middle-class intellectual development early in the life of Egypt. The middle class has always given the world commonsense thinkers. Middle-class Egyptian laymen wrote moral treatises voicing an ethical code as high as ours. They did not try to exhaust all the mysteries of the Universe, but they plainly championed the moral law as social law. They advocated ethical behavior because it has been proved by experience to spell satisfying social living.

The book of proverbs by Ptah-hotep is an "Emersonian" manual of social humanitarianism which has a very high place in Egypt's didactic literature. Here is an abstract of that very ancient papyrus scroll:

"Hide not thy path, let not the way be hidden. Standing in the council of thy master, declare the truth that is in thee. Be not as those who eat the words of their own mouth, lest peradventure they offend. But be not arrogant because of thy knowledge, be not puffed up with thy learning.

"A good discourse is more hidden than the precious greenstone, and yet it is found with slave-girls over the mill-stones.

"Wrongdoing has never yet brought its venture to port, though it may seem to prosper for a time. The strength of truth is that it endureth.

"If thou seekest responsibilities, apply thyself to being worthy of them.

"Honor the wise, neither withhold thou honor from the simple. Rather instruct the simple in the counsels from of old, for that wisdom maketh the weak strong, and giveth freedom to him that heareth.

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"Thy neighbor is froward, but be contained. When he rageth against thee, oppose him not. So in the end shalt thou prevail over him. If one rail against thee and flout thee, be as one who cannot be moved. Even so shalt thou overcome him. Even the humblest bystander shalt declare that he who holdeth his tongue when he is provoked is greater than he who provoketh. And thou shalt be greatly honored of those who have understanding.

"Withhold thy hand from violence, and thy heart from cruelty.

"He that lacketh prudence and inclineth not his ear to instruction worketh no good. He thinketh to discover knowledge in ignorance, and gain in that which profiteth nothing. He runneth to mischief, and wandereth in error, choosing those things which are rejected of the prudent. He foundeth his life on that which is ephemeral.

"He that is kind to his wife and honoreth her honoreth himself. Consider her desires, and deny not the wish of her heart.

"The wise man traineth his child to walk devoutly and to serve God. Day by day shall his walk be perfect, if his wisdom be established. Error shall be the destruction of fools.

"Peace and happiness are absent from the house wherein the servants are unhappy. He that abuseth his servant shall be confounded."

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3. THE AMERINDS

The Amerinds probably migrated from northern Asia to Alaska, and then down into warmer climates, in early prehistoric times. Their Oriental origin is suggested by their appearance, and by the scientific theory that North America and Asia were linked at the Bering Strait during the most recent glacial period approximately twenty thousand years ago.

Some of the Amerinds may have come from the Malay Archipelago, Australasia, and Polynesia, reaching American soil by way of islands in the Pacific.

There are several land-bridge theories.

The Amerinds were so heterogeneous that we need not postulate an Asiatic origin for them all.

Evidence has been excavated in New Mexico, Texas, Nebraska, Nevada, Colorado, Wyoming, Western Canada, and Alaska which conclusively indicates human occupation from ten to twelve thousand years ago. Through fluorine dating, we have learned that some human bones which were discovered near Natchez, Mississippi are at least eleven thousand years old. An arrowhead found in the skeleton of a mammoth near Clovis, New Mexico reveals that human beings lived there about 18,000 B.C. Near San Diego, California were excavated twenty-four scraping and chopping instruments of human manufacture, at least one hundred thousand years old.

Dr. George F. Carter, chairman of the Isaiah Bowman School of Geography at Johns Hopkins University, opines from the San Diego discovery that the prehistoric migrants to America were coastal settlers, and their descendants gradually moved inland. He sees the possibility that the colonization of America might have started as early as 400,000 B.C.

Early immigrants may have come to the New World from different places, by different routes, at different times.

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As we read in Funk and Wagnalls' *New Standard Encyclopedia*: "Conclusive evidence that the race came originally from Northern Asia has not yet been found. . . . The popular idea that all Indians are more or less alike has long been dispelled by intensive ethnological investigation which has discovered as many differences as similarities among tribes."

The early immigrants scattered across the continent, settling in little clans. Our earliest prehistoric remains of their cultures indicate a very rudimentary state of existence, and we have to remember that they were separated by thousands of miles of ocean from foreign stimuli. As René Sédillot notes, in his well-informed *History of the World:* "Almost everywhere their way of life had remained extremely primitive. Only a few sketchy attempts at civilization had prospered between the tropics, in spots where height above sea-level had served to moderate the prevailing heat." The Incas developed a skill in agriculture, and wisdom characterized the Iroquois Indians and some other tribes, but all the groups of the New World lived on a simpler level than the Old World civilizations. They did not know how to extract or work iron ore. They did not invent the wheel or the plow, because they did not have draught animals. Human sacrifice and cannibalism were widespread customs in North and South America. The New World abounded in communistic forest clans whose occupations were hunting, fishing, and war.

Some sections of the Amerinds practiced agriculture and domesticated animals. A somewhat higher culture arose in the central region where social interchange was greatest and the fertile coastlands drew the largest population. Inferior culture characterized the spacious northern plains and the forests of South America.

Along the western coast from Mexico to Colombia, we find traces of tribes who mastered the secrets of agriculture and clay-molding. Barbaric peoples are enroute to civilization when they stop wandering as hunters, and adopt settled agricultural life.

From 3000 B.C. to 500 A.D., the Pueblo Indians of the

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southwest made interesting advances. They lived in picturesque cliff-tenements, created baskets and pottery, cultivated the maize, and developed a kind of hand-loom.

An intensive preparation for civilization took place along the luxuriant coastal fringe of the tropical region, and there were interior extensions. The tribes surpassed the level of nomad hunters. Several thousand years before the Christian Era, little clay figurines were molded, cloth was woven, and agricultural villages flourished.

The Mayas

The land of the Mayas was the original center of civilization in America. The Mayas reached a surprising level of culture, despite their cultural isolation from the civilized centers of the world. The Mayas built stone cities, and had colonnaded temples like those of Egypt. They were efficient agriculturists. They had a picture-writing, a peculiar glyphic script. All but a few of the Mayan written records have been destroyed by the Spanish conqueror.

Not altogether as a romanticist does Webster compare the artistic-intellectual Mayas to the ancient Greeks.

There are eminent British and European scientists who see the evidence of Egyptian influence on Mayan culture.

The Mayas began their stone cities in the first century B.C.

The Mayas of Yucatan (opposite the Antilles) inhabited a shallow-soiled coral reef. The first civilization appeared further south in Guatemala and Honduras, a warm, moist, fertile area in the center of the corridor between North and South America. There the stone cities began, and the culture spread northward.

Mayan civilization was at its peak from about 300 to 600 A.D., when the great cities of Southern Mexico were suddenly abandoned because of war, epidemic, or impoverished soil. The great cities were transferred to Northern Yucatan.

The tenth century saw a wonderful flowering of culture in Chichen-Itza (N.E. Yucatan), Uxmal, and other chief

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cities. It is interesting to compare the pyramids of Uxmal and Chichen-Itza with the pyramids of Egypt. Chichen-Itza has a very fascinating pyramid temple. Its Temple of Kukulcan was the chief Mayan temple. Kukulcan was the feathered Serpent God. Near the Temple of Kukulcan is the so-called Sacred Pool — which, unpleasant to record, was once the scene of human sacrifices.

In the thirteenth century, the Toltecs from Mexico become overlords of the Mayas.

About a century before the Spaniards arrived, the Mayas once more mysteriously abandoned their cities.

Interesting Mayan ruins have survived — buildings five stories high and hundreds of feet long, with roofs of vaulted concrete. Experts agree that the Mayan painters had a knowledge of composition and foreshortening which was not possessed by the Egyptian and Babylonian painters. The Mayan religious carvings are attractive, but their gods were not given a human form. It is always dangerous for men to rate the unhuman above the human. The roofless Hall of a Thousand Columns at Chichen-Itza covers twenty-five acres of ground. Painted pottery yields interesting reminders of Mayan life.

The Mayas apparently had separate priest-ruled City States. Their buildings are raised on mounds of earth and stone, necessitated by swampy lands. Historical, scientific, and ceremonial literature was written on skin or fine bark. As in Egypt, the religion of the Mayan priests was more philosophical than that of the populace. Rammikar was the greatest Mayan philosopher. The calendars of the Mayas prove that they were astronomers equal to the Babylonian priests. They developed a system of numbering for commercial purposes, and could express figures up to a million.

At worst, the Mayan religion involved human sacrifice. "Although polytheism was prevalent," an authority informs us, "it is thought that enlightened laymen and priests worshipped one god who assumed the forms of many tribal deities." In the religious symbolism of the Mayas, serpents or jaguars signified divinity. There was

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supposed to be a battle between the Gods of Life (under Chac the Rain God) and the Gods of Darkness (under Ahpuch). The Gods of Life helped the crops and fertility. Hunabku was the Creator of all. Itzamna the Sky God was supposed to have founded the Mayan civilization. Kinich Ahau was the Sun God. Acna was the Moon Goddess.

The Mayan High Priest gave his attention to science, the education of priests, and the guidance of the rulers. Only the more important religious ceremonies were conducted by him.

The *Popul Vuh* (Book of the Community) was the sacred book of the Quiche Indians, a branch of the Mayas who dwelt in the highlands of Guatemala. This volume tells us in substance: "The gods easily created the earth and vegetation, the birds, the four-footed animals, the reptiles — but only after failures did they succeed in creating human beings capable of reverence and worship."

The Mayan civilization influenced many other Indian cultures. Between Mexico City and the region of the Mayas, the Zapotecs established a civilization. A tiny population now drowses in the ancient capital at Mitla, where once lived more than one hundred thousand people. The Mayas also influenced the Aztecs and the Toltecs, among others.

The Toltecs

The Mayas have been compared to the Greeks, the Aztecs to the Romans, and the Toltecs to the Etruscan forerunners who tutored the Romans. A race of hunters from the north came into Mexico and fused with the aboriginal inhabitants, agriculturists. Thence emerged the Toltec nation, which is remembered by its pyramids topped with temples, and its painted pottery. Several hundred years later, the Aztecs from the north invaded the Mexican plateau and conquered the Toltecs. The Aztecs founded Tenochtitlan which later became Mexico City.

The Toltecs advanced toward civilization in the seventh

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century, and in the ninth had a strong progressive chief whom they deified as Quetzalcoatl.

The Citadel, their monument in the dead city of Teotihuacan, is a quadrangular court covering one hundred thousand square meters, its sides coinciding with the points of the compass. The stairways and terraces are superb. Twenty temples were raised on these environing terraces. A large Pyramid Temple dedicated to Quetzalcoatl occupies the middle of the main side.

The broad-based pyramid whereon the Temple of the Sun used to stand rises two hundred feet. This crowning Temple held an immense statue of the Sun God, with a golden breastplate. Staircases lead up to four terraces, and the summit where the Temple used to be.

Toltec pyramids were the pedestals of temples rather than tombs as in Egypt. They are not solid stone, but mounds of earth and rubble faced with stone and cement. However the pyramids of Mexico do conform to the Egyptian canons of proportion.

The Toltecs and Aztecs evidently meant their pyramid-temples for the spectacular display of sacrifices to the sun. The Toltecs influenced the Aztecs to practice human sacrifice. But the Toltecs had become a little more civilized when they held the Maya cities of North Yucatan in the thirteenth century.

The Toltecs were no longer a civilization when the Spaniards appeared. We use the word civilization with some latitude, for the Toltecs never really got beyond semi-barbarism.

The Aztecs

The Aztecs occupied Mexico when Cortez arrived. At that time, they were only two centuries out of barbarism. The Spaniards possibly exaggerated their proclivity for human sacrifice somewhat, but we read that Aztec children were murdered or even buried alive by the thousands in order to end droughts or propitiate the god of the crops.

The Aztecs moved down from the north, conquered the

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Toltecs, and founded Mexico City. They knew how to work gold and copper. That the Aztecs mastered the science of the Mayas is indicated by the Calendar Stone which has been discovered in Mexico City — a carved chronicle and calendar on a twenty-ton block of stone. The Aztecs had hieroglyphic writing and a vigesimal system of numbers. As traders, the Aztecs used cloth-squares and cocoa-beans as currency. As soldiers, the Aztecs fought with sticks studded with chips of flint.

The Aztec capital, on the site of Mexico City, had about a half-million inhabitants organized in wards.

The Aztecs were governed by an elected king, helped by an elected council. Their last king, or supreme war-chief, was Moctezuma. The land was divided into lots, divided between the Crown, the nobility, and the people.

The merchants were an honored class. Trade was very active. There was a special demand for semi-precious stones, and for gold and silver work.

The Aztecs had prose writers, poets, and musicians.

Tloque Nahauque was the Supreme God of the Aztecs. The highest gods were supposed to be indifferent to human concerns. Popular worship went out to the sun, the moon, the serpent, and everything else that seemed beautiful and mysterious. The Aztec theologians divided the universe beyond sight into a series of heavens of the divine hierarchy. They borrowed the institution of human sacrifice from the Toltecs.

The Aztec historians divided the history of the world into five ages.

Although the Spaniards destroyed the monuments and literature of the Aztec capital, they wrote comprehensive descriptions. For an isolated people but lately out of barbarism, the Aztec civilization was remarkable in some respects. Generally slaves could not be sold without their consent. The administration of justice was impartial. Intoxication and adultery were sternly punished by the old government, but morals relaxed after the Spaniard conquest.

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The Incas of Peru

The original settlers of Peru were skilled architects, sculptors, and potters. They were replaced by the Quichuas — who had no currency, were illiterate, and had to count with knotted cords.

Let us review the story of the great stone city in what is now South Peru, and learn the lesson of that strange civilization on the slopes of the Andes and the Pacific Coast.

The Quichuas lived under a despotic communism which served the interests of the family of the Incas. The Great Inca, like the Egyptian Pharaoh, was called "Child of the Sun." That was the foundation of the authority of Peru's religio-political despot. He was the absolute master of Peru, and he owned all the land. Under him was an exclusive caste of priests, nobles, and officials, all members of the Inca family like himself. Two thirds of the produce of the land went to the ruling caste. The Incas had an exclusive language. They practiced polygamy. They treated the masses as rabble.

Personal freedom was non-existent for the common people of Peru. They were just work-animals and battle-fodder, working and fighting by compulsion. They lived on government doles. There was no private ownership, nor right of inheritance. No man was free to travel without a permit.

The Incas were always at war with their neighbors. They fought their way east of the Andes, and southward to Bolivia and the Argentine.

On the constructive side, the Inca civilization practiced fertilization, irrigation, textile-dyeing, mineral-mining, road-maintenance, palace and temple architecture, sculpture, pottery-manufacture, the working of gold, and medical science. An efficient postal service prevailed in their olden community. Thefts were rare. The Incas deserve credit for suppressing human sacrifices.

The Incas worshipped the Sun God Inti. Sun Temples were constructed everywhere, and shrines were erected to the Moon, the Planets, the Thunder, the Lightning, the

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Rainbow, and the Earth. The Earth-Deity stood for the principle of fertility. The Omnipotent Creator Uiracocha was worshipped by the ruling class.

Coca was the "Divine Plant" of the Incas.

The world of the Incas was indeed picturesque, and it accomplished much that was constructive in the fields of art, architecture, and medicine. But the gains were made at the cost of human enslavement.

The Chibchas

In what would be known as Colombia, the Chibchas lived under a decadent monarchy. They were farmers, and they also did metalwork.

Mystery Cities

Hundreds of unsearched sites are covered by the huge forest across Central America. Thousands of mound-tubes remain to be investigated. Field-research continually increases our knowledge of the Amerinds.

The North American Indians

The Indian tribes of North America believed that spirits inhabited plains, trees, lakes, rocks, herbs, and the sun and moon. Plains Indians had their Sun Dance about the time of the summer solstice. Totem Poles were tribal symbols. The Indians fasted and saw visions, and believed that they had the protection of guardian spirits. The Medicine Lodges in North America resembled the Crypts of Initiation in Mexico, both of them signs of the universality of the Mysteries. (See *The Medicine Man of the American Indian and His Cultural Background,* by William Thomas Carlett.)

The North American Indian loved a beautiful lake as "the smile of the Great Spirit."

The Iroquois Indians, who inhabited central New York, had many wonderful wisdom-sayings.

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The Wishosk Indians of California anciently taught: "Gudatrigakwitl used no sand or earth or sticks to make people at first; he merely thought, and they existed."

According to a Navajo saying: "He is a poor man who has no song on his lips."

The Moki Snake Dance is an interesting custom of the Pueblo Indians of Arizona.

Good material on the North American Indians can be found in the annual reports of the Bureau of American Ethnology (Smithsonian Institution, Washington).

Aboriginal Religions

There were many interesting myths and symbols in the aboriginal religions of North and South America. According to the *Popul Vuh,* the first four Quiche men saw all and knew all, until jealous gods caused mist to be blown in their eyes to cloud their sight. There were cosmogonies, stories about the mysterious forces of nature, and legends about the unexplainable insights of soothsayers.

The *orenda* of the Iroquois Indians, and the *wakanda* of the Sioux tribe, was the substance of souls, the universal principle of life. Henri Bergson reminds us that all primitive men believed in "a force diffused throughout the whole of nature and distributed among individual objects and beings." The Amerinds knew a potency beyond the common processes of nature and powers of men. They drew upon a deep source of psychic power. Our current science of parapsychology has rediscovered the superperceptive faculty, but science cannot account for it. All religion is essentially intuitive.

Ineffable intuitive insights can at least be suggested by myths. Mythic thought has its beauties and its profundities, but it also has its dangers. The Toltecs subordinated the human to the unhuman. The gods they worshiped were inhuman monstrosities, hence their rite of human sacrifice, and its sublimination in other religious forms.

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4. THE INDIAN KALEIDOSCOPE

India calls to mind exotic romance and mystery — rich maharajahs, striking temples, alluring nautch girls garbed in silk and displaying jewels, luxurious carvings, sun-flooded plains, elephants and tigers, Khyber Pass, Kim, Gunga Din, Gandhi in his white loin-cloth, profound-minded Yogis, mystical Tagore.

What is chiefly important to note in this practical discussion is that India now holds a position of leadership in Asiatic affairs. She is on her own, no longer mastered by the West. She is bound to have a powerful role in the molding of man's tomorrows. World affairs will be influenced for good or for ill by her reaction to the present critical problems of the Far East. India has one-fifth of the world's population, about four hundred million people. India is three-fourth the size of the United States. India has the resources to achieve a high standard of living. It is to be hoped that free India will make the most of her opportunities, that she will avoid totalitarian government, and that she will set a grand example of progress for other Asian countries.

India's British overlord did much for her advance in civilization, but it seemed paradoxical for Great Britain to deny her political freedom for so long. Under Gandhi's leadership, Indian nationalists carried on a campaign of passive resistance against British rule. Only after the second global war, a war against oppression, did Great Britain cleanse her own hands of oppression by granting India independence.

Even as India needs Western technology, we of the West need much that India can give us. The time is ripe for profitable cultural interchange between East and West *on an equal basis.*

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The East-West Synthesis

One of several important contemporary institutions which testify to Western willingness to learn from the East is the American Academy of Asian Studies, in San Francisco, California.

Schopenhauer accurately predicted in the nineteenth century: "The influence of the Sanskrit literature will penetrate not less deeply than did the revival of Greek letters in the fifteenth century."

Western thinkers who have been indebted to the wisdom of India include Schopenhauer, Emerson, Thoreau, Edward Carpenter, Sir Edwin Arnold, Laurence Binyon, Goethe, Rousseau, Ruskin, William Butler Yeats, Francis Yeats-Brown, D. H. Lawrence, Sir Francis Younghusband, Aldous Huxley, Swinburne, and Tennyson.

F. S. C. Northrup says, in his *Meeting of East and West:* "We must open our intuitions and imaginations, even our souls, to the possibility of insights, beliefs and values other than our own."

Dr. C. G. Jung has written:

"We Europeans are not the only people on earth. We are just a peninsula of Asia, and on the continent there are old civilizations where people have trained their minds in introspective psychology for thousands of years, whereas we began with our psychology not even yesterday, but only this morning. . . .

"Western consciousness is by no means consciousness in general, but rather a historically conditioned and geographically limited factor, representative of only one part of humanity. . . .

"The European invasion of the East was a deed of violence on a great scale, and it has left us the duty . . . of understanding the mind of the East. . . .

"Science is the best tool of the Western mind, and with it more doors can be opened than with bare hands. Thus it is part and parcel of our understanding, and it clouds our insight only when it lays claim to being the one and only way of comprehending. But it is the East that has

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taught us another, wider, more profound understanding, that is understanding through life."

Dr. Jung urges us to try to grasp the ideas of the East, though he warns us against sheer imitation.

Perhaps southwestern Asia was the cradle of the human race. For long, southwestern Asia was the "chief swarming center" of the human race. Asia was the cradle of civilization.

It was from the older civilizations of Asia that the Greeks derived the wisdom which enabled them to pioneer Western civilization.

Asiatic contributions to Western civilization have included astronomy, architecture, agriculture, the alphabet, bridges, bronze, the compass, craft-guilds, currency, the drama, enamels, engraving, etiquette, education, the family system, glass, oil, jute, jade, lacquer, music, monotheism, navigation, painting, paper, printing, perfumes, the plow, philosophy, rice, rugs, spices, science, sculpture, sports, textiles, and weaving. An old Hindu first devised the symbol for "zero," which has been so useful in arithmetic. Another Asiatic invented the system which would enter the West as Arabic numerals. We can thank India for our decimal notation.

The greatest feature of our Oriental heritage has been the reverence for learning. Ancient China respected her scholars. In ancient India, as Max Mueller tells us: "Whoever was supposed to have caught a new ray of truth was visited by young and old, was honored by princes and by kings, was looked upon indeed as holding a position far above that of kings and princes."

Of course we must avoid the romantic fallacy. The older civilizations of Asia leaned to despotism in their social and political organizations. The educated minority lifted India's religio-philosophic thought to a high level of intellectual refinement, but there was much superstition among the ignorant masses. The masses of the people were generally poor and oppressed in olden societies, and they accepted their hard lot as the will of God. "The

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Western World has sought to break the matrix of Oriental absolutism from whence it was born," as Flewelling puts it. Great Greeks pioneered democracy and progress.

East and West have rendered their distinctive services to world civilization, and now the time is ripe for a consummate synthesis.

Dr. W. E. Hocking of Harvard reminds us that both the Eastern and the Western avenues of approach are necessary to man's well-rounded development. "There appears a possibility of steadily enlarging self-mastery," he says, "as the spiritual sense of such discipline as the Yoga joins with the sober elements of western psychology and a sane system of ethics."

Dr. H. A. Overstreet states, in *The Enduring Quest:* "As the influence of western thinking — particularly its experimental hardheadedness — is felt in the East, a new philosophic manner will be adopted, and the profound spirituality of eastern thought will be expressed in ways more acceptable to the western mind."

Rudolph Eucken has stressed "the immeasurable importance of a closer connection between East and West." Nathorp observes: "Today the occidental turns his face back to the rising-place of the spiritual sun, the true birthplace of man and of all his profound dreams of God and the Soul — to the East." Tagore prophesies: "The everlasting light will once more shine forth in the East — in the East where human history had its dawn."

"Westerners could learn much from India in composure and peace of mind," says Herbert J. Muller in *The Uses of the Past,* "an inwardness to offset their incessant busyness and concern with externals; a mildness to soften their aggressiveness, moderate their demands upon one another; a cosmic sense to deepen their sense of solidarity, . . . a sense of the eternal in the here and now, beyond the march of time, because of which time is not all-important."

The inspired prophets of Asia have made it their mission "to demonstrate to the earth that it can be dominated by no other culture than that of the soul." Sukla Yajur-

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veda has written: "The Mind that is divine and is the primary illuminator, may that Mind be of good intent."

Neither in the East nor in the West can we find perfection, of course. To consider our own defects first, the Western nations have been the most warlike in history, and Western civilization is not exempt from serious economic depressions. Asia has known economic distress, the lack of medical facilities, and the absence of democracy and civil liberties. The history of India, the specific subject of this chapter, has been clouded by poverty, famine, disease, oppression, child marriage, the burning of widows, and the exclusion of millions of untouchables from life on the human level. The caste-system made a closed society. The priestly class has claimed special privileges. Only recently have some of these things been remedied.

To solve the problems of modern civilization, East and West will have to pool their resources. Neither hemisphere can romantically glorify itself above the other. We cannot get around the fact that science has shrunk the world, and all nations are interdependent. Mutual understanding and trust between nations must be achieved in our time. We must use our hearts and our heads on world terms. All men everywhere will have to reason together, to achieve a universal synthesis.

The East characteristically concentrates on the nature of things as known in immediate experience. The West makes more of theoretical inference. Both these approaches are necessary.

The East can learn from the West as much as the West can learn from the East.

Dr. Ralph Tyler Flewelling well says, in *Conflict and Conciliation of Cultures:* "The peculiar genius of Western culture has been the capacity to face tragedies, and to rise above them through a persistent faith in the future." The West has shone in active faith, the affirmation of life, the will to create a better future, the sense of human rights, the ideal of self-realization.

Muller reminds us that "the new hopes of the East are sprung from Western ideals, as well as Western science

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and industry." He characterizes Gandhi as "a typically Western reformer." At least it was partly through the influence of Gandhi's education at London University that he had the "guts" to tell his people: "India is today nothing but a dead mass movable at the will of another. Let her become alive by self-purification, and she will be a boon to herself and mankind."

The example of India winning her liberty has caused other Asiatic countries to desire self-rule.

The East has learned technology and other things from us Westerners, but we ourselves, who have worshipped externals so much, ought to sit at the feet of the Eastern philosophers to learn more about the inner life. Stanwood Cobb observes that Western man "has been so much absorbed with creating the *means* to a fuller life that he has forgotten to enjoy the use of them." Pearl Buck and Professor Northrup remind us that the East knows more than the West about the immediate enjoyment of life, and direct experience of the "esthetic continuum."

The Hindus, the Chinese, and the Jews anciently honored the prophet-hero, rather than the warrior-hero, and their peaceful tradition explains their historic longevity. Voltaire praised the people of India as peace-lovers who "never went to ask anything from other nations," and as vegetarians who did not "attack animals to feed on their dismembered joints."

We might also note that the extroverted West needs to join hands with the introverted East for their mutual psychological good. The *Mahabharata* gives us this much-needed lesson: "He whose happiness and light is *within himself* obtains Brahmic bliss." One of the sages of old India warned: "Let not thy senses make a playground of thy mind."

India's higher pantheism has great appeal for the intellectual leaders of the modern West.

Edward Carpenter observes that the deeper wisdom of the East can help us to rise from selfishness and division to the unitary universal consciousness: "The West seeks individual hopes and fears, ambition, loves, conquests —

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the self, the local self, in all its phases and forms — and sorely doubts whether such a thing as a universal consciousness exists. The East seeks the universal consciousness."

The wise men of India and other Eastern countries have distinguished between the ever-changing individual consciousness of the body-mind, and the universal consciousness which transcends time and space and the distinction of subject and object. To gain rapport with the Cosmic Conciousness, "one must have the power of knowing oneself separate from the body."

India's illuminates, devoted to the truth of being, know the reality of Nirvana.

Parapsychology is a new science in the West, but the people of the East demonstrate extrasensory powers so habitually that no Oriental questions the existence of these capacities. Of course the psychic faculties are valuable to man only insofar as they enrich his existence beyond the ordinary means of sense-perception and the familiar workings of the mind. The purpose of the Yogic discipline is to cultivate conscious use of the intuitive faculty, and to learn the reality of being by direct experience. Attainment of the higher awareness is worthy of lifelong aspiration.

The One Mind is the fundamental reality. Mind experiences, and interprets meaning. Body is but the organ of Mind. This the Eastern philosophers have always taught. Max Mueller has written of the people of India: "What was real to them was the invisible. . . . What formed the theme of their conversations, what formed the subject of their meditations, was the real that alone lent some kind of reality to this unreal phenomenal world."

Early History of India

India is a peninsula closed by a ring of sea and high mountains. Probably prehistoric tribes entered the fertile land by sea and through passes in the northwest. On the fertile plains and temperate highlands of India, we find

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the evidence of human occupation from early prehistoric times. Archaeological discoveries reveal that there was a widespread and highly advanced civilization in the Indus Valley five thousand years ago, comparable to the civilizations which then existed in Egypt and Sumer (southern Babylonia). Babylonian vessels must have brought the people of India some of their keys to civilization. Mohenjo-Daro and the cities buried beneath it, and the city of Harappa in the Punjab, prove beyond doubt that the Indus Valley civilization was rich in culture and in trade, and had a good system of agriculture based upon irrigation.

To date we have only a few excavations, and the sacred writings and epics of the Indian people, to teach us the state of India before the sixth century B.C. As Kumar Goshal notes, in *The People of India:* "The clues to the earliest history of India still repose beneath the Indian earth. Many of them are, perhaps, lost forever. It will require extensive archeological excavations, patient study of the folklore and customs and manners of the remnants of aboriginal tribes still lingering with remarkable tenacity in parts of India, before we have any knowledge of the consecutive history of the country."

Nearly a thousand years after the Indus Valley civilization, one of the great branches of Aryan peoples migrated from central Asia into India. Aryan charioteers urged the flight of their horses across monotonous plains, and through the passes of bleak mountain ranges, while they chanted:

"Sing forth, O Kanvar,
To your sportive hosts brilliant on their chariots!
They who were born together, self-luminous,
I hear their brave whips closely when they crack them in their hands.
They gain splendor on their way!
Sing forth to the wild hosts endowed with terrible vigor.
Celebrate the storm among the clouds!
They grow as they taste the rain, shakers of heaven and earth!

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The gnarled clouds flee at their ferocity!
The earth trembles at their violent racings!"

Gradually these Aryan invaders subdued the darker and shorter inhabitants they found in India — the Kolarian and Dravidian tribes. The Aryans who entered India about four thousand years ago were of the same stock as the Persians. The Dravidians who lived in the north of India were far more civilized than the invaders. The ancestors of the Dravidians may have been the creators of the very ancient Indus Valley culture. The Aryan conquest of the advanced Dravidians has been compared to the German conquest of Rome in Western history.

The Aryans came in successive waves. Some of the natives were absorbed by the Aryans; others retired to central and southern India. As Goshal notes: "During the next fifteen hundred years the Aryans developed a remarkable civilization in the north and the Dravidians prospered in the south. Cultural intercourse between the two was slow because of the dense jungles and the Vindhya mountains in the center of India. With the passage of time, however, there was a fusion of the two cultures, out of which grew the religion known as Hinduism."

The Aryan conquerors started the caste-system to keep their superiority over the much larger native population, and eventually caste was sanctioned by the Hindu religion. Historically, India has been made up of diverse peoples of different languages, without political unity.

Hinduism

Between 2000 and 1500 B.C., the Aryan conquerors built a civilization in the north. These Indo-Europeans brought in a religion which already included more than one thousand hymns. The *Rig-Veda* is the oldest document of man's living religions, famous for this quintessential sentence of the Gayatri hymn: "Let us meditate on that adorable glory of the Divine Life-giver, the source of our thoughts." The Vedas are the sacred scriptures of Hin-

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duism: *Rig-Veda,* the *Yajur-Veda,* the *Sama-Veda,* and the *Atharva-Veda.* The Vedic period lasted until 1000 B.C. India had forest schools then.

The early Indians simply worshipped the powers of nature. The oldest gods were Mother Earth and Father Sky. The god-forces of nature included the dawn and the twilight, the storm and the rain. All the gods were revered as different embodiments of one universal spirit. In the Vedic period, there were no temples and no idols, but simple family worship was carried on at the family hearth and under the open sky.

An intricate ceremonial religion finally developed under the control of the Aryan priests, the Brahmans, who established the system of castes. Persian and Greek influences affected India in the fifth and fourth centuries. Hinduism was inclusive, rather than exclusive. It borrowed great religious concepts from all available sources. The only time the authority of the Brahmans was broken was during the period of Buddhist supremacy (second century B.C. to sixth century A.D.). The Mohammedan invasions of the twelfth and thirteenth centuries A.D. modified Hinduism somewhat, but the Hindus have never been afraid of foreign influences. Hinduism has no compulsory body of dogmas. It has had no Inquisition in its history. It has not excommunicated people for heresy. Hinduism has been described as "a quest, not a creed."

Hinduism is well established in India. It still has its vitality today, the oldest living religion. The heart of Hinduism is man's immediate knowledge of the immanent God. The Hindus teach that the essence of man is not the body or body-mind, but the soul or *atman,* which is identical with the All-Soul (*Brahman*). Self-discovery is God-discovery. The great mission of man is to realize his true spiritual being. The discipline of Yoga is a means to true knowledge of one's inner self, and union with God. Devotional Yoga is the Way of Love. Intellectual Yoga is the Way of Knowledge. Action Yoga is the Way of Service. Meditation Yoga is the Way of Psychology.

It is written in the *Rig-Veda:* "The Real is one; the

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sages call it variously." The Hindus claim no monopoly on divine truth. They realize that God transcends all human dogmas. Hinduism believes in continuous revelation. Gandhi's image is in Hindu temples with those of olden Rama and Krishna. Hinduism has no closed canon, but is ever open to more light. This great religion is universal in spirit. It has no central creed or organization, but welcomes ethical truth from whatever source.

Hinduism is centered in the direct mystical experience. An old Hindu poet authored this unforgettable couplet:

> "Know in thyself and all one self-same soul;
> Banish the dream that sunders part from whole."

The sacred literature of Hinduism forbids the killing or harming of any living creature. Millions of Hindus are strict vegetarians, to honor the sanctity of all life. Gandhi, as we all know, revered "the oneness, and therefore the sacredness, of all life." Not only was he a vegetarian, but as a pacifist he followed the gentle ideal of the Sermon on the Mount.

The great common doctrines of the many separate Hindu sects are Karma (cause-and-effect), Dharma (duty), the sanctity of life, self-restraint, the transmigration of souls, and the final liberation of the soul in absorption into the Infinite.

Two thousands years ago, the wise Hindu Manu said: "Depend not on another, but rely on thyself." The same message is voiced by Sri Ramakrishna: "What a man wants is already within him; but he still wanders here and there in search of it."

Manu voiced the ideal of non-violence, whereby Gandhi has liberated India in our time: "All things done by force are as if not done."

The Hindus hold that "reality is the stuff of consciousness," the basic all-embracing oneness. More fundamental than separate individualities and the world of different things is the underlying unitary spiritual reality.

The *Bhagavad-Gita* of Hinduism gives us the allegory

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of man's higher impulse triumphing over lower. This book is one of the world's great religious classics because it gives us the ideal of action in a just cause, with no thought of personal advantage. When the human spirit is freed from the limitations of earthly attachments, we read, one can be even-minded both in success and failure. Universal spiritual consciousness replaces egotism and petty personal desires. Dispassionate understanding casts out fear and wrath. Lord Krishna says:

> "There is true knowledge. Learn thou it is this:
> To see one changeless Life in all that lives,
> And in the separate, One Inseparable.
>
> * * *
>
> "Uprightness, heed to injure naught that lives,
> Truthfulness, slowness unto wrath, a mind
> That lightly letteth go what others prize,
> An humble equanimity and charity
> Which spieth no man's faults; and tenderness
> Toward all that suffer; a contented heart
> Unbiased by desire; a bearing mild,
> Modest and grave, with manhood nobly mixed,
> With patience, fortitude, and purity;
> An unrevengeful spirit, never given
> To rate itself too high — such be the signs
> Of him whose feet are set on the fair path
> Which leads to cosmic birth."

The Hindu sages respect one Reality, approached in the many philosophic and religious systems of mankind from different vantage-points. God is the Absolute Consciousness that sustains the world.

The Hindus respect intuition as a legitimate way of apprehending reality. When intelligence is rid of its separatist tendencies, they say, man gains rapport with a higher Consciousness. As Radhakrishnan has written: "Intuition carries out intellectual conclusions to a deeper synthesis. . . . It is a profound experience, which by supplementing our narrow intellectual vision amplifies it. . . .

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Any sound rationalism will recognize the need for intuition. . . . Intuition is beyond reason, though not against reason. As it is the response of the whole man to reality, it involves the activity of reason also. . . . We can realize the potentialities of Spirit only by a moral process which gradually shapes the soul into harmony with invisible realities."

Kalidasa's "Salutation to the Dawn" refutes the idea that Hinduism is life-denying:

"Look to this day!
For it is life, the very life of life.
In its brief course
Lie all the verities and realities of your existence:
The bliss of growth,
The glory of action,
The splendor of achievement.
Yesterday is but a dream,
And tomorrow is only a vision.
But today well lived makes every yesterday a dream of happiness,
And every tomorrow a vision of hope!"

With equal enthusiasm, another Hindu poet exclaimed:

"O Life, I have taken you for my lover!"

Only by way of abstract from many sources, both ancient and modern, can we convey some idea of the golden wisdom of Hinduism in this brief chapter:

"I am the golden thread of continuity. I am God. I grow from the mineral to the plant to the animal to Man. Beyond Man, I am *He* — the ultimate secret of the universe. Tone down your voice of mutiny, listen to the evening Silence! Millions of flames, the stars, are lit for its worship. It is *within* you. Bring forth the healing Silence from within. Listen to the hush of the universe, listen to the heartbeat of God.

"That soul who is fixed upon the study of Brahm en-

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joyeth pleasure without decline. There is not anything in this world comparable to wisdom and purity. I will now reveal to thee a knowledge superior to all others. The great Brahm is the womb whence comes all manifest nature. He my servant who serveth me alone, unenslaved by finite attributes, is formed to be absorbed in Supreme Being.

"Behold my body, the whole universe animate and inanimate. When thou beholdest all the different forms of nature comprehended in one alone, and so from it spread forth unto their vast variety, thou conceiveth the supreme spirit who is within the midst of the universe and possesseth the vast whole. Infinite Brahm is in all things, generation and dissolution, the source of all nature.

"Fools torment the spirit that is in the body, myself who is in them.

"Although I am not in my nature subject to birth or decay, I make myself evident to finitude, and appear from age to age for the establishment of virtue. Brahm you see in the earth, in heaven, in the air, in the ether, in the water, in the moon, in the stars, in all beings. The light of the world is the same light which is in man!

"The infinite is the Self. He who perceives this is lord and master of all the world. Air, fire, water, food, appearances, disappearances — all spring from the Self. He who sees this sees everything and obtains everything.

"The eyes are for the perceiving of that Being who dwelleth within the eyes.

"There are two aspects of Brahman, time and non-time. That which has no beginning is non-time, and has no parts. That which has beginnings is time, and has parts. Time ripens and dissolves all beings in the Great Self. As fire in wood, so is the Great Self seized within the self if a man search by truthfulness. The Great Self is Brahman, omnipresent and omniscient, beyond the intellect."

Indian Art and Letters

The people of India have always loved beauty.

The impersonal music of India has emotional connota-

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tions, arousing various feelings which motivate human conduct.

The elaborateness of the Hindu visual arts contrasts with the economy of the Chinese.

The people of India have long been skilled in carving gold, ivory, and wood. Their exquisitely-carved creations are valuable. In the very earliest Indian sculpture, it is interesting to note, the women wear jewelry.

Indian filigree work is the world's most delicate. This is ornamental work carried out in fine metal wires.

The people of India make beautiful fabrics of true esthetic charm.

Especially artistic is the architecture of the Hindu temples and palaces — huge stone structures ornamented with sculpture which the West would find too candid. Immense frescoes brighten the walls. When the Persians entered India from Afghanistan in the twelfth century, they introduced the architecture of the dome and minaret. They also brought in the cognate arts of painting miniatures and illuminating manuscripts.

The masterpieces of Indian literature are the *Vedas,* the *Upanishads,* the *Bhagavad-Gita,* the *Mahabharata,* and the *Ramayana.* The sacred books explore the profoundest depths of insight. The *Ramayana* recounts the adventures of the national hero Rama.

The wisdom of the four *Vedas* was handed down by tradition through many hundreds of years before being committed to writing. They were written in Vedic Sanskrit, the ancestor of the Classic Sanskrit.

Between 500 and 1300 A.D., Court Epics of beautiful poetry and high morality were created.

The Sanskrit literature abounds in didactic and proverb verse. Nearly all the world's proverbial sayings can be matched in the Sanskrit.

India's love lyricists outspokenly praised "the cup of holy desires." Sex-mysticism is involved in Tantrik Yoga. Sex was never a forbidden topic in the arts of India, and the Hindus thousands of years ago developed a science of erotics. Ninety Hindu writers dealt in poetry and prose

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with the art of love. We need only mention Kautila, Kokkoka, Kalyanmalla, Kavishekhara, and Malanga. The Hindus discussed sex freely, but without coarseness or irreverence, as a rule.

In the fifth century A.D., the Sanskrit drama developed. It was romantic drama, based on contemporary court life and heroic legend. Kalidasa, the famous poet and dramatist, authored the *Sakuntala* (The Lost Ring) with these striking lines:

> "This peerless maid is like a fragrant flower. . . .
> A gem of priceless water, just released,
> Pure and unblemished, from its glittering bed.
> Or may the maiden haply be compared
> To sweetest honey, that no mortal lip
> Has sipped; or rather to the mellowed fruit
> Of virtuous actions in some former birth
> Now brought to full perfection?"

India's earliest collection of fables was compiled in the fourth century B.C. Somadeva assembled a collection of fairy tales in verse (eleventh century A.D.).

A prose romance entitled *The Adventures of the Ten Princes* won much attentive interest in India. Interesting prose romances first appeared in the sixth century A.D.

India's philosophic literature has been enriched by Uwwata, Kapila, Patanjali, Mahidhar, Yaska, Sayana, Gotama, Krishna, Sankara, Ramanuja, Asanga, Vasistha, Badarayana, and Radhakrishnan.

Indian Philosophy

The love of philosophy is very old in India. The Vedic age had forest schools, and the Buddhist age had garden universities. Indian philosophers have striven to develop the intuitive as well as the intellectual faculties. Their great goal has been the harmonious development of man's spiritual nature.

The greatest Indian philosophers have leaned toward

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idealistic monism. It has been their message that the mind has a depth-existence independent of the corporeal organism and environment. All the manifest universe is the expression of one great conscious principle, which animates it but transcends it.

The philosophic geniuses of India maintain that the evolutionary process is not altogether physical. An involution from the Causeless Cause accounts for the "return evolution" in the manifest world. "Man is the product of a two-fold evolution — from above downward and from below upward."

A Vedic philosopher alluded to "the primal germ productive, the first subtle bond, connecting Entity and Nullity." Modern genetical biology still wonders how the tiny germ-cell contains within itself the hereditary tendencies of the entire organism.

The greatly wise of India have intuited the higher principles of being. They have opened the door, by Yogic disciplines, to states of consciousness revelatory of the inner nature of man.

Indian philosophers appreciate the correspondence of principles in man and the rest of nature. It has been their thesis that every successive stage of spiritual evolution yields greater vision. Man should progress from the divided, matter-centered level to the supreme level of perfect universal Selfhood. The knowledge of Karma and Dharma, intensifies man's sense of responsibility. The knowledge of the Divine Self or All-Soul, wherein all living beings are united, inspires one to love his neighbor as himself. In India, science and philosophy and religion have developed together without serious conflicts.

The *Vaisheshika Darshana* identifies Karma with God. The *Nyaya* system sees the world as a work of conscious creation. The *Samkhya* system holds that all the world, with both its mental and material processes, represents transformations of the one original Substance. All the attributes of the world are modifications of thought, movement, and inertia. The potentialities of the primordial Substance become actual in the objects of the world. Con-

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sciousness transcends all changes, and is our steady ground for the understanding of objective activities. Through Yoga, one may experience the soul itself, apart from the mental modifications of the process-realm.

According to the religious philosophers of Jainism: "Reality is That in which something endures, something comes into being, and something perishes." Beyond the ordinary knowledge which comes to us by way of physical sense-perception and inference, the Jainist philosophers appreciate the knowledge which is acquired through intuitive channels.

Some Buddhist philosophers have held that every object is but a brief complex of forces and events. Nothing is exempt from change. No man keeps a separate personal soul forever, these philosophers say.

The Vedantist philosopher denies that material atomism alone can account for the creative activity of nature, which reveals so much intelligent order and purpose. He holds that a man's soul is not just an emanation from the All-Soul, but literally *is* the All-Soul. He denies any fundamental difference between our consciousness and the original Divine Consciousness. He does not say: "I know Brahm," but rather: "I am Brahm."

To the Vedantist, subject and object are finite expressions of the deeper Reality underlying both.

The Vedantist denies the ultimate plurality of souls, for the soul's real essential nature is pure consciousness above all limiting distinctions. Nothing remains to distinguish one soul from another. The true soul knows its oneness with all being. When the instrumental body-mind imagines itself to be self-sufficient, it mistakes the finite realm of differentiation for the final reality of being. With true self-knowledge, we rise above the illusion of separatism, and catch a vision of the unitary Whole.

Nirvana is escape from earthly limitations, say the Vedantists, but it is not the cessation of Conscious Being. Rather is it the entrance into transcendental understanding, perfect universal Selfhood, and Divine joy!

The Vedantist philosopher answers those Buddhists who

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discern only change, with this cogent reminder: "Without an unchanging element in consciousness, there cannot be an apprehension of change. The witness of change must be outside change, for the elements involved in change cannot be aware of each other as their being is confined to the moment in which they endure."

Sankara (c. 800 A.D.) was the outstanding commentator on the Vedantist philosophical system of the Brahmans. Vedanta means "the end or final aim of the Veda." The majority of educated Hindus are Vedantists. Aldous Huxley is a member of The Vedanta Society of America, which is attempting the synthesis of Eastern and Western thought. Vedantists hold "that the real nature of man is divine, that the aim of human life is to realize this divine nature, and that all religions are essentially in agreement." Christopher Isherwood has edited a brilliant volume entitled, *Vedanta for the Western World.*

To sum up, the Vedantic philosophers know that the One underlies the endless change of forms. Only Unity, complete identification with the Absolute, is experienced in the deepest level of awareness. The *Advaita Vedanta* says of Brahman (with too much wisdom to narrow the Supreme with sex): "It is That from which the world originates, That in which the world exists, and That in which it is dissolved. It is immanent in all beings and exists beyond them. . . . It cannot be described in any terms known to us, because all our terms are meant to describe the finite forms. All we can say is that It is the ultimate Foundation, Source, and Goal."

Indian History, To Date

India was made up of different peoples with different languages, without political unity. But India has always been the world's most religious society. Religion was the foundation of her social structure, her law, her philosophy, her art, her glory, and her shame. As we have noted, the Aryans long imposed their rule on the natives of India. Their priests or Brahmans remodeled the Vedic religion

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along the lines of hierarchy, with a system of castes which favored Aryans above non-Aryans.

In the sixth century B.C., the Persians entered the extreme northwest of India. In 500 B.C., they conquered much of the northwest. King Xerxes of Persia included Indian troops in the army he sent against Athens.

In 327 B.C., Alexander the Great crossed the Indus, and the smaller principalities yielded to him. But he halted at the approaches of the Ganges, for the mutinous condition of his troops forced him to turn back. But the Greek influence persisted in the smaller principalities; the people spoke Greek and had the heads of Olympian deities on their currency. By way of Kashmir, India confronted Greek culture.

Contact with Persia and Greece gave India a written language, and influenced Indian literature and art. Indian statues were draped in the Grecian fashion.

India emerged from feudal chaos, and one orderly empire arose. Chandragupta was the first Emperor of India. He annexed nearly all the north of India. India was prosperous, and culture flowered. The Greco-Persian court entered into amicable relations with India.

Gotama Siddhartha the Buddha (563-483 B.C.) was much indebted to the ancient scriptures of Hinduism, but he defied the powerful priesthood as a freethinking reformer. Buddha gave up aristocratic life to become a monk. He knew no distinction of castes or races, for, like Christ, he was a friend of the humble. He denied the value of sacrificial rites.

Buddha dreamed of all mankind as a love-united family. He did not claim supernatural authority. He did not demand strict faith and obedience. He pronounced ignorance the source of evil, and wisdom the key to salvation. The Enlightened One taught the control of emotional desires as the way to peace of mind and dispassionate understanding. These words are his:

"Our deeds, good or evil, follow us like shadows. Overcome anger by love, evil by good, the greedy by generosity, and the liar by truth. The good man is incapable of de-

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liberately depriving a living creature of life. He who fills his lamp with water or his life with lust will dwell in darkness.

"The truth can no more remain hidden than the sun. Mind is the source of happiness or unhappiness.

"No man can purify another man. Whosoever shall be a lamp unto themselves, and a refuge unto themselves, shall betake themselves to no external refuge, but, holding fast to the Truth as their lamp, shall not look for refuge to any one besides themselves, it is they who shall reach the very topmost height."

King Asoka (d. 232 B.C.) converted to Buddhism, and called a council of Buddhist monks to decide how the whole world might be told of this wonderful faith. They carved ethical exhortations on rock-surfaces throughout nearer Asia. Buddhist missionaries went out to all countries, including Syria, Egypt, and Greece. When India had come in contact with Greek culture, Buddha was represented with the features of Apollo.

Buddhist supremacy was maintained in India until the sixth century A.D. Buddhism spread abroad to become the leading religion of the Far East. These deep-searching words are in a Buddhist prayer: "As the flower fades, so will my body die. May my life be more than the body."

A strong dynasty ruled the Indian empire from the fourth to the sixth century A.D. The fifth century A.D. was India's Golden Age. Prosperity and great ability were applied to the improvement of civilization. There were kings who patronized culture. Artistic genius expressed itself in glorious sculpture and architecture. Communication with China was established, and Chinese scholars visited India to exchange ideas.

Under the influence of wealth and luxury, unfortunately, Buddhism declined in India. Brahmanism again came into favor, but some of the best features of Buddhism were indeed incorporated into the doctrine of the older faith.

Buddhism ended in India after the twelfth-century Mohammedan invasion.

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It was in the eleventh century that the Mohammedans began their holy war against India. For another century, there were steady raids, and the provinces fell to the Moslems one after another. In the thirteenth century, the Moslems ruled Hindustan, the ancient civilization of northern India, and later they overcame the southern area. Islam became one of the great religions of India. The mosque at Agra, the Taj Mahal, is the most beautiful of the Mohammedan buildings. India had many mosques in a style half-Hindu and half-Arab.

Soon India was harassed by the aggressive Moguls. Tamelane, another Genghis Khan, invaded India in 1398. He butchered one hundred thousand prisoners of war within sight of Delhi, and then his troops took that city. Tamelane looted wealthy Delhi, ordered that the Indian partisans of Meerut be flayed alive, and brought the spoil home to his own capital Samarkand. He left behind a representative to rule at Delhi as the Emperor of India, and under this mad sultan there were three decades of terror, pestilence, and famine.

It seems that the Mogul terror caused some poor non-Aryan Hindus to wander across the continent and find their way to the nations of Europe, the gypsies.

The Afghans fell on India from the northwest to gain a kingdom.

The Mohammedans and the Hindus fought together in India. India was divided into petty states, constantly at war with one another. In the sixteenth century, a new Mogul conqueror started "the rule of the Moguls," and put an end to the division in India. He reconquered India with crude early cannons of the sort that were then being used in European warfare. At least India's long anarchy was ended.

The empire of the Moguls lasted from 1526 to 1761 A.D. Babur was the first "Great Mogul," or Emperor of India. His grandson Akbar was the greatest of the Moguls. Akbar, a descendant of Tamelane, conquered and unified the provinces of the north and center, making them one of the richest empires in the world — "The Empire of the

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Grand Mogul." He amassed huge stores of precious metals. Indo-Moslem art flourished under his rule. He built good commercial roads, and he established numerous schools. This truly great king scientifically organized the empire of India. His works included tax-reform, reduction of the army, population and resource census of all provinces, and a law which put the religious sects of India on an equal footing. A tax had been levied on non-Moslems, but Akbar abolished this tax as contrary to the principle of religious tolerance. He encouraged the Christian missionaries to work in India. King Akbar died in 1605 A.D.

In 1690 A.D., Aurangzeb ruled India. He was a cruel conqueror, but he knew how to govern and India prospered under his rule. Indo-Persian art reached its peak. Delhi became the scene of luxury. Aurangzeb did not realize the dangers of European exploitation in India. He granted Pondicherry to the French, and confirmed the rights which England had gained in Madras and Bombay.

The successors of Aurangzeb could not defend themselves against the greedy Westerners. India had formerly developed its own Asiatic culture, and its very conquerors had been Asiatics, but now the very different culture of the West was barging in. The European trading companies engaged in bitter rivalry to exploit India. The French, the Dutch, and the English pursued their ambitions on Indian soil.

The ocean ceased to be a protective frontier to India when the Portuguese, in the fifteenth century, set out to reach India and the land of spices by circling the African continent. In 1498, the Portuguese navigator Vasco da Gama rounded the Cape of Good Hope and reached India. He came home with the report of jewel-gleaming courts, tiger-infested jungles, soldiers on elephants, and the wonders of Delphi and Benares. Thereupon the Portuguese king declared himself "Lord of the Conquest of India." Soon the Portuguese opened a trading station on the southwestern coast of India.

In 1542, a king of Portugal sent the Jesuit missionary Francis Xavier to India. For a decade, Francis went from

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village to village in India, Ceylon, the East Indies, and Japan, winning a million converts. During the Missionary Era, Catholic orders established their missions in the new lands which the explorers had opened up. The Jesuits supplied the main missionary effort of the sixteenth century.

The Portuguese, Dutch, English, and French traders engaged in bitter rivalry. In 1621, the Dutch companies, which controlled the spice trade, set up factories in India, Ceylon, and Malaya. The French were so powerful in India that many of the inhabitants called all Westerners "Franguis." The British East India Company was founded in 1600. At the time of the French Revolution, England extended her gains in India. England got command of the sea during the Napoleonic war.

For almost two centuries, England was represented in India only by a private trading company. The British East India Company followed a greedy, selfish policy. White adventurers commanded native troops, officially for the protection of the Company, but actually (in many cases) to loot big jewels for them so they could return home wealthy.

In 1857, the East India Company's territory was taken away from it and incorporated in the British Empire.

The British government immediately introduced public services in India. England took measures to cope with the famines and pestilences which had claimed millions of lives in India. Public hygiene was established. Steps were taken to increase the prosperity of the country. The ancient custom of the suicide of widows, *Suttee*, was suppressed by law. Public schools were erected. By 1869, there were twenty-five thousand government schools. Tens of thousands of India's people took advantage of the opportunity to a study in the universities and technical schools of England, Continental Europe, and America. India's native industrial development was encouraged, and the introduction of Western technology gave that country self-sufficiency.

But the British rule of India was not all to the good.

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Even in the nineteenth century, the people of India "twisted the Lion's tail" with their agitations and demands. It is not easy to hold colonial peoples in an imperialistic empire. Great Britain drained India's wealth, and was guilty of oppression. The very introduction of Western ideals of freedom and self-determination influenced India's Nationalist Movement in our century. Mahatma Gandhi was the prime mover in India's liberation. Gandhi's weapons were non-violence and soul-force. He carried through a long campaign of passive resistance against British rule — strikes, refusal to pay British taxes, the boycotting of British goods. He urged the Indians to spin their own cloth, and thereby to destroy Britain's greatest market for cotton goods. Britain suppressed Indian demonstrations by force. She held that India was not yet ripe for self-government.

Typical of the progressive spirit which characterized India's struggle for independence was this 1936 Manifesto of the All-India Progressive Writer's Association:

"It is the object of our Association to rescue literature and other arts from conservative classes in whose hands they have been degenerating so long; to bring the arts into the closest touch with the people. . . . While claiming to be the inheritors of the best traditions of Indian civilization, we shall criticize, in all its aspects, the spirit of reaction in our country, and we shall foster through interpretive and creative work (with both Indian and foreign resources) everything that will lead our country to the new life for which it is striving. We believe that the new literature of India must deal with the basic problems of our existence today — the problems of hunger and poverty, social backwardness and political subjection. All that drags us down to apathy, inaction, and unreason we reject as reactionary. All that arouses in us the critical spirit, which examines institutions and customs in the light of reason, which helps us to act, to organize ourselves, to transform, we accept as progressive."

Early in 1947, England announced that she would

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transfer authority to "responsible Indian hands." British India had to be partitioned into the Republics of Pakistan and India. The British withdrew from India in August, 1949. The great liberator Gandhi was assassinated in 1948. His disciple Pandit Nehru has served well as Prime Minister of India.

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5. THE CELESTIAL KINGDOM

Confucius applied Reason to the betterment of the social order. His was a philosophy of political morality. This ancient Chinese wise man knew that knowledge leads to virtue, and that virtue can be taught. He admired the reasonable person, whether he was a peasant or a prince. "Learning knows no rank." Confucius taught that all men are brothers. His moral message was the Golden Rule. The five cardinal virtues, he said, are Wisdom, Humanity, Uprightness, Decorum, and Truth. "What man has in common with Heaven is his intelligent nature. Conformity with this nature gives the rule of action." Confucius taught "the religion of the good citizen."

The wisdom of Confucius had vast appeal to the Western philosophers of the eighteenth-century Enlightenment. Voltaire praised Confucius because: "He appeals only to virtue, he preaches no miracles."

Many western scholars and artists have been indebted to the Chinese influence.

Leibniz said: "I almost think it necessary that Chinese missionaries should be sent to us to teach us the aim and practice of natural theology."

Quesnay cited China as his model when he advocated education in the laws of nature. "With the exception of China," he stated, "the necessity of this institution, which is the foundation of government, has been ignored by all kingdoms."

Quesnay's pupil Baudeau wrote: "The Chinese are the only known people whose philosophers were, from the earliest ages, penetrated by that supreme truth which they call simply Order, or the Voice of Heaven."

In Chinese art, Idea becomes Form. Servandoni borrowed from Chinese art, wherein he discovered "a poetry which shall speak to the eye."

Goethe praised the Chinese highly: "With them, life

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is clearer, purer, more moral; they everywhere appear as sensible folk, good citizens. . . . It is this strict moderation in all things which has preserved the Chinese Empire for thousands of years and will continue to preserve it."

Montesquieu noted: "China was confronted with all the problems besetting Europe, long before there was a Europe."

The single tax on land ownership, which the Western economist Henry George advocated in the nineteenth century, was practiced by the Chinese ages ago.

Bertrand Russell observes: "It never occurred to the Chinese, as it has to all modern white nations, to have one system of ethics in theory and another in practice. I do not mean that they always live up to their own theories, but that they attempt to do so. . . . Traditionally, they admire learning more than anything else. . . . Men are much more willing to submit their differences to reason."

Chinese History

Chinese civilization has had the longest continuous development of any civilization ever known on earth. Many nations have risen and fallen, while the stable Chinese civilization has endured ever since that long-ago age when the Chinese measured time by burning spirals of sawdust bound with clay. In China, moral precepts have been honored in governmental policy and social usage. Reverence for scholarship has been the dominating tradition. Historically, the Chinese have not been combative. Their social and political life has not been so much a ruthless struggle for power as in Western nations. They have not had so much greed and hustle. Their great goal has been the enjoyment of life.

Since prehistoric times, the Chinese have hated fighting as the disturber of man's social life. The early legendary kings are extolled for teaching the people the arts of peace. China has regarded her militarists as the lowest class, and her scholars and artists as the highest. She has not glorified mighty exploits in war. The violent conquerors

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who invaded China were absorbed by the peaceful Chinese civilization. China assimilated Mongols, Manchus, and other invaders. China has had some historic eras of war and turbulence, but she has trusted the ways of peace more than most other nations of our imperfect planet.

We can broadly generalize that the genius of the West has been the knowledge and control of matter, while psychological insight has been the genius of the East. But that is not to say that the Chinese were historically stagnant in material affairs. When Christian Europe was in its Dark Ages, China was far ahead in progress and invention. The Chinese antedated the Europeans in printing by means of stamped stones, printing with movable blocks, multi-colored printing, the use of paper, the magnetic needle, the secret of gunpowder, and the use of breast-harness, rein, and bridle. Even ancient China had some advanced economic devices. China had old age pensions as early as 1800 B.C.

Ere we recount the details of Chinese history, a broad overview is in order. The great dynasties of China were the Hsai, the Shang, the Chou (period of feudal division), the Ch'in, the Han (period of unification of China), the Ts'in (half of China under Tatar rule), the T'ang (brilliant period of restoration), the Sung (period of the Classic Renaissance), the Kin, the Yuan, the Ming, and the Ch'ing (Manchu Dynasty). The Chinese Republic was established in 1912, and China has since been experimenting to throw off feudal fetters.

Or we might classify China's past into the period of myth and legend, the period of development into a centralized power by the feudal states, the first conflict with the Tatars, the second conflict with the Tatars, the conflict with the West, and the new era of modernization.

Today the Chinese are no longer isolated. They have adopted Western technology. They have copied the virtues of other powers, adding them to the characteristic virtues of their own very old civilization. But we hope they will not go too far in copying foreign vices.

Now let us trace the chronology a little less sketchily.

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In prehistoric times, at the eastern end of the Asiatic continent, the Yellow River then as now enriched the soil of the Great Plain. Some think that the Chinese were the original inhabitants of China. About 2800 B.C., immigrants reached the Yellow River Valley and settled in Shensi, supposedly after migrating from the Tarim Basin in Central Asia.

As the "Middle Empire" was separated from foreign peoples by the great distances of the steppes, the early Chinese had little cultural interchange with aliens.

Neolithic stone-carvings and pottery have been found in Honan.

The earliest records show the Chinese to have been an agricultural people living in stable villages. They cleared and drained the land, established a system of irrigation, and sowed their crops in the fertile basin of the Yellow River. They made a garden of the Great Plain. "Oracle"-bones of about 2000 B.C. tell of "divination" in regard to the wheat and millet crops, but not about the increase of flocks and herds. The early Chinese did domesticate some animals, but Dr. H. F. Rudd notes that "the list of animal products which is so conspicuous in other countries becomes conspicuous by its absence in China." The early Chinese grew oranges, lemons, and mulberries. Ere long they brought rice from Southern China.

The ancient Chinese built their houses of mud and wattle. They wove silken textiles, and they manufactured ceramics. They learned the use of horses from the Mongols.

About 1500 B. C., the Chinese made beautiful bronze tripods, cups, and pots. They had learned the use of bronze from Siberia.

Luther Carrington Goodrich informs us, in *A Short History of the Chinese People:* "Shortly after 1400 B.C. one ruler and his court arrived near modern Anyang and slowly erected a city that contained government buildings, palaces, temples, and mausoleums. The discovery of this capital city has thrown light on what was hitherto only dimly known. . . . The non-primitive character of the

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writing and the number of written words — over two thousand — argue a considerable history before the fourteenth century B.C.; but where writing originated is as yet unknown."

First the Chinese used writing in the form of knotted cords. Then they scratched arrangements of lines on bits of tortoise-shell. Legend tells us that the footprints of birds and beasts suggested pictographic writing to Ts'and Chieh. At length the Chinese devised ideographic symbols. With writing, they were able to produce four thousand books of Chinese history, and to create works of literature and science. The Chinese set forth the first astronomical theories.

The Chinese say they invented the art of music ("an expression of the union of heaven and earth") five thousand years ago. Early Chinese music was related to prophecy. The music of China, strange to our ears, consists largely of quarter-notes drawn from primitive instruments. Classic Chinese music has symbolic implications.

About 1000 B. C., the Chinese became workers in iron.

The early legendary history of China refers to the king as "The Son of Heaven." He presided over the colorful festivals of the seasons. He was the ruler of a society organized on feudal principles. The feudal lords were large land-owners, landlords. They lived in walled castles, and in the best days they used their wealth to foster culture. The people of China were divided, according to their occupations, into five classes. The state conducted projects of hydraulic engineering, directed the sowing of certain crops, and assigned the land.

The arts of peace were cultivated for a long time in China, with safety because the Chinese had no powerful neighbors. Ancestral standards encouraged scholarship and the beautiful arts. Of course it is true that, from an early date, nomads on the borders of China invaded the northwest area. Yet, as René Sédillot tells us in his brilliant little *History of the World:* "The true miracle of China always has been, and always will be, in her power to assimilate the invader and conquer the conqueror."

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Most of the Chinese have been vegetarians, and theirs has been the gentle psychology that makes for peace. They traditionally found amicable ways to settle their disputes. The civil administration was not mastered by militarists, though the Chinese did have some clashes with neighboring tribes. The Chinese way of life was not utopian, but on the whole it was remarkably mild.

The Chinese have always revered the scholar. Ancient Chinese established schools, and the education stressed "filial and fraternal obligations." A family would select its most intelligent son to study full-time. The most enlightened persons rose to official rank.

The pupils in the ancient Chinese schools learned to write balanced prose, to tell the truth, to show respect for others, and to listen receptively to the wise.

Century after century, China applied herself to letters and art and education. Great literary projects mobilized the efforts of scholars.

The Chinese had a genius for philosophy, even as did the Greeks. In the ancient Chinese philosophy, the primitive figure of the Tai Yi symbolizes the beginnings of all things, and mystical Unity. Yang and Yin symbolize the creative powers of heaven and earth. The Chinese philosophers taught men to love one another, to honor the law of reciprocity, and to practice universal tolerance. "Who is there Heaven hates?," asks an old Chinese religious ode. A Chinese proverb says: "Even from my enemy there is something I can learn."

The founder of the Chou Dynasty, Wu Wang gave his friends subordinate rule over different parts of the Chinese Empire. His weak successors lost control over the local rulers, and this resulted in woeful division. The latter half of the Chou Dynasty saw a period of warring states, corruption, and general disorder. There was a pronounced falling away from earlier standards in China's period of feudal chaos. The Chou Dynasty degenerated. Feudal barons ruled the land. Great Lords warred with one another, and the people were taxed exorbitantly. China was divided into hostile kingdoms.

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Then appeared the philosophic reformers — Lao Tse, Confucius, Mo Tze, and Mencius. Lao Tse said: "It is when thieves multiply that the moralists make many laws." Confucius urged China to cherish the knowledge of ancient things, and return to the nobler ways of life she had forsaken.

Lao Tse (b. 604 B.C.) urged his warring brothers to identify themselves with the Cosmic Harmony, the Universal Law — the Tao. Tao has the same meaning as the Greek Logos and the Christian Word. Lao Tse urged victory over self rather than the attempt to subdue others. These words are his: "Even the finest arms are an instrument of evil, a spread of plague, and the way for a vital man to go is not the way of a soldier."

It was Lao Tse's profound spiritual teaching that "to yield is to conquer; to grasp is to lose."

The sixth century B.C. was the century of Confucius in China, the prophets in Israel, Zoroaster in Persia, Buddha in India, and Solon in Greece. Confucius taught: "All within the four seas are brothers."

Confucius gathered together the scattered writings of the ancients. For a long time every Chinese had to learn the Five Classics by heart ere he could rank as a gentleman, and Confucian ethics still regulate human relations in China. The Five Classics are *Canon of History, Canon of Poetry, Canon of Changes, Book of Rites,* and *Spring and Autumn.* The Books reporting conversations between Confucius and his contemporaries are *Great Learning, Doctrine of the Mean, The Analects,* and *Meng-tsze.*

Confucius held to good won, but he said in *Canon of Changes:* "Should change cease to occur, heaven and earth would cease to exist."

It is writen in the *Book of Rites:* "Man and woman complement each other as do Yang and Yin. . . . Without mutual love and respect, there can be no union."

The Chinese family rejoices when one of its members gains recognition as a scholar. There is no greater honor than to be honored for one's learning. Does it not say in the *Great Learning:* "The tranquillity of the world de-

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pends on rightly governed states. A rightly governed state necessitates well regulated families. A well regulated family is made possible only by the self-culture of the individuals composing it."

In the fourth century B.C., the democratic political philosopher Mencius called militarists "great criminals."

Chang Tso-lin has written of the Chinese prophets of peace: "They sought to unite men through an ardent love in universal brotherhood. To fight against lusts and evil desires was their chief endeavor. When they were reviled, they did not consider it a shame; they were intent on nothing but the redemption of men from quarreling. They forbade aggression, and preached disarmament in order to redeem mankind from war. . . . They admonished princes and instructed subjects. The world was not ready to accept their teaching, but they held to it all the more firmly."

China was not ready to accept the message of peace at that time. In the China of the "Warring Kingdoms" (335 B.C.), there was a period of unchivalrous militarism. China had mounted archers, like the Mongols.

In 230 B.C., Che-Huang-ti "the Chinese Alexander" built a Chinese Empire which he exploited in his own interests. He established a centralized administration. He destroyed all regional liberties. Like the Western tyrants Domitian and Hitler, Che-Huang-ti hated the philosophers. It was "the Chinese Alexander" who built the Great Wall of China to protect his empire against the Turko-Mongolian nomads. After he died, China reverted to anarchy. But the Han Dynasty would accomplish unification.

In 202 B.C., Liu Pang founded the Han Dynasty, which was to last four centuries. Wu Ti, the outstanding monarch of this line, controlled the feudal nobles, and expanded the Chinese Empire. He issued paper-currency, established State monopolies, and tried to control prices. He undertook military defense of the Empire. When the Huns were thrown out, Wu Ti's generals followed them into their own lands. The Chinese troops saw the fringe of

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another great civilization, the Persian, in what are now Turkestan and Baluchistan.

The Han Dynasty was temporarily interrupted when Wang Mang (in 9 A.D.) launched an experiment in controlled economy that reduced the peasants to famine and ruined the businessmen.

When the Han Dynasty was restored, Emperor Kouang Wu advanced the Chinese hegemony in Asia. Trade routes were opened, and ambassadors were sent to Western courts. Chinese silk poured into Persia and Syria, and eventually into Greece and Rome. Kouang Wu conquered the Tarim oases on the far side of the Gobi desert, and through these oases went the land route followed by the silk trade. The sea route of the silk trade was from Tonkin to the Red Sea.

By the land route, Buddhism spread from India to China. The Han Emperor was tolerant toward the disciples of Buddha. The Chinese welcomed Buddhism as an enrichment of their own religious lore. They did not assume that they already had the only true creed.

Zen Buddhism

Zen Buddhism has profoundly influenced Chinese thought. It invites direct intuition into the heart to find one's true "Buddha-nature." It treats of the universe as the Buddhic "Body of Law," which manifests in two phases as the realm of principle and the realm of entities. The starting premise of the sixth-century Hua-Yen school is the idealistic doctrine that consciousness alone is real. The plants of reality grow from the seeds of thought ("causation by ideation"). Principle is the womb of fact. The Hua-Yen philosophy culminates in the high concept of "One-in-all" and "All-in-One." As Chan Wing-tsit summarizes, in his contribution to *China* (United Nations Series):

"All the elements of existence are perfect and real. They reflect one another. All are simultaneously simple and

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complex, one and many, exoteric and esoteric, pure and varied. The universe is a grand harmony. . . . Consciousness is divided into eight categories, namely, the five senses; the sense-center consciousness, which forms conceptions; the thought-center or self-conscious mind, which wills and reasons on a self-centred basis; and the *Alaya,* or ideation-store consciousness, where energy to produce manifestations called 'seeds,' is stored. This last consciousness is ever in a state of instantaneous change, perpetually 'perfumed' (influenced) by incoming perceptions and cognitions from external manifestations. At the same time it endows perceptions and cognitions with the energy of the 'seeds,' which in turn produce manifestations."

According to Zen Buddhism, thought-seeds and manifestations continually influence each other, acting simultaneously as cause and effect.

All nature's innate conditions and laws are manifestations of the underlying ultimate Consciousness. Men neglect Substance for shadow because of their unawareness. The Zen Buddhists hold that man must rise to perfect noumenal awareness to know the reality of ultimate nature, the original true being, beyond all specific conditions. "When both our central being and outward harmony are carried to the point of full perfection, heaven and earth are in a state of tranquillity, and all things will be nourished and flourish."

Art of the Han Dynasty

Wonderful purity of line characterizes the art of the Han Dynasty, some specimens of which are pictured in Stephen W. Bushnell's *Chinese Art.*

The Chinese paintings are often done on silk. The use of different tones in a landscape suggests depth, although three-dimensional gradations of light and shade are little employed. A few simple strokes of the brush and a little delicate coloring yield a magical effect — unique and elusive. We see the scene poetically, catch the spirit of it

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without being burdened with its gross material. Chinese paintings are never overlabored. The Chinese are content to taste lightly of an esthetic impression, even as they draw just a few puffs of aromatic tobacco from a very small pipe.

A Chinese saying tells us: "Art produces something beyond the form of things."

With aerial delicacy, the artists of the Han Dynasty created beautiful little objects in jade, ebony, wood, and bronze.

The perfection of Chinese vases is well-known. Chinaware is the name for crockery throughout the English-speaking world. For use in temples, the Chinese cast bronze gongs, drums, censors, and statues.

A wealthy Chinese home during the prosperous Han Dynasty had a gong at the carved gate, an exquisite garden, inlaid furniture, lacquer work, delicate paintings (on fine silk) which expressed a tranquil depth of thought, cabinets with beautiful embroideries topped by interesting vases and bronzes, and gorgeous mirrors. The Chinese Mirror symbolizes the honest mind that truly reflects the enduring Reality behind changing appearances.

The Chinese ladies wore rich-hued robes, and reclined on silk cushions.

In the ancient Chinese worship, yellow was the color of robes worn for earth rituals, blue for heaven, red for the sun, and white for the moon.

Chinese gardens have always been arranged as though nature scattered the rocks and planted the trees spontaneously. The walks have been allowed to wind without rigid artificiality.

The Chinese have had an architecture of brick and bamboo. Instead of the harshly uncompromising lines of Western architecture, we see in China a frank imitation of nature's irregularity. Chinese structures harmonize with the natural environment — the mountains, the rocks, and the trees. The oldest *known* pagoda dates back to the third century A.D.

During the Han Silver Age of Literature, even slave-

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girls quoted the classic odes. The ancient Chinese, we should note, classified painting and writing together as a common art. What is written in Chinese characters must be painted with an artist's sure control of the brush. The author writes with a fine camel-hair brush on silk or cloth. No other land ever showed more enthusiasm for poetry than China. During the Han Dynasty, there were many lady poets. In ancient China, poems were posted on the city walls, talked about, transcribed, and handed down from father to son. Old Confucius pointed out that poetry stimulates the mind, facilitates self-contemplation and social understanding, teaches the regulation of the feelings, guides us in time of trouble, and improves our entire perspective. According to another Chinese saying: "Poetry gives us thoughts beyond the domain of art."

Chinese History Continued

Bactrian, Persian, and Babylonian influences made themselves felt in Chinese culture under the Han Dynasty. The Han Culture was wonderful indeed. Chinese writing was simplified. The Classics were restored. Ssu Ma Ch'ien created an outstanding work of history. The Chinese had contact with the Roman Empire by way of the Persian Gulf. Kanying reached Basra. Chinese medical science was well developed.

But when the Han Dynasty collapsed, China was dismembered into the Three Kingdoms (223 A.D.). The fall of the Han Empire was followed by four hundred years of division. The Ts'in Dynasty was the important dynasty of this period.

In Eastern Asia, there were Hunnish tribes which had been watching for a chance to seize China as their prey. About 300 A.D., a great flood of barbarian nomads from the steppes came in upon the Chinese culture. At first, the emperors courteously settled the Huns in the provinces as "guests," and the local landowners shared with them their fields and farming implements.

But when some of the Huns had a foothold in North-

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ern China, other Huns broke through the Great Wall as fierce conquerors on horseback. They massacred, burned, looted, and enslaved the Chinese. The Ts'in Dynasty could not control these invaders. The Huns became the merciless masters of Northern China. One chief of the Huns had beautiful girls roasted and served at his table. The Ts'in emperors took refuge in Southern China. China was in two parts under separate rules.

When the Huns of Northern China softened, Mongolian nomads from the borders of Manchuria drove them out and occupied their settlements.

At a later date, the Turks dreamed of conquering divided China. But the Turkish menace stimulated the Chinese to unite and organize for defense. In 626 A.D., the Chinese General Li Shi-min defeated the Turks of Mongolia and Turkestan. He re-established the Chinese protectorate over the valley of the Tarim. He became the Emperor T'ai Tsung.

The Turks resumed their attacks, but the Chinese Emperor Hsuan Tsung held them back (751 A.D.).

The T'ang Dynasty was a brilliant period of restoration. It saw the greatest national expansion. It saw the Golden Age of Chinese letters. It saw the erection of schools and public libraries. China saw more progress from the seventh century to the tenth than did Christian Europe. In China, examinations for office were re-established. The administration of justice was reformed. The restored Chinese Empire renewed its contact with Western civilization. Ambassadors were sent to the Byzantine court at Constantinople. Japanese people came to China in large numbers. The Chinese capital took on a cosmopolitan atmosphere. China was acquainted with Christianity (through Nestorian priests), with Zoroastrianism (through Persian priests), with Buddhism (through Hsuan Tsang, who brought the Buddhist books from India), with Mohammedanism (through merchants from Arabia and India), with Manicheism (through the priests of that religion), and with Judaism (through Jewish settlers).

A Chinese monarch of 845 A.D. attacked the Buddhists

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in China's first religious persecution. China knew general reaction and decline for a time.

The Sung Dynasty (960 A.D.) saw China's Classic Renaissance. It did not seek conquest, but tried to consolidate China. This luxurious culture saw the Golden Age of Chinese Painting. One of the Sung emperors was a painter. Painting was conventionalized, and the Academy of Painting was established. Poetry and other arts also enjoyed a sophisticated flowering. To the Sung period belonged Wang An Shih the reformer, Mi Fei the artist, and Chu Hsi the philosopher.

To sketch the glory of the Sung Dynasty in varied fields, painters who were pantheists tried to convey the concept of the all-pervadingness of divine spirit and the living unity of nature. The Chinese printers had "almost everything which we have now except the linotype machine." They used movable type of terra-cotta, with printing ink, in ingenious presses. They printed pictures which were engraved on wooden blocks. The Imperial Academy for the promotion of culture flourished. Painting, engraving, literature, and music were cultivated intensively. Only to glance at the economic picture, the government bought cereals in years of plenty, and stored them so there would be a reserve in years of slim harvest. In 1057 A.D., free corn was issued to the needy of China. In 1069 A.D., an emperor restored the issue of a fiduciary currency, and fixed prices. During two centuries of national prosperity, the Chinese population trebled.

The Chinese gave their attention to cultural things. Instead of making militarism their means of national defense, they normally made it their policy to absorb the invaders. The Mongol captors of Peking were absorbed into the Chinese way of life. Then the Manchus were assimiliated.

But barbarians steadily founded principalities of their own in Northern China, with the result that China was reduced to her Southern Provinces.

New Mongol hordes were in quest of grazing-grounds, under the leadership of Genghis Khan. In 1215 A.D., he

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broke through the Great Wall and took Northern China from the Manchus. He razed Peking to the ground after that city had capitulated.

After Genghis died, the Mongol Empire was extended from the Mediterranean to the China Sea.

Kubla Khan, the grandson of Genghis, mounted the throne of the Sungs. The Chinese Empire became Mongol. Kubla made Peking ("City of Books") his capital. In 1280 A.D., he was the world's mightiest monarch.

The Mongols were mighty because they were united. Their heyday stood out in history as the Age of the Mongols. Yet, as Sédillot notes: "It was beyond their power to be truly strong. They could conquer and kill, they could spread terror and bloodshed, but they could build no durable monument. . . . They might reduce China to slavery, but it was not the Chinese who became Mongol, but the Mongols who became Chinese."

Kubla Khan ruled from the Arctic to the Indian Ocean. He absorbed the culture of China, and welcomed persons of all countries at his court. During his reign, the Venetian traveler Marco Polo visited China and was received with great honor. Marco Polo wrote a famous book about his residence in China (1271 A.D.). The West discovered the wonders of China.

The Mongols introduced the drama and the novel in China. On the dark side, the Mongols removed the mandarins and replaced them with military governors. The Mongols issued an excess of paper money, which hurt the economic life of China. Although the Mongols built a bridge from East to West, they favored foreigners above the Chinese. The great Khans had feebler successors who could not maintain their conquests. After a century of occupation, the Mongols were expelled by rebellious Chinese. In 1368 A.D., the Chinese placed their own Mings upon the throne.

The native Ming Dynasty, the last purely Chinese dynasty, brought a new age of prosperity and cultural development. Now that China had expelled her foreign rulers, she patriotically revived her old culture and stand-

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ards. The mandarins were restored. The Chinese adopted a policy of intense nationalism and isolationism. One cause of this isolationism was the fact that communication with Europe was obstructed by the advance of the Turks. As Joseph McCabe notes: "There would be little further intercourse with Europe until the daring navigators of Portugal found the way to Asia around the south of Africa. . . . Even the Venetians can have taken nothing to China that was superior or even equal to its own exquisite art or its literature. The feudal form of government in Europe during the Middle Ages was in no sense superior to the Chinese. China was . . . more advanced culturally than Europe in the fourteenth century, and in the fifteenth and sixteenth centuries it applied itself to letters and art more zealously than ever. The public schools, libraries, and examinations were restored." However, isolationism had its drawbacks. The West got ahead of China in its progress along many lines. The China of the Ming Dynasty lived too much on its past. Ancestor-worship prevailed. The Ming Dynasty would weaken after almost three centuries of rule.

The Venetians traded with the East, and brought to Europe silk from China, spices from India, and other luxury products from Persia, Arabia, and Russia.

It was in a spirit of apathy that the Chinese tolerated European traders and missionaries within their borders. Inwardly, they had withdrawn into a thick shell.

The Chinese let a Manchu horde establish itself in Mukden. The Manchus were northern Mongolians, a branch of the Tatars. These Manchus, in 1621 A.D., cast the Ming Dynasty from the throne and ruled all China. The Manchus held power in China until a recent date. They introduced the pigtail, extended slavery, purged the palaces of eunuchs, and changed some of the Chinese customs. These partially-civilized Manchu tribes respected Chinese culture, on the whole, and were eventually assimilated by China as other conquerors had been.

The Manchu emperors made China strong. They extended their reign over Central Asia from Mongolia to

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Nepal, and imposed their suzerainty on the masters in Indo-China.

To review Europe's record in China, we should begin by noting that the Portuguese navigators reached China in the sixteenth century. The Jesuits entered China near the end of the sixteenth century. They collaborated in the development of Chinese science, and enjoyed the friendship of Chinese emperors. In the seventeenth century, the Pope learned that Jesuit missions were tolerating heathen rites among their converts. The Pope condemned what the Jesuits had done. Thereupon the Chinese government passed its first official decree of religious persecution, and suppressed the missions for a generation. The Chinese, generally tolerant, said they could not be hospitable to a religion which regarded all other creeds as false. Also, they suspected that the missions were being used to extend foreign influence.

The ban against Christian missions was removed in the eighteenth century, but the Chinese were disgusted by the quarrels of rival bodies of missionaries. About the end of the eighteenth century, China was closed against foreigners. But it was impossible for the Chinese to practice isolationism now.

The foreign powers had designs on China. The Portuguese, the Dutch, the French, and the English had their trading stations on the coast. Peter the Great obtained a frontier from the Chinese. From early in the eighteenth century, European traders imported opium, a drug prohibited by the Chinese government. When China demanded the surrender of certain opium smugglers who had taken refuge in the British settlement, Britain refused and sent vessels to prevent an invasion of the settlement. The outcome was the Opium War of 1839-40, and Britain was the victor. Britain demanded Hong Kong, a big indemnity, and the opening of four ports to its traders.

China saw that the "semi-barbarians from abroad" were shrewd, so she communicated with them and received ambassadors.

The Tai-ping Rebellion, against the Manchus, was

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organized in 1850. In 1865, the imperial troops led by British and American commanders suppressed this revolt.

When the Chinese seized men on a British vessel, China had a little war with England. The British obtained territory adjoining Hong Kong, established a legation at Peking, and made the Chinese government promise to protect the missionaries. France joined England in this conflict, and got everything she could out of it.

The Chinese government tried to emulate the efficiency of the West. A Customs Board was established, under American, British, and French control. China sent envoys to Europe and America. China signed a treaty with America for the admission of the Chinese.

In the last quarter of the nineteenth century, China introduced railways and telephones.

In 1894, Japan captured Korea from China. Russia, France, and Germany united to keep Japan from getting Port Arthur. Russia "leased" Port Arthur to herself. In 1897, when two German missionaries were killed, Germany demanded a slice of territory. Then Britain, France, and Italy demanded "leases."

"By the end of the century," notes McCabe, "China had in its three thousand miles of coast not a single decent harbor for its own fleet. Foreigners wrung all kinds of privileges from the government."

European missionaries in China ended many abuses, and rendered significant medical and scholastic services. But when the French, in 1899, forced the Chinese to give judicial powers to her missionaries, the results were not good. In 1898, the Dowager Empress said in an edict: "The various powers cast upon us looks of tiger-like voracity." There was a strong anti-foreign sentiment. The foreign powers expected the dissolution of China. The world's foreign offices mapped out the "protectorates" they would claim for trade purposes. The Chinese so resented European greed that "the Boxers" in 1900 assailed the foreign legations in an unsuccessful effort to drive the "foreign devils" from the country.

When the Chinese realized that isolation was not pos-

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sible to them, they hungrily absorbed Western science and technology. Hundreds of Chinese youths attended the universities of America and Europe. There was a strong program of reform. Slavery was suppressed. Revolutionary Young China was on the move. In 1912, Sun Yat-sen (who had studied at the American university of Honolulu) abolished the Manchu Dynasty in China, which had ruled for nearly three hundred years. He was the first president of the Chinese Republic. The anti-feudal movement in China began with Sun Yat-sen's effort to free his people from feudal fetters, the rule of landlords and the exploitation of the farmers. He imported Russian advisers. Sun Yat-sen died in 1925.

From 1927 to 1936, China was in a state of civil war between reactionary military dictators and Communist radicals. Middle-of-the-road liberalism did not exist. The modernization of five hundred million people (many of them illiterate) presented staggering difficulties. The Chinese never had in their background the equivalent of the Magna Charta. Reactionaries regarded any social change as a menace to be crushed out. Chiang Kai-shek headed a reactionary, dictatorial government, a reversion to the social order which had prevailed for three thousand years. However the Western powers thought that was better than Communism, so they supplied him with arms. With the help of German army officers, Chiang drove the Communists out of Central China.

In 1937, Japan began an undeclared all-out war on China. The Chinese army under Chiang Kai-shek fought to defend China against a ruthless foe. Great stretches of Chinese territory were devastated, and the civilian population suffered brutal outrage.

In World War II, the British, American, and Chinese forces were victorious over the Japanese. Japan formally surrendered September 2, 1945.

After the war, Chiang's government no longer had the support of Western allies. In October 1945, Soviet-backed Communist forces under the leadership of Mao Tse-tung

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attacked the Nationalist forces. In January 1949, Chiang resigned and took refuge on the island of Formosa.

Chiang had not understood the anti-feudal revolution. He had upheld press-censorship, sham political councils, graft, inefficiency, and fake elections. But when the Chinese embraced Communism, they traded one set of chains for another. The Communists have indeed introduced some reforms, but it is becoming increasingly evident that the claims of Communism clash with the claims of Confucianism. The keen family loyalty which has been inculcated by twenty-five centuries of Confucianism is not favored by Communism. Neither does Communism approve of the Confucian family-based system of moral order. The Chinese have assimilated foreign religions into their own culture in the past. Ere many generations have gone by, Communism in China (if it persists at all) is bound to be modified beyond recognition.

Chinese Festivals

Time-honored Chinese festivals are associated with the seasons. The rhythmic balance between Yang and Yin (warmth and cold) is emphasized. The Chinese New Year celebration lasts two weeks. Peach-blossom decorations symbolize immortality. Incense is burned before the tablets of the ancestors, for Chinese life has always centered in the family. Firecrackers are set off (by the superstitious, to scare away devils). The main spring festival is held at the equinox when the world is just starting to be refreshed by the new life of spring. Just before the summer solstice, there is a festival of the adjustment of Yang and Yin, with the "Friendly Dragon" as its central figure. The harvest festival, or Birthday of the Moon, is held for several days preceding the full moon of the eighth month. The winter solstice is a happy family festival, as colorful as the others.

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Chinese Literature

Chinese literature had three historic Great Periods: The Confucian, the Han Silver Age, and the T'ang Golden Age.

Chu Hsi wrote this passage of scientific philosophy: "In every human mind there is the knowing faculty; and in everything, there is its reason. The incompleteness of our knowledge is due to our insufficiency in investigating into the reason of things. The student must go to all things under heaven, beginning with the known principles and seeking to reach the utmost."

Chu Hsi rose to sublime mysticism when he asserted: "Every person and every thing has each a Great Ultimate, the sum total of all the principles of reason. The human mind embodies all the principles of reason."

Chuang Tzu is our best example of what Will Durant calls "the subtle occultism of the Chinese soul." He experienced the mystical ecstasy, and knew the sense of union with the One and All. The ultimate secret of the cosmos was revealed to him — the oneness of all life. Chuang Tzu taught that apparent misfortune may be a blessing in disguise. It was his doctrine that we exist in spirit before birth, that spirit takes a material vehicle for the earthly sojourn, and then the spirit leaves the husk behind. "Perhaps the man who fears death is like a little child who has lost the way home. . . . It may be that death is the great awakening when we shall learn that this life was but a dream."

Lu-Hsun is the representative Chinese novelist of modern times. In his *True Story of Ah Q*, as the translator comments, "beneath each word one may hear from down the ages the cry of the poor oppressed rustic and the author's protest against all sham and petty meanness."

Deep wisdom of life is voiced in the following Chinese adages from various sources; they reveal more and more meaning as we ponder them:

"When the moon is fullest it begins to wane; when it is darkest it begins to grow."

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"Words are the sounds of the heart."

"Blame not the mirror if it shows you an ugly face."

"The journey of a thousand miles starts with a single step."

"Only those who take leisurely what the people of the world are busy about can be busy about what the people of the world take leisurely."

"Reading books in one's youth is like looking at the moon through a crevice. Reading books in old age is like looking at the moon on an open terrace."

"The world is the passing expression of eternal spiritual Being."

"The diamond cannot be polished without friction, nor the man perfected without trials."

"Gentlemen use heart: lesser men use force."

"Every man must enter the garden of his soul alone."

"There is a time to act, and a time for non-action."

"Better to be kind at home than to burn incense in a far place."

"Time and I can compete with any two."

"Better to be a diamond, even with a flaw, than a flawless common stone."

"All under heaven is one home."

"The man who seeks money greedily is like one who eats honey with a knife and thereby cuts his tongue."

"The hearts of the people are the only legitimate foundations of an empire."

"The will of God is love for all."

"Fools are certain that they are now awake and know who they really are, but this solid-seeming existence may be only a dream."

"Listen to men's words, but also look to their actions."

"Concern yourself with having merit, not with having others admire it."

"The superior man looks to himself; the small man looks to others."

"Repay injury with kindness."

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"He who overcomes himself is mightier than the conqueror of others."
"The more you give, the more you have."

The poetry of China is world-famous for its brevity and pointedness. The three greatest Chinese poets of the T'ang Dynasty were Li T'ai-po, Tu Fu, and Po Chu-i ("the poet of love and sorrow"). Would that space permitted us to name and discuss the greater bards dynasty by dynasty, but here we must content ourselves with the most general review.

Although Chinese poets express wonderful insights in a graceful and appealing way, Chinese poetry differs from the poetry of the West. John Gould Fletcher notes that "the Chinese poet might refer to a seascape as being blue or gray, calm or stormy, but never 'terror-stricken.' Such metaphorical adjectives are as good as unknown. Also the long, farfetched simile is quite unknown in Chinese poetry."

Amy Lowell, Florence Ayscough, Arthur Waley, and Witter Bynner have created beautiful English versions of the Chinese poems. The following selections from Chinese masters are representative:

"Tonight my love, who died long ago, came into
my dream.
That was why the tears suddenly streamed from
my eyes,
And fell on the collar of my dress."

"The red hibiscus and the reed,
The fragrant flowers of marsh and mead,
All these I gather, as I stray,
For a loved damsel far away."

"For a moment, when you held me fast in your
outstretched arms,
I thought the river stood still and did not flow."

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"The dead are gone, and with them we cannot converse.
The living are here, and ought to have our love."

"Business men boast of their skill and cunning,
But in philosophy they are like little children.
Bragging to each other of successful depredations,
They neglect to consider the ultimate fate of the body.
What should they know of the Master of Dark Truth
Who saw the wide world in a jade cup,
By illumined conception got clear of Heaven and Earth:
On the chariot of Mutation entered the Gate of Immutability?"

"At night I dreamt I was back in Ch'ang-an;
I saw again the faces of old friends. . . .
We stopped our horses at the gate of Yuan Chen.
Yuan Chen was sitting all alone;
When he saw me coming, a smile came to his face. . . .
I woke up and thought him still at my side;
I put out my hand; there was nothing there at all."

"Mounting on high I begin to realize the smallness of Man's Domain;
Gazing into distance I begin to know the vanity of the Carnal World."

"We had rode long and were still far from the inn;
My eyes grew dim; for a moment I fell asleep.
Under my right arm the whip still dangled;
In my left hand the reins for an instant slackened.
Suddenly I woke and turned to question my groom:
'We have gone a hundred paces since you fell asleep,'
Body and spirit for a while had exchanged place;
Swift and slow had turned to their contraries.
For these few steps that my horse had carried me
Had taken in my dream countless aeons of time!
True indeed is that saying of Wise Men
'A hundred years are but a moment of sleep.' "

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6. THE STORY OF JAPAN

Japan is a cluster of thousands of islands, most of which are too small to be inhabited. These islands have high mountains and deep valleys.

The prehistoric origin of the Japanese is believed to be from different parts of the Asiatic Mainland, and possibly from the Indonesian Islands — Borneo, Java, the Celebes, and the Philippines.

The Ainu, a Caucasian race, were the first settlers in Japan. Various Asiatic racial strains fused into the Japanese race, which is very mixed. A Mongolian people from Korea came in. From the south came an Indo-Chinese people related to the Malays. The Japanese race is mainly Mongolian, with admixtures.

The Japanese developed a homogeneous native civilization. Japanese culture resembled the culture of the South Sea peoples. The early Japanese had a simple religion of nature worship. They believed there were spirits in the sun, moon, and stars. In the forests and mountains, gods were supposed to "make the trees bloom and weave brocades of autumn leaves and ride the wings of butterflies and fireflies." It was believed that all nature throbs with the same vital urge. "Whatever is, is divine spirit."

For more than a thousand years, the early Japanese dwelt in the southern islands and the southern part of Honshu. They believed that the volcanoes of their homeland had souls.

The first age of Japan was "The Age of Deities." The Japanese annals of the early period consist of legends which had been handed down by word of mouth for hundreds of years. Shinto, the Holy Way, was the native Japanese religion. Even before the Christian Era, a little Chinese culture trickled through to Yamato (Nippon) from Korea. The Japanese were still a somewhat primitive people when the Chinese had an old and developed

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civilization. In 41 B. C., the Japanese made pottery, bronze vessels, coins, mirrors, jewels, saddles, stirrups, and bits.

Chinese scholars who visited Japan at the start of the Christian Era reported that the people had a political organization, and practiced weaving, but were not fully civilized by Chinese standards. In the first century A.D., the Japanese were organized into tribal families, each under a chieftain, all economically independent. There were about one hundred tribal families.

As early as the second century A.D., we learn, the Japanese bathed regularly and were a very clean people.

Japan probably had no written language until the third century.

In the fourth century, the Japanese troops went to Korea. Some Korean tribes were bound to Japanese tribes by blood and intermarriage. Inter-tribal warfare was common in the fourth century, but we gather from early Japanese literature that a war was a rare event for this people just emerging from complete isolation. The Japanese became friendly with the Koreans in the fifth century. Through the Koreans, the Japanese borrowed Chinese civilization — written characters, arts, religions, silk, tea, and a reliable calendar.

To glance at a few highlights of Japan's Age of Imperial Administration, a Japanese literary class emerged in the fifth century. The last traces of barbarism were eliminated by the seventh century. Art and letters progressed. In 645-46, the Reform of Taikwa centralized power in the hands of the Emperor and his advisers. Japanese relics of this period include coins, pieces of sculpture, designed jeweled scabbards, and armors. Music, painting, dancing, and sculpture flowered. The writers of the Heian Era made important contributions to literature.

From an early date, the outstanding traits of the Japanese were the love of nature, the love of art, and the love of learning. The Japanese have cultivated literature and the visual arts. They have had festivals to celebrate the blooming of their cherry, plum, and peach trees.

Much of Japanese culture was adopted from China,

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through the Korean peninsula — the written language, legends, religion, rituals, and etiquette. But whatever the Japanese borrowed, they made distinctively their own.

Beauty has always been holy to the Japanese. Aesthetics has been a fundamental part of the Japanese religion. Ugliness anywhere was regarded as a sin. A Japanese proverb says: "The artist should put the spirit of his own life into his creations." S. Reinach notes, in his *Story of Art Throughout the Ages:* "Chinese art had given birth to a child more gifted than itself, the art of Japan, which delights in all the subtleties of line, all the brilliant caprices of color, and disdains symmetry by a kind of glorified strabism."

In Japan, persons of all ranks of life from the lowest to the highest have written poetry. Every poem briefly expresses some beautiful thought.

"Perhaps more than any other people," testifies Florence Mary Fitch, "the Japanese weave beauty into their daily lives." These adorers of the beautiful have made a religion of the art of living.

In good manners, the Japanese believe, man relates himself to the harmony of nature. The pre-modern Japanese consistently tried to give pleasure to one another. They judged it sinful to be indifferent and inhospitable to others. They taught their children to love all living beings, and to be clean, orderly, reverent, and considerate.

An old Japanese proverb says: "The true heart will be protected by a god, even though it offer no prayer at all."

Japanese Religion

As Alan Priest tells us, in a little booklet published by The Metropolitan Museum of Art: "Even before Buddhism was introduced from Korea . . ., the Japanese appear to have been a happily religious people whose nature worship seems to have had more of an element of friendly gratitude in it than the usual fearful propitiation. They evolved a pleasant series of cosmogonic and theogonic myths with a mother goddess, Izanami. . . .

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This developed into Shinto with its emphasis on ritual purity, its adoration of fertility, and its hatred of disease, sickness, and death. Ancestor worship . . . was a later idea imported from China."

Japan's native religious cult, Shinto, began as simple animism. Every aspect of nature was revered. Shinto has no creeds, and no images of gods. Multitudes still make pilgrimages to the shrine at Ise, where they worship the Goddess of the Sun. The Japanese believe that Jimmu Tenno, their first Emperor, was the grandson of the Sun Goddess, and that she gave him the Mystic Mirror of the Ise Shrine in 660 B.C.

The early Japanese religion had phallic features, connected with its fertility-worship. Some sections of the oldest Shinto scripture are seldom translated into English.

Tree-worship has been very prominent in Shinto. Many shrines nestle under the branches of old trees. The Shintoists see a sacred mountain as "the divine spirit on earth reaching upward toward its heavenly source."

Shinto shrines are kept open night and day. No idols are to be found in these simple shrines, but some religious symbol (such as an ancient mirror) is hidden in the sanctuary.

A Shinto poem counsels: "Turn to thy earthly home, O friend, and try to do thy duty here."

No few of the traditional Shinto ceremonies celebrate man's physical and esthetic dependence upon nature.

Pre-modern Shinto was peaceful, even as was Japan's foreign policy. Only in the nineteenth and twentieth centuries did State Shinto become the symbol of emotional nationalism and militarism. Under the influence of empire-builders, Shinto became the cult of nationalism.

Shinto ceased to be the official state religion after the second global war, when the separation of church and state was established.

Many unsuperstitious sects of the present day are Shintoistic, and the best of them teach this universal message: "There is no other way of serving the divine than by spending oneself in service to all humanity. We must be

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loyal to one God, who loves all men as His children."

Shinto has always rendered an important psychological service in stressing the importance of right mental attitudes. The adherents are purified of negative and unsocial attitudes, trained in unselfish ideals.

Shinto has become interwoven with Confucianism, Buddhism, and Christianity.

In the fifth century, the Japanese borrowed Confucianism from the Chinese. They learned to cherish the Confucian principle of reverence.

Buddhism came in through Korea in the sixth century. Buddhist priests were instrumental in the education of Japan. Zen Buddhism ("Enlightenment by Meditation") has been very popular.

Shinto, Confucianism, and Buddhism have gotten along well together. The educated Japanese favor Confucianism above the other faiths.

Shinto, Confucianism, and Buddhism collaborated to formulate rules of conduct for the samurai-class of knights and nobles. These rules, the Bushido, command gentlemanliness, justice, courage, benevolence, politeness, honor, loyalty, self-control, and love of learning. The Japanese compilation of moral teachings includes the words of Ralph Waldo Emerson, Jesus Christ, and Herbert Spencer.

Japanese History Continued

By the eighth century A.D., the dominant family of the tribes in southeast Honshu had established its chieftain as Emperor, and established a central government over its territories and tribal retainers. Thereafter there was always some kind of central government, except during a period of general civil war in the late fifteenth and sixteenth centuries.

The inside clans ruled in the name of the Emperor. The rulers of the outside clans had autonomy in local affairs.

The Japanese developed their civilization in the southern and south-central half of the islands, and only slowly

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colonized the northern sections. They learned to live under crowded conditions.

The Japanese developed a ritualistic civilization, with considerable social and political regimentation. These people lived by formal rules, and subordinated the individual to the group. They frowned on competition. The citizens belonged to hereditary classes. Every person's duties were well-defined, and thus was social stability maintained.

The rural Japanese long had a barter-economy, with rice their main medium of exchange.

The pre-modern Japanese produced only the simple necessities of life. Their wants were few. They made the most of what they had in such a manner that their life was not drab. Some of the Court nobility cherished luxury-items, but they were a minority.

After 1100 A.D., Japan had her Age of Military Dictatorship. This period saw the growth of feudalism and other institutions which lasted for seven hundred years. Japan had recurrent civil wars between 1200 and 1600. Sword-making was a highly-developed art. The painters portrayed warriors. But pre-modern Japan was never as militaristic as the European nations.

Late in the sixteenth century, a Japanese general sent troops to Korea for an unusual, and unsuccessful, foreign war. The Spanish and Portuguese had supplied the Japanese with a few Western firearms. Not for about three centuries would Japanese troops again invade foreign soil.

The "samurai-caste" were hereditary aristocrats, including the professional soldiers. No one could own weapons but the samurai. Farmers could not be conscripted to fight in battle. The samurai were underpaid, but they had social prestige. Things were so peaceful that many of these aristocrats did clerical and administrative work. The "warrior-samurai" spent most of their time drinking ceremonial tea, but were available in case of domestic unrest. The time came when many a poor samurai gave up his badge of rank to go into business.

The Japanese rulers were hereditary bureaucrats. The

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administrators were "samurai-of-the-gown." Japan had a controlled economy. Business, professional, and laboring men received a fixed income for their services. They were hereditary retainers attached to important tribal families, or to the government. Not until the seventeenth century did the Japanese develop an independent class of commercial traders and bankers.

Before European and American ideas were diffused in Japan, the Japanese character was of a high order. Most of the Japanese people exhibited more mutual respect than average Westerners. Some of the emperors were men of great ability, who fostered art and letters.

The Chino-Japanese culture developed in complete isolation until the sixteenth century. Then East met West. In 1542, the Portuguese reached Japan by accident. In 1549, Francis Xavier introduced Christianity. In 1592, the Spanish reached Japan. In 1600, the Dutch came in. Trade was established with Portugal, Spain, Holland, and later England. The Christian missionaries made great progress. But before the end of the century, the Japanese persecuted Christian converts, as potential instruments of foreign powers. Early in the seventeenth century, Christianity was proscribed, and the ports were closed to foreigners. Only the Dutch were allowed to keep a trading station on Japanese territory.

The Dutch and the Portuguese had brought terrible charges against each other at the Japanese court. There was political intimidation for trade advantages. There were fanatical theological quarrels between Catholics and Protestants, and both were harsh toward the native religions. Above all, the Japanese were convinced that a convert to Christianity could not be loyal to the Emperor. The Japanese learned that a Spanish priest had confessed it to be the policy of his land to open up a country with missionaries and traders, and then to conquer it. The Japanese hated the foreigners for their imperialism and fanaticism. By 1620, Christianity was extinguished in Japan. A score of years later, the ports were closed against foreigners. Except for the Dutch trading station, Japan

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allowed nothing to break her isolation until the nineteenth century.

In the first half of the seventeenth century, the Japanese retreated into profound isolation. Japan was at peace with her neighbors. The Japanese did not expand outside their own borders. They were content to organize and stabilize their own society. Ieyasu founded the Tokugawa Shogunate. As G. Nye Steiger comments in his *History of the Far East:* "Shut off from the outside world and enjoying to an unprecedented degree the blessing of domestic tranquillity, the Japanese people for two centuries and more of the Tokugawa Great Peace devoted themselves to the task of elaborating and perfecting their national culture."

The pre-modern Japanese had a very limited foreign trade, and no real army (only a national guard and state guards). Japan did not have a navy, only a small merchant marine for coastal trade. Japan had no territories outside her home islands, and was free from imperialistic ambition. Japan's was an agricultural, handcraft, and largely barter economy. This idyllic country was made up of semi-independent small states. For nearly two hundred and fifty years, Japan was a paradise in peaceful isolation. The Japanese sat apart, and pitied the miseries of a warring world. As the Japanese woman poet Komachi has written: "It is because we are in Paradise that all things in this world wrong us; when we go out from Paradise nothing hurts, for nothing matters."

In 1853, America's Commodore Perry made friendly overtures to Japan from the deck of a warship. He had to sail away without an agreement. But when he returned eight months later, Japan accepted the friendship of America and opened her ports. Her reasons were fear of a superior power, and an irrepressible desire to get acquainted with Western ideas.

The European powers exacted the same privileges, and the West introduced a foreign culture in Japan. In 1854, the Dutch gave the Japanese a steam-driven warship. The Japanese shipyards were erected by technical engineers from Holland and France.

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Japan's contacts with the Western powers did bring in some blessings. In 1871, feudalism was abolished. In 1873, complete religious liberty was granted by law. In 1889, a Constitution was drawn up, and Japan entered into her Age of Restoration and Constitutional Imperial Administration. Japan reformed the administration of Justice. Japan remodeled her education. In 1871, the Japanese leaders sent scholars to Europe and America to decide whether it would be desirable to give Christianity to the mass of the Japanese people. But these scholars reported: "We find that Christianity has proved itself less efficacious as an ethical influence in the West than Buddhism has done in the East." Modernized Japan preferred her own religious tradition, on the whole, but Japan did embrace modern science and technology. Because of her contact with the Western powers, Japan swiftly became a centralized nation, and switched to a predominantly-industrial foreign trade economy.

Japan was the first Asiatic nation to become modernized, and to become an accepted great power. Japan opened up to renewed international relations in a world of international anarchy. To have any sense of security, it was necessary for her to build up a modern army and navy. The samurai-caste was abolished, and general conscription was established.

Conservatives reacted against the Westernization of Japan. There were attacks on foreigners and assassinations — the Satsuma Rebellion, the Namamuji Affair, and the Choshu Affair. The Western powers answered unpleasant incidents with large-scale violence.

Japan became a modern nation and a world power. Everything was Westernized, under Western tutelage. The Japanese wanted to free themselves from unequal treaties. The Western powers wished for Japan to have a stable government so trade and investments would be safe.

Japan learned some good things from the West, but she also learned hypocrisy, power politics, fanatical nationalism, greed, and militarism.

Helen Mears, in *Mirror for Americans: Japan,* opines

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that the Japanese "became 'violent and greedy' because they were introduced into a world society in which violence and greed were standard and correct behavior; and they were taught the international techniques of organized violence and greed, literally, by experts."

Japan was the pupil of Western powers who demanded special privileges, practiced race discrimination, dominated backward areas, wrested valuable concessions by force, controlled the tariffs of dominated areas for their own good, and were hardboiled in dealing with neighboring unstable governments. Japan forsook her peaceful historic traditions, and copied the militarism of the West.

After 1868, the insecure Japanese occupied the territories of other nations for defensive strategy.

In the nineteenth century, as Miss Mears reminds us, "the Japanese islands were caught between the pincers of the British expansion from the south and the Russian expansion from the north. The Japanese were genuinely 'encircled.' Americans, in the second half of the nineteenth century, completed the encirclement."

Japan waged successful warfare against China in 1894, and against Russia in 1904-05. The lamb had turned into a lion, a warlike and imperialistic great power. As Kakuzo has sardonically written: "The average Westerner . . . was wont to regard Japan as barbarous while she indulged in the gentle arts of peace, and to call her civilized when she began to commit wholesale slaughter."

Japan was America's ally in World War I.

In 1931, Japan began an unscrupulous struggle for territory in China. It was her lack of power and security that made her so ruthless. She professed to be fighting against the "White domination of Asia." She loathed the Western white peoples who "treated the Asiatics as inferiors." Now it was obvious to the West that the pupil had become a rival.

Japan had not sought foreign conquests in her long pre-modern era. Her traditional ways of answering her economic and social problems had been well adapted to her distinctive needs. But now war seemed to be the only

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way for her to survive. Japan was handicapped in her adaptation to the modern era of mechanized power by her mechanical-economic inexperience, by geographical factors, and by lack of resources.

Japan was in an economic war with the West before the shooting war started. In 1938, America controlled about eighty per cent of Guam's foreign trade, Japan twenty per cent. In 1939, America closed the chief port to Japanese ships. On July 25, 1941, the United States, acting jointly with the British and Dutch Empires, froze the assets of the Japanese in the territories under their control.

America's economic blockade preceded the Japanese attack on Pearl Harbor of December 7, 1941. America was already in World War II as "the Arsenal of Democracy."

America had a stiff time fighting the Japanese from 1941 to 1945. After the Allies had practically won the war, and the Japanese had already put out peace-feelers through Russia, atom-bombs were dropped on Hiroshima and Nagasaki.

In the post-war Occupation of Japan, General Douglas MacArthur closed the door that Commodore Perry had opened. MacArthur called the Japanese "natural warriors," but our review of Japanese history indicates otherwise. Many reforms of the American Occupation forces have been directed at institutions which developed in Japan after 1853 because of Japan's contacts with the Western powers. Not without mistakes, the American victor has at least tried to bring in the ways of freedom and democratization. Church and state were separated. The Japanese Emperor ceased to claim "divinity." Mighty Japanese business dynasties were dissolved. The new Japanese Constitution permitted the development of strong labor unions.

Probably Japan's social evolution, in the future, will see harmonious cooperation with the West.

We cannot but pity Japan, and wish for her a bright future. Westerners came to Japan to impart, but not to receive. They did not try to understand Japanese ideals.

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They schooled a gentle people in the culture of blood. In the late nineteenth century and the first half of the twentieth, Japan copied the West with a fling at aggressive expansion, and she was finally defeated. She had become what the West calls a "great power" with incredible speed, but at last she lost that status even quicker. The lesson of what militarism did to Japan may be handwriting on the wall for the Western powers. The Western nations have been the most warlike in history. Japan did not become warlike until she emulated them. If we want the awakening Asiatic nations to be peaceful, for our own safety if nothing else, we had better set the example ourselves.

The Character of the Japanese

Alan Priest characterizes the Japanese as "an intense people with a passionate sense of racial loyalty and pride, full of splendid heroes and beautiful women, living in a world of drama. The culture which they produced was perfected with intense devotion. There has never been anything like it in this world — the passion for the exquisite and the dainty has been carried out in the minutest detail, from the magnificence of the court and great temples down to the tiniest woodsman's hut and even there to the meanest details."

Japanese art, letters, and drama have soared to distinctive heights. Here it suffices to mention the painter Masanobu, the poet Basho, and the dramatist Chikamatsu.

The sages of Japan have taught that the mundane is of equal importance with the distinctively-religious. Whatever man's work, he should strive to do it well. Heaven knows no distinction between the great and the small. Whosoever applies his powers conscientiously will discover heaven within his own life.

Okakura Kakuzo tells us, in *The Book of Tea: A Japanese Harmony of Art, Culture and the Simple Life:* "Teaism is a cult founded on the adoration of the beautiful among the sordid facts of everyday existence. . . . In

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the liquid amber within the ivory-porcelain, the initiated may touch the sweet reticence of Confucius, the piquancy of Lao Tz', and the ethereal aroma of Sakyamuni himself. . . . Lu Wu, a poet, saw in the Tea-service the same harmony and order which reigned through all things." We of the high-pressure West could take a lesson from the Japanese Tea Ceremony.

The Japanese are a poetic people. Every summer, white-clad pilgrims ascend the mighty mountain Fujiyama, "the god-protector watching over Japan."

Near Kyoto is the Temple of the Rice-Goddess. No few of the Japanese festivals are survivals of ancient agricultural feasts.

Beautiful are the festivals of the flowers, celebrated with the music of flutes and drums. The Japanese honor the chrysanthemum, which is traditionally associated with an old story about the nymph of the fountain of eternal youth. Japanese children are early taught to arrange flowers in an artistic manner.

Japanese homes are decorated inside and out for the New Year ceremony, with pine branches, bamboo, and plum sprays. The head of the household intones: "Out with the devils, in with the luck." Compare Tennyson's: "Ring out the false, ring in the true."

Clear brilliant colors and striking designs beautify the costumes of Japanese priests, temple servants, and ritual dancers.

The Japanese retain, from their centuries of isolation when they lived in a world apart, many beautiful symbols and customs which still yield them spiritual support. Today the Japanese are so Westernized that it is difficult to distinguish their cities from ours. But Japan's great contribution to modern progress must be along lines characteristically her own.

The Japanese love beauty. They know that particulars mirror the Universal. Their wise ones revere human personality as man's window to awareness of the Divine. Even with the adoption of Western technology, their wise ones do not let speed and bustle keep them from medita-

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tion. "The great Voice does not speak to the vulgar ear."

Above all, it is to be hoped that the Japanese will adhere henceforth to the ways of peace which have characterized the greater part of Japanese history. Dr. Inazo Nitobe has philosophically written: "An oak falls noisily crashing through the forest; the acorns drop with scarce a sound. To generations after the acorns prove the greater blessing. Men have not yet learned what conquests there are in peace and in silence."

The Japanese Drama

The West has no equivalent for the *Noh* drama of Japan. Its heroes and heroines are ghosts who recite and reenact their tragic careers for the edification of wondering mortals whom they encounter. L. Adams Beck comments, in *The Ghost Plays of Japan:* "These Japanese ghosts are the most insubstantial in the world, inexpressible as an odor, a faint dream gone with the dawn. We all have felt them; we carry them, each of us, in our own bosom. What pangs of love denied but repeat themselves in the lonely wandering ghosts of *Nishikigi.* Theirs is the untracked path of the bird in pure air. There is no fever of longing and memory and sorrow that does not confront us. As we look, they are the ghosts of our own hearts that meet us — some noble, ringing with gallant courage and high instinct; some wistful and strangely beautiful."

This profound passage greets us in the drama, *Nishikigi:*

> "As the fiery sparks from a forge are one by one extinguished,
> And no one knows where they have gone;
> So is it with those who have attained to complete emancipation,
> Who have crossed the flood of desire,
> Who have entered upon the calm delight —
> Of these no trace remains."

It was said by the great Japanese actor Umewaka Minoru: *"We work in pure spirit."*

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Chikamatsu, the Shakespeare of Japan, maintained that the author of a significant drama should take the audience into his confidence: "The public is permitted to know more than the actors. It knows where the mistake lies, and pities the poor figures on the board who innocently rush to their fate."

Japanese Poetry

Yone Noguchi, in *The Spirit of Japanese Poetry,* glorifies "the passage into self-illumination, leading from the without to the within. . . . It is here that you have to forget the tumultuous seas of the world . . . and slowly enter into . . . the joy of aestheticism. . . . Oh vastness of solitariness, blessing of silence! . . . Let me be silent to truly sing." Noguchi notes that "poetic sureness is more often born than made." Japanese poetry reveals the secret of the inner fire, and expresses "the sense of a mystical affinity between the life of Nature and the life of man."

Noguchi has written these splendid passages of deep awareness:

"There is no life where there is no death:
Death is nothing but the turn or change of note. . . .
Life is no quest of longevity and days:
Where are the flowers a hundred years old?"

"He feels a touch beyond word,
He reads the silence's sigh,
And prays before his own soul and destiny:
He is a Pseudonym of the universal Consciousness."

"O magic of meditation, witchery of silence, —
Language for which secret has no power!
O vastness of the soul of night and death,
Where time and pains cease to exist."

The great poet Buson wrote with haunting nostalgia:

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"Slow-passing days
Gathered, gathering, —
Alas, past far-away, distant!"

Basho is the author of this brief poem of exclamation:

"Ah, how sublime —
The green leaves, the young leaves,
In the light of the sun!"

Ariake Kanbara lamented:

"I can never know the whisper of the far-away sea,
The whisper of the shining sky."

To Homei Iwano, "Spring joins with the road of a dream." Kobori Enshu sees a bit of beauty, and yearns for the loveliness of the expanse beyond. Ono No Komachi cries: "Where is my yester-love?"

The Japanese attest to the reality of artistic intuition in their famous proverb: "Poets, without stirring, know of wonderful places."

Alfred Noyes and other great Western poets have been influenced by Japanese themes.

Japanese Proverbs

Sen Rikyu, the Benjamin Franklin of Japan, has written:

"Learn by observation. Use your own eyes and ears, and ask questions, if you would understand.

"He is a fool who criticizes others before he learns himself.

"Be sympathetic to those who are anxious to learn, and teach them all you know.

"Three things are needed to attain skill — love of the subject, ability, and perseverance.

"Only stupidity needs many utensils, but it is equally stupid not to use the utensils you have."

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Finally, it is fitting to quote some other best-known Japanese proverbs, many of which have parallels in the proverbs of the West:

"A willow eludes the attack of the wind by bending to it."
"One's own deed returns to oneself."
"None is high or low where love rules."
"Little bits of dust pile to form a hill."
"The reeds cut in a thousand days can be lost in one."
"Stint one brass piece and you may lose a hundred."
"Hear both sides of every story."
"Difficulties make you a jewel."
"Great men know each other. By its blooming, you can always recognize a cherry tree."
"An unpolished gem does not glitter."
"Learning knows no frontier."
"You must give first if you would take."
"A hard-worked water wheel is never frozen."
"The day resolved is a lucky day."
"An ant-hole will destroy a long dike."
"There is more suffering in fear than in the child's delivery."
"A nail that sticks out is struck in."
"Emulate Buddha, not the rich. Money makes men strangers."
"Too much is worse than too little."
"The lotus flowers in the mire."
"The world is long, life is short."
"Sleeve touches sleeve, because predestined."
"Rain after harvest comes too late."
"The eyes speak as much as the mouth."
"Love makes poets, and poetry moves heaven and earth."
"Sages move the world."
"The Universal is mirrored in the particular."

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7. CRETE

It is appropriate to tell of Crete at this point, because the life of Crete goes back to the prehistoric dawn of time. Crete is a large island in the eastern Mediterranean. We call its culture "the Minoan," after the legendary law-giver Minos. Joseph McCabe suggests that much land was lost in the eastern Mediterranean after the Ice Age, when billions of tons of ice melted. It is his theory that Crete, Cyprus, and the other islands of the region are the tops of submerged mountain chains which ran continuously from Anatolia to Greece. He believes that these islands are the fragments of the lost country, the memory of which gave rise to the ancient "Lost Atlantis" legend.

The oldest remains of human physique in Crete indicate that the first inhabitants thereof were "long-heads," like the earliest known inhabitants of the Afrasian grasslands. In contrast, the first known inhabitants of Greece and Anatolia were "broad-heads." Thus ethnological evidence would seem to indicate that immigrants who came in from the Afrasian grasslands were the first settlers in Crete. The Afrasians laid the basis of the Minoan civilization — and then others came in.

Civilization very early developed on the Aegean islands, and on the larger island of Crete close by in the Mediterranean. We have archeological evidence of a peaceful Cretan civilization in the Neolithic Age ten thousand years ago. Crete had a fruit-growing civilization. The Cretans of the Neolithic made bloodless offerings, as we have learned from soil-studies around the Earth Mother Shrine on Mount Iouktas. Good Cretans, who eventually passed into legend as "gods," went about teaching peaceful horticulture to other tribes. But when visitors sailed from Egypt to Crete, around 3000 B.C., they found the Cretans raising herds as well as crops, and fishing extensively. From about 3000 B.C., we find the remains of animal

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sacrifice in Crete. A sarcophagus of 1400 B.C. seems to symbolize Cretan transition from vegetarianism to a psychology of blood. One panel shows the old-time fruit offering, while another panel depicts a bull with his throat cut. But the Cretans were relatively gentler than many others of the ancient world.

The Egyptians introduced the Cretans to the use of copper, and then bronze. The highly-civilized Egyptians greatly influenced the development of the Cretans. The Cretan civilization was stimulated by cultural interchange with Egypt, Asia Minor, and the Tigris-Euphrates Valley. Although Cretan civilization was chiefly derived from Egypt and Babylonia, the Cretans did not let their priests have so much political and financial power. The Cretans were surprisingly modern-minded in their love of freedom, their original art, and their standard of sexual equality. They could fight, but they loved the beautiful arts more than military glory.

The Cretan people, and related tribes in and near the Aegean Sea, are known collectively as the Aegean peoples. The Aegean Empire, with its capital at Cnossos, included the island of Crete, most of the Aegean islands, and in time parts of Greece and Asia Minor. The Aegean power was tremendous from about 1600 to 1400 B.C. The "sea-kings" of Crete depended on the navy to defend their land, and also upon an army that could fight in the open field without protective walls. There was lavish cultural interchange between the Aegean and the Egyptian civilizations. Cretan civilization spread to the mainland of Asia Minor, where its center was Troy, and into Greece, where its center was Mycenae. Civilization was brought to regions of barbaric wilderness. Eventually, over the course of eight centuries, Greek warriors would conquer the Aegean peoples.

But let us study the story of Crete systematically. The whole early period of Aegean history is called the Minoan Age. In the First Middle Minoan Period, the monumental city at Cnossos was the political and commercial capital. The Mediterranean Aegeans, the Cretans, were famed as a sea-going people. They traded much with Egypt and

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Babylonia.

In the Second Middle Minoan Period, the Cretans created bronzes, pottery, and tiles. They wrote much, but their hieroglyphic records on clay tablets are just starting to be deciphered.

In 1850 B.C., the Cretans were the leading sea-power of the Mediterranean.

In the Third Middle Minoan Period, great palaces were built at Phaestos and Mallia. The Cretans were exceptionally skilled in architecture and engineering. They created beautiful polychrome pottery. After Cnossos was destroyed, probably by earthquake, the power of the "Sea-Kings" declined temporarily, but by 1650 B.C. a brilliant recovery was accomplished. Crete rapidly progressed to the most brilliant period of Minoan culture. Other important events of the Third Middle Minoan Period were the second destruction of Cnossos, and the building of the palaces of Aghia Triada and Phaestos.

The Late Minoan Period was the classical period of Minoan art. The Cretans rivaled the Egyptians and Babylonians in their art, architecture, sanitation, and construction of canals. They still worshipped the Great Earth Mother.

By 1500 B.C., Crete controlled the sea as far as Sicily to the West and Canaan to the east. The thalassocracy (sea-power) of Minos was a stepping-stone in the transmission of civilization. Crete transmitted to Greece many of the arts of civilization. According to archeological evidence, the Cretan civilization spread gradually into Continental Greece during the seventeenth, sixteenth, and fifteenth centuries B.C. The old Cretan worship was more spiritual than the exoteric religion of the Greeks, but Cretan religion did influence the Greek esoteric Mystery cults. The Cretan culture greatly influenced the artistic life of early Greece. The Cretans carried on a rich trade with the mainland of Greece. Cretan products were famous throughout Asia Minor.

Although thousands of clay tablets that have come down to us from the Cretans are still unreadable, we have

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learned a great deal about ancient life on their big and beautiful Mediterranean island.

Remains that speak well for the civilization of Crete are the good tools of Cretan artisans, and their very comfortable homes (often with six to eight rooms).

Sir Arthur Evans found Cretan peasant women wearing ancient seals of an unknown language, a language that is only now beginning to be read again.

Greek legend tells us that Daedalus built the Labyrinth or Palace of Cnossos, and also the Palace of Phaestos. Evans has excavated the "Palace of the Ax" at Cnossos. Phaestos Palace was investigated by the Italian scholar Halbherr. The Palace at Cnossos has amazingly-modern sanitary engineering. Excavation of its ruins has revealed baths with an efficient drainage-system, built more than a millennium before the Christian era. Ancient Crete had scientific plumbing and central heating. The Phaestos Palace is not quite so massive as the Cnossos, but it has broader staircases. Also, the open-air theatre is larger.

On a side of the Cnossos Palace is a vast stone terrace where exquisite ladies of the Court used to stand and view the river. They wore colorful, beautifully-embroidered dresses, with low-cut bodices. Courtly gaiety prevailed in olden Crete. We can visualize lords and ladies sitting around a table exchanging small talk. The servants poured rich wine from graceful vessels into their gold and silver cups.

Cnossos Palace had broad stone staircases with painted columns. There were storied windows.

The courtiers of Crete used to wrestle and box in an open-air theatre.

Cnossos Palace was the scene of games, dances, amours, revels, and no doubt courtly intrigues too.

Every room and corridor of Cnossos Palace was luxurious and tasteful. The beautiful frescoes that have come down to us bespeak cultivated estheticism and a happy way of life.

Cnossos Palace has an open courtyard, and a garden rich with flowers.

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Life in Crete was happy for the common people as well as the ruling classes. Princely mansions with luxurious objects of art were of course the privilege of only a few, but the houses of Cretan artisans and merchants were substantially built, and baths were common. The streets were paved.

The Candia Museum holds a four-thousand-year-old china model of a little blue-frocked Cretan girl playing merrily on a swing. Ancient children, like our own, had toys, swings, balls, dolls, and spinning-tops.

Crete has been characterized as the only ancient nation that had no temples. However she did have some small shrines, and perhaps a priest-king occupied a combined palace and temple. As in so many ancient cultures, the Cretan nature religion honored the fertile Earth Mother. Dr. Charles Francis Potter comments, in his monograph, *Life:* "The reason why we find throughout the early religions of mankind a universal phallic worship, more or less well developed, is because primitive man recognized in the generative organs the source of life." A scholarly treatment of symbolic sex mythology is to be found in Elizabeth E. Goldsmith's *Life Symbols as Related to Sex Symbolism.* Sometimes phallic worship bespoke reverence for life, and in other instances it was corrupted into a cult of pruriency. For the Cretans, the fertile Earth Mother symbolized the creative power of nature. Syria was the chief center of phallic worship. The Syrian temples of love were the scenes of unbridled orgies. In fact the whole of Asia Minor was steeped in sex worship. The Hittites had armed priestesses of the Goddess of Fertility, the "Amazons." The Egyptian Isis was originally the Earth Goddess. The Babylonian Ishtar was the Mother of All Life. She resembled the Phoenician Fertility Goddess Astarte. Later on, the Greeks built temples to the Love Goddess. Rome had a cult of Priapus in her decadent period; her sex-worship was coarse and unspiritual. In the Far East, the Hindus read a profound and reverent mystical significance in sexual union.

Cretan religion was influenced by cultural interchange

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with the Hittites and Syrians. The ancient Cretans made little statuettes of the fertile Mother Earth Goddess.

None of the early religions of mankind attached shame to the miracle of sex. They all addressed praise to the Source of life, usually symbolized by a "dear Goddess that beneath the gliding stars maketh to teem the many-voyaged main and fruitful lands — for all of living things through Thee alone are evermore conceived."

The Cretan Earth Mother symbol betokened reverence for womanhood. The inhabitants of Crete were very peaceful until the Bronze Age. "We have found nothing that suggests war, nothing to imply civil strife," writes Sir Arthur Evans in *The Palace of Minos.* For a long time, women performed the religious rites in Crete. A gentle Matriarchate prevailed. Women, who bring life into this world, abhor the destructive acts of war. The feminine curetes were finally pushed aside by the male priests in Crete. Dr. Henry Bailey Stevens tells us, in *The Recovery of Culture:* "Even in Crete, where the deference to mothers lasted longest, women must have been playing the lesser part by the Late Minoan period (1600-1200 B.C.); for the priest-king, Minos, had come to rule at Cnossos even as the Pharaoh in Egypt."

The Cretan priestesses developed the classic dance. A fresco in Cnossos Palace, dating back to about 1500 B.C., pictures a group of beautiful maidens performing a ceremonial dance in the presence of worshippers.

Crete seems to have had a democratic bourgeois economy. The people lived in settled farming communities, and agriculture was well-developed. Grain and wine were stored in earthenware containers.

Crete was the chief sea-power of the Mediterranean. She was ahead of all the other Mediterranean civilizations. She was the heart and cradle of the Aegean culture. Europe was initiated into the ways of civilization by this enterprising people.

Crete had a great civilization to transmit. The Cretans developed their own original achitecture, painting, and sculpture. They were expert workers in metals, famous

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for their gold, silver, and bronze ornaments. In the remains of the elaborate palace at Cnossos, we have discovered splendid carvings and paintings.

The Cretan artists loved life and movement. Their work does not have the cold elegance of the contemporaneous Egyptian art of the New Empire. Egyptian and Chaldean artists customarily represented the clothed human form, but the Cretan feminine idols in white marble are always nude. The Assyrian artists were obsessed with the idea of strength, but the Cretans put the human touch in their bas-reliefs and paintings. One profile of a young girl in the Palace of Cnossos looks very much like a lively lass of today.

The Late Minoan Period gave the world veritable masterpieces in gold and bronze.

Sir Arthur Evans, on the basis of his archeological excavations, characterizes the Late Minoan civilization as "staggeringly modern."

To sum up, Crete was the first Sailor-Nation. It was by way of Crete that civilization passed from the Orient to the Occident. Crete exchanged ideas and commodities with Egypt, Sicily, Asia Minor, and Greece. Cretan ships covered the major portion of the Mediterranean. Crete gave the world tasteful culture and shining art.

Crete established colonies in Sicily, South Italy, and Asia Minor. The Cretan Empire brought civilization to the rude Syrian tribes. Cretans who settled in Ionia passed on the heritage of older civilizations to the Greeks.

But the Cretans caught the virus of militarism, and trained a warrior class. Crete had a government like Sparta's when she was conquered by the Greek race in early historical times. In the fifteenth century B.C., the Minoan Society was a maritime Empire, having command of the Aegean Sea. Then Achaean Greeks and other barbarians from the European hinterland of the Aegean overcame the great Sea-Power. The invaders overthrew Mycenae and Tiryns, and raided the neighboring islands. They destroyed Cretan palaces at the end of the Late Minoan Age.

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After the fall of Cnossos, new cultural centers were established at Mycenae and Tiryns. The Aegean culture of the Mycenaean Age began. Cretans were driven into Syria. The Philistines of Gaza, Gath, and Joppa may have been of Cretan origin. A ten-year war between the Greeks and the Trojans ended with the fall of Troy.

Between 1230 and 1190 B.C., the Aegean peoples successfully assailed the Hittite Empire, and unsuccessfully assailed the Egyptian New Empire.

The breakup of the Mycenaean civilization (1150 B.C.) did not spell the end of the Minoan culture, for the Greeks carried it on. At least they copied some elements of the Minoan culture, though they retained their own language and religion.

A common religion supplied the social link between some ancient societies. But, while the Minoan Society was the predecessor to the Hellenic, the Greeks did not take over the religion of the Cretans for exoteric purposes. The Olympian pantheon, which assumed its classic form in the Homeric epics, suggests the gods of the barbarians who destroyed the Minoan World. As Arnold J. Toynbee notes, in *A Study of History:* "Zeus is an Achaean warlord reigning on Olympus as a usurper who has supplanted his predecessor Cronos by force and has divided the spoils of the Universe."

The Minoan cult was other-worldly, and intimately personal. Sir Arthur Evans informs us: "On the 'Ring of Nestor,' where the symbols of resurgence are seen above her head in chrysalis and butterfly shape, she (the Goddess) has clearly the power of giving life beyond the grave to her worshippers. She is very near to her votaries. . . . The general conclusion is that we are in the presence of a largely monotheistic cult, in which the female form of the deity held the supreme place."

The esoteric Mysteries in Classical Greece may have been a survival from the Minoan religion. Possibly the Eleusinian Mysteries were to the Greek exoteric Religion of the Olympians what the pagan survival called "Witchcraft" would be to Christianity in Europe, except that the Greeks

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did not ascribe to their popular religion a monopoly of all spiritual truth.

It is interesting to note that the period between the downfall of the Mycenaeans and the dawn of the Greek Renaissance has been called "The Hellenic Middle Ages."

The Philistines of the *Old Testament,* refugees from the Minoan world, found shelter in the Syrian dependencies of Egypt.

The Syriac society may have borrowed from the Minoan the Alphabet, and also a love of long-distance seafaring.

Crete, that center where the Minoan culture had flowered so brilliantly, became a slave-market and was a resort for pirates, until the Romans conquered it in 67 B.C.

Not yet has all the ancient Minoan glory been resurrected from the deep sepulchre of time. Perhaps some day the language of the Cretans will be fully known, and we can expand this chapter in a subsequent edition. In 1954, the British code expert Michael Ventris successfully translated Aegean lists of supplies. This first successful effort to decipher the Aegean writing holds the promise of an enormous enlargement of our knowledge of Aegean history.

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8. BABYLON AND ASSYRIA

Egypt, in the valley of the Nile, first created a great civilization. The next great civilization arose in Mesopotamia, the valley of the Tigris and Euphrates rivers, another region that was favored as to natural conditions. Thorkild Jacobsen, in *The Intellectual Adventure of Ancient Man,* contrasts the "basic moods" of Egypt and Mesopotamia. He notes that "the Tigris and Euphrates are not like the Nile; they may rise unpredictably and fitfully, breaking man's dykes and submerging his crops." In Mesopotamia, man could not raise enduring monuments, but Nature prevailed over man's will. There were dust-laden winds, torrential rains, terrible thunderstorms, and yearly floods. The Mesopotamian saw the universe as an order wherein man could manage to get along, but not as a gentle order. He had more natural advantages than some other peoples, but there was nothing in his mood to match the Egyptian's pride in human achievements. "Mere man — his days are numbered; whatever he may do, he is but wind." The Mesopotamian found the significance of being "beyond tangible things in intangible powers ruling the universe."

By means of constant irrigation, the first farmers who settled in Lower Mesopotamia made the Mesopotamian basin a flourishing area. In the delta region of the two rivers, the Sumerians reached civilization by 4500 B.C. They created great cities, built canals and trenches, invented the wheel, and borrowed the use of copper. In the necropolis of Susa, we have found well-designed shards, mirrors, and painted pottery.

By 3000 B.C., there were many hydraulic works to bring moisture to the soil. The Sumerians, dwelling in the Fertile Crescent area east of the Mediterranean Sea, worshipped gods and goddessess of fertility. About 2600 B.C., the

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Sumerian King Gudea sang, in his hymn to the patron goddess of his city Lagash:

"My goddess Bau, thou knowest what is good;
Thou hast given me the breath of life.
Under the protection of thee, my Mother,
In thy shadow I will reverently dwell."

In the Sumerian government, each group had its own priest-king. The different city-states had different deities. We have the fragment of a Sumerian bas-relief showing a religious procession. From an early time, the inhabitants of Mesopotamia looked beyond man for their sustenance. Nature provided them with opportunities, but also with gigantic challenges. Intensely cognizant of human weakness, they looked to unseen forces for such safety as might be attainable. Their religious life symbolized their own effort to achieve social integration and security.

In 2900 B.C., the Sumerians could manure the earth, and they knew the use of the plow.

Ere long, these people used silver-ingots for currency.

Their cuneiform script consisted of wedge-shaped signs on soft clay tablets.

Sumerian carts were drawn by oxen or donkeys.

In the royal tombs of Ur, we have found finished jewelers' work.

Music was used in the worship of the temples. There were beautiful temple lyres in Ur. The harp was regarded as "the instrument of the decision of fate." The Sumerians had both sacred and secular music. The Jews borrowed from them the "blowing up of the trumpet in the new moon." Music was believed to possess powers of magic. A Sumerian clay tablet of the twenty-sixth century B.C. credits music with the power:

"To fill with joy the Temple court
And chase the city's gloom away,

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The heart to still, the passions calm,
Of weeping eyes the tears to stay."

Mesopotamia ("Between-Two-Rivers") was one of the chief crossroads of the ancient world. As Mesopotamia was open to the invasions of the mountaineers of the north and the nomads from the Arabian desert, the story of Mesopotamia is a tale of struggles and conquests. Whenever one tribe got settled there, another tribe chased it out. As René Sédillot points out, in *The History of the World:* "The banks . . . of the Tigris and Euphrates served as the cradle and the tomb of numerous civilizations. Different races and various systems of government prospered, sometimes simultaneously, sometimes in succession, in those twin and parallel valleys." The Babylonian and Assyrian civilizations developed out of the Sumerian beginnings. Sumeria created the civilization, Babylon developed it to its peak, and Assyria inherited it. The center of the civilization passed from Ur to Babylon to Ninevah.

For nearly four hundred years, the Sumerian civilization fell under the sway of Semites from Akkad in the north. But Sumer liberated itself in 2622 B.C. Its administrative organization was advanced. Sumer was prosperous.

In 2358 B.C., the land came under foreign Semitic masters again. But civilization went on. There were great projects of irrigation. The upkeep of the canals was maintained. Babylon, on the Euphrates River, shone with brilliant poetry and masterpieces of sculpture.

There were great legal institutions in the Babylonian world. Three centuries before Hammurabi, Ur-Nammu the Sumerian King founded the Third Dynasty. His recently-discovered code of nearly three hundred laws entitles him to rank as the world's oldest known lawgiver. Instead of eye-for-an-eye justice, he humanely imposed a money fine for transgressions. Under his laws, "the orphan did not fall a prey to the wealthy, the widow did not fall a prey to the powerful, and the man of one shekel did not fall a prey to the man of sixty shekels."

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King Lipt-Ishtar, who lived more than a century and a half before Hammurabi, set forth another law code.

The reign of King Hammurabi (2123-2081 B.C.) coincides with the Middle Egyptian period. This great ruler united the whole valley of the Euphrates and collected the laws of his people. The Hammurabi Code was meant to ensure that "the strong may not oppress the weak." This Code of Laws "laid the foundations of the order and serenity upon which the rich empire of Babylon reared itself." Hammurabi said with pride: "Law and justice I established in the land. I made happy the human race." Babylonian law protected the rights of poor people, widows, orphans, borrowers, and lenders. Provision was made for the rights of the workers, and a minimum wage was established. But eye-for-an-eye justice prevailed. As Breasted reminds: "The penalties and verdicts are graded according to the social station of the litigant or the offender."

In Babylon, private property was recognized. Individual enterprise was fostered. There were contracts, promissory notes, and letters of credit. The first merchants carried on commerce by barter, but very early began the use of fixed weights of silver as currency. Babylonian merchants developed systems of keeping accounts, money-lending, and banking. Babylonian commerce spread cuneiform writing throughout western Asia.

The Babylonians were traders, businessmen, and warriors. They developed mathematics for business purposes. They laid the basis of astronomy and medicine. Their laws became the pattern for other ancient societies. Their legends were adopted by the Hebrews.

The Babylonian musical instruments were harps, citharas, lutes, flutes, reeds, trumpets, drums, cymbals, and tambourines.

The Sumerians who laid the foundations of Babylonian civilization had the number sixty as a unit of measurement, and this unit is preserved in our division of the minute and the hour.

Babylonian religion had many gods, attended by a

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powerful class of priests. Magnificent temples were constructed.

The eighth century B.C., saw a great progress in Babylonian astronomical knowledge. Periodicities in the motions of the heavenly bodies were charted. When the astronomers discovered that they could predict solar eclipses, they developed a system of astrology whereby they thought they could predict the futures of men, as prewritten in the Laws of the Planets or on the Tablets of Marduk. Mithraism would borrow the Babylonian astral philosophy, and Zeno the Stoic would derive his fatalism from Babylonian sources.

When the nomads again descended from the mountains, the last remnants of Sumerian civilization would be destroyed. The Tigris and Euphrates civilizations were already a racial conglomerate. In 1925 B.C., the Hittites settled in Babylonia. Later on, Babylon was captured by a non-Semitic tribe from the east, the Kassites, who ruled for more than six centuries. They were supplanted by the Assyrians, who well-nigh destroyed Babylon's glories. The eighth century B.C. saw the century-long war between Babylon and Assyria. Assyria the subduer of Babylon was a cruel master. With iron weapons and brutal chariots of war, the Assyrians brought all of western Asia under their heel. Babylonians, Phoenicians, Hebrews, and Egyptians were among the victims who had to pay tribute to the ruthless Assyrian rulers at Ninevah.

But Assyria collapsed. Barbarian hordes freed Babylon about 622 B.C. Medes, Scythians and Cimmerians liberated Babylon.

The Chaldeans set up their capital of the Chaldean Empire (Second Babylonian Empire) at Babylon, which city they rebuilt with a new magnificence. The Chaldeans were much interested in astrology. The Chaldeans were great builders, building with bricks. The Hanging Gardens of Babylon were one of the Seven Wonders of the Ancient World. The mansions of Babylonian princes, nobles, and wealthy merchants had beautiful terraces and

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roof gardens. Babylon was known as the City of the Hanging Gardens.

Nebuchadnezzar (605-562 B.C.) revived Babylonian splendor, making it the biggest and most luxurious city of the ancient world. A wall fifty-six miles in length surrounded Babylon. In 586 B.C., Nebuchadnezzar destroyed Jerusalem and carried the Jews captive to Babylon. The Second Babylonian Empire lasted until 539 B.C., when it fell before the attack of the Persian Cyrus. Babylon at that time was under its weakest monarch. Cyrus ended the Chaldean dynasty. The Jews were allowed to return to Palestine.

In 331 B.C., Alexander the Great took Babylon.

Through all the warfare, conquest, and interpenetration in the Tigris and Euphrates valley, there was an expansion of knowledge and skills in consequence of cultural interchange.

The Babylonian Way of Life

Gaston Maspero, in his *History of the Ancient Peoples of the Classic East,* exaggerates the greed, acquisitiveness, and materialism of the ancient Babylonians. They certainly contributed to the growth of trade. Babylonian caravans entered Asia Minor, Syria, and Palestine in the third millennium B.C. Trade was a means of cultural interchange. The Babylonians diffused their cuneiform writing, and also their laws regulating business.

Herodotus, Xenophon, Strabo, Pliny, Diodorus Siculus, and Quintus Curtius tell of the ancient life of Babylon. So does the Bible.

Ancient Babylon was famous for its commerce, its wealth, and its luxury. As Hegel notes, in *The Philosophy of History:* "Herodotus gives us much information. The accounts in the Bible are also valuable and remarkable in the highest degree, for the Hebrews were immediately connected with the Babylonians. . . . The personality of Semiramis wavers between mythological and historical representations. To her is ascribed the building of the

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Tower of Babel, respecting which we have in the Bible one of the oldest of traditions. Babylon lay to the south, on the Euphrates, in a plain of great fertility and well adapted for agriculture. On the Euphrates and the Tigris there was considerable navigation. Vessels came partly from Armenia, partly from the South, to Babylon, and conveyed thither an immense amount of material wealth. The land round Babylon was intersected by innumerable canals; more for purposes of agriculture . . . than for navigation. . . . It is said that Babylon formed a square, bisected by the Euphrates. On one side of the stream was the temple of Bel, on the other the great palaces of the monarchs. The city is reputed to have had a hundred copper gates, its walls being a hundred feet high, and thick in proportion, defended by two hundred and fifty towers. . . .

"Herodotus relates some remarkable facts in the customs of the Babylonians, which appear to show that they were people living peaceably and neighborly with each other. When anyone in Babylon fell ill, he was brought to some open place, that every passerby might have the opportunity of giving him advice or help. Marriageable daughters were disposed of by auction, and the high price offered for a belle was allotted as a dowry for her plainer neighbor. Such an arrangement was not deemed inconsistent with the obligation under which every woman lay of prostituting herself once in her life in the temple of Mylitta. . . .

"The Jews were carried captive to Babylon, and from them we have accurate information respecting the condition of the Empire. According to Daniel's statements, there existed in Babylon a carefully appointed organization for government business. He speaks of Magians — from whom the expounders of sacred writings, the soothsayers, astrologers, Wise Men and Chaldeans who interpreted dreams, are distinguished. The Prophets generally say much of the great commerce of Babylon; but they also draw a terrible picture of the prevailing depravity of manners."

The Biblical *Revelation of John* speaks of "Babylon the

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Great, the Mother of the Harlots and of the Abominations of the Earth." Babylon's "Wives of Marduk" seem to have been "sacred prostitutes" in the provincial temples. Herodotus (a somewhat uncritical historian) tells us of Babylonian women going to be violated in the temple before marriage, and of certain forward females who begged strangers to lie with them. There is also a story that some Babylonian husbands paid their debts by lending their wives to their creditors. But it is unfair to judge Babylon by the license that prevailed only in certain periods of Babylonian history, or among certain elements of the population. Recent research expeditions in Babylon have uncovered actual legal and commercial documents, marriage-contracts, stories, letters from men to their wives, and prayers, which prove beyond doubt that Babylonian life was decent and responsible when Babylonian civilization was at its height. At that time, strict sexual standards prevailed. Babylonian marriage-contracts register the virginity of the bride. The law punishing adultery was severe. These modern findings necessitate a revolutionary revision of our estimate of the ancient Babylonian civilization. Although it was not without shadows, it compares well with the other civilizations of the time.

Woman's rights were respected in ancient Babylon. Young ladies were permitted to participate in such education as was then available. Many of them became professional scribes (stenographers). Others went into business for themselves. It was not unusual for women to become the business-partners of men. The law of Babylon authorized women to transmit dowries to their children.

On the dark side, Babylon (like other ancient societies) was not without severe social wrongs.

The slave was at the bottom of society, and three social classes stood above him. Slaves under wicked masters were flogged and branded. However, many of the Babylonian slaves enjoyed remarkable privileges. The lucky ones engaged in business under their own names, possessed property, married free women to father free children, and

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sometimes borrowed enough money to buy their own full freedom.

Wars were fought for the purpose of acquiring slaves. Bondmen were so numerous that callous masters treated them worse than they treated their beasts. No few slaves had their lives shortened by overwork, fear, and mistreatment. If a slave tried to escape, he was brutally punished. The immediate profit of slavery camouflaged its rottenness.

The distance between capital and labor continually widened in ancient Babylon. Internal disorder increased. Imperialism finally exhausted Babylon, as it has worn out so many other lands. "Those kings which have sold the blood of others at a low rate have but made the market for their own enemies to buy of theirs at the same price."

W. Romaine Patterson has written: "From the beginning, Babylon contained in dangerous abundance the elements of her own dissolution. She invented hereditary luxury and hereditary labor, and attempted to create a mechanical and unnatural relation between them. She used Science, and she used Art, but she abused Humanity. She invented sundials, but forgot to regulate with justice the hours of labor. She could calculate a star's eclipse, but not her own. And when we see her ruins lying like a vast mysterious autograph scrawled over the desert, her history appears to be full of warning."

Babylonian Art

Herodotus tells us the Babylonian statues of the gods were of solid gold. The Babylonians used gold for toilet implements, furniture decoration, and temple ornamentation. Girls carried golden implements in their vanity-cases.

Babylonian temples rose high into the sky. The Ziggurat was the typical temple of Babylon, a magnificent many-storied pyramid topped by a shrine to the god. The Assyrians copied the Ziggurat. The seven-tiered Babylonian Pyramid Temples or Ziggurats had broad stair-

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cases leading from one stage to the next, symbolic of the degrees of the Sacred Mysteries. The people worshipped in the open court round the temple. The High Tower of Borsippa presents the "Stages of the Seven Spheres." Each story is coated with a different color, representing a heavenly body – gold for the sun, silver for the moon, and so forth. The priestly chapel at the summit of the great Temple of Del was magnificently crowned with a golden dome. At the top of every Babylonian temple was a sacred shrine. Here were pioneer astronomical observatories and philosophic training-centers. The priests gazed at the heavenly bodies they venerated, and developed archaic astrology. Babylonian philosophy taught the "recurrent birth and death of all things on the time-scale of the cosmic cycle."

Inside the homes of rich Babylonians were opulent frescoes. *Ezekiel* speaks of "the images of Chaldeans portrayed upon the wall, pictured with vermilion, with dyed turbans upon their heads." Carved ceilings made an impressive display. Huge placque-decorated doors swung on bronze hinges.

Reinach tells us, in *The Story of Art Throughout the Ages:* "The principal monuments of Chaldean art, discovered at the palace of Tello, are all in the Louvre. . . . The statues are not only astonishing by virtue of their workmanship, to which technical difficulties seem mere child's play; they reveal a particular conception of the human form directly opposed to that of the Egyptians. Whereas the Egyptian sculptor loved to attenuate details, to soften his modelling, to elongate his figures, the Chaldean artist preferred sturdy robust types with salient muscles." However some of the Babylonian statues do very much resemble the Egyptian works.

The Babylonian city walls, of glazed-brick coating, were decorated with large glazed blue-and-yellow figures of griffins and other fabulous monsters.

As James Henry Breasted notes: "The civilization of the Babylonians achieved some superb developments in art during the Third Millennium B.C., and its vigorous

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heraldic use of animal figures in balanced antithetic compositions alive with power and action has influenced the decorative art of all subsequent history."

Science, Philosophy, and Letters

Babylon's great libraries bespoke a tremendous hunger for learning.

Much has been lost of the scientific and philosophical literature of Babylon. Only the fragmentary extracts of Josephus and Eusebius remain to us of the large history of Babylonia and Chaldea which the priest Perosus anciently compiled from temple archives.

To sum up Babylonian science, Babylon had the water-clock and the sundial to tell time. Babylonian astronomers could calculate eclipses. The Babylonian day was divided into twelve double hours; the week, into seven days. Five thousand years ago, the Sumerians understood sanitary engineering.

Only with the rise of Chaldean power and afterwards with the supremacy of the Persians did the Babylonians make their greatest scientific advances.

Arnold J. Toynbee, in *A Study of History,* explains how Babylon's eighth-century astronomical progress came to be used as the foundation of astrology: "If an eclipse of the Sun or a transit of Venus could be dated to some precise moment hundreds of years back in the past, or predicted with equal certainty as bound to occur at some precise moment in the equally remote future, then was it not reasonable to assume that human affairs were just as rigidly fixed and just as accurately calculable? And since the cosmic discipline implied that all these members of the Universe that moved in so perfect a unison were 'in sympathy' — *en rapport* with each other, was it unreasonable to assume that the newly revealed pattern of movement of the stars was key to the riddle of human fortunes . . . ? Reasonable or not, these assumptions were eagerly made."

While some of the Babylonians went forward with what

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we of today recognize as science, others formulated a philosophy of astrology. Man has resorted to many expedients in the effort to pierce the veil of his tomorrows. Old Babylonian divining-wheels are available for inspection in the British Museum.

Some truly wise Chaldean philosophers contributed to the Neoplatonic development at Alexandria. Fake "sages" of Chaldea were attracted by the wealth of the Roman world. At a later date, some of the heretics silenced by the Christian church were influenced by Babylonian ideas. Some of our Babylonian heritage is surprisingly scientific, some of it marked by profound philosophic insight, and some of it woefully superstitious.

The Babylonian priesthood was all-powerful. Babylonian learning was left to the priests. Lay science was nonexistent. The powerful priests drew upon the deep wisdom they had borrowed from India. As scientists, they contributed much to the development of astronomy and mathematics. Also, the priests administered the laws. There was absolute fusionism.

It is significant to note that the priests of antiquity were the inventors of writing, the developers of the building arts, and the first to blow glass and dye fabrics. It should also be noted that religion was the mother of philosophy.

The Babylonian libraries could not be destroyed by fire, because they were dug into clay with the pointed end of a little stick, and then baked. The Babylonians covered clay tiles and cylinders with cuneiform (wedge-shaped) characters. The discovery of bilingual documents — Babylonian and Persian together — permitted modern-time deciphering.

Turning now to a review of Babylonian letters, the epic of Babylon's national hero Gilgamesh is comparable to the Jewish and Greek folk-stories about Sampson, Hercules, and Ulysses. In the *Epic of Gilgamesh,* the aging hero goes to an ancient relative to learn the secret of deathlessness. Among other things, Gilgamesh is told the original of the

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Noah myth. The flood supposedly punished the sin of an ancient king.

The *Epic of Gilgamesh* is a literary rather than a strictly-religious production. It holds such poetry as this:

"The priestess loosened her buckle,
Unveiled her delight
For him to take his fill of her.
She hung not back, she took up his lust.
She opened her robe so he could lie with her.
She aroused in him rapture, the work of woman.
His bosom pressed against hers."

Flood-myths were known to the Babylonians, the Egyptians, the Phoenicians, the Assyrians, the Chinese, the Hindus, and the Jews.

Probably it was from the Babylonians that the Jews borrowed their myths of the Flood, the Creation, the Garden of Eden, and the Fall of Man. The allegorical story of the deluge in *Genesis* has been traced to a Babylonian romance, wherein Ut-Napishtim builds the ark. Babylonians rested on the Sabbath, Saturn's day. Saturday, as we know, is the Jewish Sabbath.

The mythology of Babylon shows the Vedic influence. Practically all the ancient theologies teach that man somewhere took the wrong turn, that sin and suffering are inseparable, and that man should fill his soul again with the Divine Life. Babylonian tablets allude to a Perfect Garden, and man's Fall through transgression of the Divine Law.

According to a Babylonian myth, Ishtar loses Tammuz, and she descends to the Underworld to restore him to Life. "At each of the successive gates through which Ishtar must pass," notes Will Durant in *Our Oriental Heritage*, "the keeper divests her of some garment or ornament: first her crown, then her ear-rings, then her necklace, then the ornaments from her bosom, then her many-jewelled girdle, then the spangles from her hands and feet, and lastly her loin-cloth." Naked and pure, she

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enters Aralu and releases Tammuz. Then she retraces her steps through the seven gates, and receives back her garments and jewelry.

Babylonian Religion

Marduk (or Bel) was the chief god of Babylon. Marduk and Ishtar were worshipped sacrificially. In the ruins of the Temple of Bel at Nippur was found a votive cylinder bearing this inscription: "To the God Ninib, son of Bel, his Lord, has Kurigalzu, Pontifex of Bel, presented this." A temple to the Moon-god, Sin, was built at Ur. Another temple was erected to Nana. The story of man and his gods has been a compound of fear, vanity, and reverent insight. Hammurabi's wise laws of justice were said to be under the care of the gods Marduk and Shamash. Omniscient Marduk was believed to transcend time in his knowledge of man's fate. There were times when the Babylonians approached monotheism by centering their attention on this one god. Marduk was originally a local sun-god, but he became the main deity in the Babylonian pantheon.

According to the earliest Babylonian religion, every object had its spirit. The priests could control these deified powers of nature. When the spirits were elevated into gods, The Sky, The Earth, and the Lord of the Underworld stood at the head of all other gods and demigods. As we read in *Encyclopedia Britannica:* "The sun-god under a multitude of forms became the central object of worship."

Then a hierarchy of divine beings was charted. Every deity was supplied with a female principle. An astrotheology was devised, which identified planetary "spirits" with gods.

The Babylonian cosmogony much resembled the cosmogonies of the Jews and the Phoenicians.

The Sacred Tree of Babylonian mythology had guardian cherubs.

The Babylonians had stories of the flood, the tower of

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Babel (Babylon), the creation, the fall, the Babylonian Hades (resembling the Hebrew Sheol), etc.

Superstitious Babylonians read omens in all events. They had magic formulas for "warding off the attacks of demons." They ascribed plagues to the seven earth-spirits, born without parents in the encircling abyss of the ocean. Their fatalistic philosophy was associated with all kinds of superstitions about portents. It was their custom to consult divining-wheels, that they might be enlightened by the Moon-god.

A great temple was built to Marduk (Merodach) — "the Divine Judge," "the first of the gods," "the layer up of treasures," "the source of all power." Babylonian kings were frequently named after him. The king of Babylon officially came into power only after he had "taken the hand of Bel-Marduk," and conducted the idol-image in a procession through the streets.

However, Sayce reminds us that "the ancient Babylonians had an intercessor between men and gods." Nebo, who personified Wisdom, made known the will of his father Marduk.

Renan regards what remains of the Chaldean scriptures as apocryphal.

The Magians of Babylon corresponded to the seers and prophets of Israel, Persia, India, Egypt, Arabia, and other lands.

In the Chaldean catacombs were anciently performed the Sacred Mysteries.

It was from Babylon that Palestine received the Sabbath.

The Temple of Marduk reproduced the Chambers of Fate, where the Sun each morning received the Tablets of Destiny. Man's fate was supposed to be prewritten on the Tablets of Marduk.

When the Chaldeans gazed into the mystic depths of night, they saw the heavenly bodies as symbols of the Divine, with a message of Cosmic Law. Astrology was regarded as the Sacred Science.

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In Babylonian symbology, virtue was represented by whole numbers, and evil by fractions.

Not even the Hebrew prophets could better express man's need for Divine support than the author of the following Babylonian prayer: "O Lord, do not cast Thy servant off! In the deep watery morass he lies — take hold of his hand!"

The old Babylonians believed in righteous divine judgment. They have left behind prayers of repentance which bespeak the evolution of conscience.

The following hymn was recited to Sin, the Moon-god, in the old Babylonian temple at Ur:

"Merciful, gracious father, who holdeth the life of the whole land in his hand;
Lord, thy divinity is like the distant heaven, a broad sea full of fruitfulness,
Who createth the land, foundeth the temples, nameth their names;
Father, who begetteth gods and men, . . . and fixeth destiny to distant days;
Mighty prince, whose spacious heart no god seeth through, . . .
Lord, who fixeth the decision of heaven and earth, whose command no one altereth,
Who holdeth fire and water, who guideth the living creatures, what god was thy peer?
In heaven — who is exalted? Thou alone art exalted!
On earth — who is exalted? Thou alone art exalted! . . .
When thy word riseth aloft like the wind, it maketh to flourish meadow and springs;
When thy word sinketh down to earth, the green herbage is brought forth. . . .
Thy word is the distant sky, the covered earth, which no one seeth through,
Thy word, who comprehendeth it? Who is equal to it?"

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We have also a hymn to the god of justice, Shamash:

"O Shamash, out of thy net no evil-doer escapes,
Out of thy snare no sinner flees.
As for him who breaks an oath, thou punishest him quickly,
And he who does not respect sacred things cannot escape thee.
Thy broad net is spread out for the evil-doer,
Who lifted up his eyes to the wife of his companion. . . .
If thy weapon is raised against him, there is no savior;
If he stands in the court, not even his father can help.
To the word of the judge not even his brothers make rejoinder;
With a brazen trap he is unfailingly covered.
As for him who plans evil, thou destroyest his horn,
And as for him who takes the part of the evil-doer, he loses the ground under his feet.
The unjust judge thou makest behold shackles,
As for him who takes a bribe and bends the right,
Him dost thou burden with punishment. . . .
He who is basely minded is recorded with the writing stylus;
And as for them who do evil, their seed hath no permanence. . . .
But he who does not take a bribe, who espouses the cause of the weak,
Is well pleasing to Shamash: he will live long.
The careful judge, who renders a just judgment,
Prepares himself a palace, a princely residence is his dwelling. . . .
Like water of the eternal well-springs there is everlasting seed
To him who deals piously and well, and who knows not deceit."

The Babylonians believed virtue to be rewarded and vice punished, but it seems to have been their theory that

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the best people and the worst go to the same realm hereafter.

From the crumbling ruins of the greater Babylonian temples, we have recovered these humanistic moral precepts: "Thou shalt not slander: speak what is pure. Thou shalt not speak evil, but kindly. He who slanders and speaks evil will be visited with recompense. Let not thy mouth boast: guard thy lips. When thou art angry, do not speak at once. Before thy god come with a pure heart."

Hammurabi the lawgiver holds "justice as my sceptre," a fundamental moral idea.

Although we inherit an old story about Babylon's sinfulness, fair historical analysis reveals an almost Puritanical stress on chastity and sobriety in some periods.

The ancient Babylonians dreaded the adverse social judgment of their neighbors more than they feared punishment in future life. They were practically unconcerned about the hereafter.

The reader who would delve deeper into Babylonian religion is referred to *The Chaldean Oracle,* by William Wynn Westcott, for a study of the mystical aspects; and to *The Dawn of Conscience,* by James Henry Breasted, for a very down-to-earth interpretation of Babylon's contribution to the moral evolution of mankind.

Influence on the Hittites

The Hittites of Asia Minor copied the culture of the Babylonians. Their cities (midway between Mesopotamia and the islands of the Aegean) helped to transmit civilization.

The Assyrian Wolf

Assyria, conqueror of Babylon, was the cruelest ancient nation. The story of her conquerors gouging out the eyes and tearing out the tongues of prisoners illustrates Assyrian infamy.

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But the evidence indicates that Assyria was as much sinned against as sinning, a victim of the economic imperialism of humanity's urban revolution.

The steppe country of Assyria enjoyed regular rainfall. Crops were good, and there was no need for close social organization in order to survive. Down to 3000 B.C., the Assyrians lived in modest comfort and kept their economic independence.

Then the Assyrians sacrificed their self-sufficiency, adopted an urban economy, and in other ways copied the aggressive cultures they feared. They used metal tools and weapons of Sumerian form. As V. Gordon Childe reminds us: "They must capture smiths to train armorers among their own people; they must produce surplus foodstuffs to support the new craftsmen and to secure the requisite raw materials; they must organize trade to ensure regular supplies."

Like the modern Japanese when they had exchanged their native culture for the militaristic pattern of the West, the ancient Assyrians put their new weapons to brutal use. Assyria tried to achieve permanent world mastery by sheer military force, but her period as a world power was only one hundred and fifty years. As we read in the abridged edition of Toynbee's *Study of History:* "The reason why the Assyrians brought ruin on themselves was not because . . . they allowed their armour to 'rust.' From a military standpoint they were continuously and progressively efficient. Their ruin came because their aggressiveness exhausted them — besides rendering them intolerable to their neighbors."

The Assyrians were ruthless men of war. "The kings of Assyria have destroyed the nations and their lands," testified Hezekiah. Isaiah said: "Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee!" Nahum asked the searching question: "Upon whom hath not thy wickedness passed continually?" Assyria built her pomp on the ruins of men. She lay in wait for blood, and made prey of those whose wealth she coveted. She claimed "the

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right of the stronger" to take whatever she wanted regardless of others. But the desolater was finally brought to desolation. "Where now are the great empires of the world, and their great imperial cities? The wind passes over them and they are gone, and their place knows them no more."

In the day of might, Assyria's power-drunk rulers made a lavish display of power. Extravagant palaces rose along the Tigris — with vaulted halls, gates of cedar decorated with bands of figured bronze, and marble pavements. "Wisdom and Power" were symbolized by colossal stone bulls with human heads and the wings of eagles, but Assyria repudiated true wisdom for a brief blaze of military power.

Heuzey says of Assyrian art: "The muscular forms of this art, standing out from the body like pieces of mail, and generally carved in relief in the soft stone, represent a systematic exaggeration of the qualities of strength and power." Reinach notes that Assyrian bas-reliefs depict "scenes of revolting carnage, of horrible tortures inflicted on the vanquished in the presence of the conqueror. The cuneiform inscriptions that accompany the bas-reliefs celebrate the most hideous butcheries as high exploits."

The main object of Assyrian art was the decoration of surfaces; few figures in the round have come down to us.

The Assyrians did not have building-stone, but made their great palaces of brick. Their palaces consisted of rectangular halls and long corridors around a series of interior courts.

The Assyrian temples, like the Babylonian, took the shape of stepped-up pyramids. The Assyrians superstitiously worshipped a lunar deity.

Assyrian art influenced the art of Persia, and of a large part of Asia Minor. Hittite art is permeated with Assyrian influences. The Phoenicians based their art on that of Assyria and Egypt. The Jewish Temple of Jerusalem and Solomon's Palace were Assyrian in character.

Dr. Henry Bailey Stevens suggests that the animal-worship theme in Assyrian art, the glorification of a bull's

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ferocity, betokened the fierce character of the nation. But the comparison is not fair to the bull. No animal is so fierce as man when he forgets fair-play. Assyrian history is literally blood-curdling. Assyria viewed the weak as easy prey, and she tortured the vanquished in a manner seldom rivaled in all man's lore of terror. It would be her fate to go down to dishonored dust.

The Assyrians maintained a harsh system of slavery.

Babylon drew its rulers from the priestly order, but Assyria's military class supplied the kings.

Assyria violated all human rights. Military victories brought in gold, but industry faded out. No sound civil government could be developed, nor could home rule be established in the provinces. Most of Assyria's energy was devoted to fighting. Slaves did the farming. Conquered peoples served as soldiers because they had to, but they felt no loyalty to the despots over them. Pomp cannot establish moral solidarity. The violent convulsions of war do not betoken true strength.

The history of Assyria became the record of a war machine. This upstart aggressor relied on force alone, iron weapons and battle chariots. The high-principled few were ignored. Only force was respected.

Assyria's was a terrifying march of conquest, while it lasted.

Tiglath-Pilesar I overcame forty-two lands in five years.

When Ashurnatsirpal III conquered territory, not even a tree was left standing. All the possessions he could use were pillaged. The conquered city was devastated and burned. Little children were burned at the stake. Men prisoners were blinded, and their hands and ears were cut off, after which outrages they were heaped one on top of another to starve, suffocate, or bleed to death. The defeated chief was taken to Assyria for special torture before the eyes of a king drunk with power.

Shalmaneser III waged twenty-two campaigns in thirty-five years. His hosts swept over Palestine, destroyed Damascus, and subdued Syria.

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Tiglath-Pilesar IV annexed new territory for the Assyrian Empire, and practiced the systematic enslavement of captives.

When Hosea of Israel failed to remit his annual tribute, Shalmaneser V had him blinded, and saw to the annexation of his land and people.

Sargon II caused thousands of Israelites to be settled in Assyria, and a horde of Babylonian and Syrian prisoners were put in their places. Israel had become a province of Assyria, subject to relentless rule.

Sennacherib remained at home, but he could be very destructive by proxy. His generals ravaged Judea. They killed three thousand Babylonians. When the loveliest part of Babylon had been razed, Sennacherib directed the impressive rebuilding of the Assyrian capital city Ninevah. There he installed the earliest known aqueduct to supply fresh water to a city, and thereby lower the mortality among urbanites. But he killed the souls of his people.

After Sennacherib's murder by two of his sons, another son named Esarhaddon ruled over the widest empire the world had ever known. But it was decaying within, and the boasts of triumph would be short-lived.

Ashurbanipal went on with the gangster-business of capture and destruction. This predatory war-lord carried off the fruits of others' toil, while the productive capacity of his own nation kept declining.

The sin recoils upon the sinner. In the strain of winning military victories, the nation of prey became too exhausted to continue her chosen role. All that aggression was too much for the Assyrians. Their neighbors could stand them no longer. The Scythians finally roared in upon Western Assyria with merciless arrows, and ravaged the ravager. Judah and Babylon reestablished their independent kingdoms. The Babylonians and the Medes laid siege to the walls of Ninevah. Sinsharishkun, the last king of Assyria, killed himself like a coward. "Down to the grave is brought thy pride. Is this the man that made the earth shake, that made the kingdoms tremble?"

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Assyria had been a world power for a century and a half. But at last, how are the mighty fallen! The proudest empire, divorced from Principle, finds her glory spoiled and changed to ashes, with none to lament.

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9. THE MISSION OF JUDAISM

The Jews, with their belief in ethical monotheism and the moral purpose of human life, have made it their mission through the ages to advance the moral evolution of mankind. They have made major contributions to the progress of humanity as a whole, in all departments of culture. Dr. Julian Morgenstern tells us: "As a people dominated by the consciousness of its relation to God, Israel contributed very much which was basic to the progress of civilization, and constitutes the unshakeable foundation of the social, spiritual, and cultural life of all mankind and of our vision and hope of today and tomorrow."

Judaism "contributed a historic tradition that made all life purposeful and all history meaningful," notes Herbert J. Muller in *The Uses of the Past.* It is written in the *Book of Isaiah:* "I the Lord have . . . set thee for a covenant of the people, for a light of the nations, to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house."

The very first Jews were of the Aramaean family of the Semitic branch of the Caucasian race. There is no distinctive Jewish race. Judaism is a religious and historic heritage, a community of peoples, a continuity of cultural forms.

The Jews very gradually struggled toward a true sense of God, not without grievous mistakes. At first they had a tribal God. Their religious exclusiveness contrasted with the respect for other religions that was shown by the Hindus, the Chinese, and the Greeks. Historically, some Jews have taken counsel of the early narrow separatist features of their heritage, while others have accepted the high universal wisdom of their great Prophets: *"Have we not all one Father, hath not God created us all?"*

All mankind has had a hard time outgrowing tribal

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ways of thinking. The true mission of Judaism is service to God through service to all humanity.

The Jewish God-concept progressively improved, and the greatest prophets conceived of One World under one righteous God. Amos said that God cares nothing for ceremonial worship, only for righteousness. Hosea emphasized God's righteousness and His love. Isaiah looked to God to deliver the righteous of all nations in universal peace. With warm social passion, he worked for a time when "nations shall learn war no more." Ezekiel gave the following expression to God's assignment to the Jewish people: "I have set thee as a watchman unto the nations of the earth, that thou mayest hear a message from My mouth and mayest admonish them from Me." Micah sublimely said: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

The Jews were indebted to the great moralists of ancient Egypt and Babylonia, but their religion shone with the unique persuasion of a Divine Promise. The prophets of Israel respected man's inalienable rights, and opened their arms to the disinherited. They delivered a universal message of justice, of charity, of moral solidarity, of human dignity, of equality and of freedom. They taught men to worship the one universal God, and to honor the universal and eternal principles of life and thought. Rabbi Isaac M. Wise characterizes Israel's mission as "the promotion among the whole human race of broad and universal religion as proclaimed by the Jewish prophets. . . . The object of Judaism is not political nor national, but spiritual, and addresses itself to the continuous growth of peace, justice, and love in the human race, to a Messianic time when all men will recognize that they form one great brotherhood for the establishment of God's Kingdom on earth."

The Jews, like the Hindus and Chinese, have made heroes of Prophets of righteousness rather than men of the sword. As lovers of peace, integrated by a great directive idea of Divine Leadership, the Jews have lived through the ages. As Dr. Paul Heinisch notes in his *His-*

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tory of the Old Testament: "Israel owed her importance among ancient peoples wholly to her religion." The essence of Judaism is its religious consciousness. "The history of the Jews," says Paul Goodman, "presents the struggles for light and life of a people small in numbers and negligible in political power but great in achievement and unparalleled in endurance." The Jews have confronted many problems heroically in the course of their almost history-long existence as a religious group. Faith in God has strengthened the Jew to carry on through long centuries of persecution. He has borne millennial martyrdom rather than swerve from his religious ideal. Thanks to inner soundness, he has managed to survive. Dr. Will Durant, in *Our Oriental Heritage,* characterizes the Jewish record as a "drama that binds forty centuries."

Judaism, at best, has striven to realize the Brotherhood of Man under the Fatherhood of God. Judaism has worked for universal peace and justice, and the spiritual regeneration of mankind. God Consciousness is the soul of Judaism. Every true Jew is intensely aware of his relationship to the Supreme Being. "May the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, O God, my strength and my redeemer."

Great Jews have championed the highest ideals, supporting the cause of the unfortunate and dedicating their lives to world-service. When the reverent approach to life which such men have manifested shall become universalized, our little planet will be a wonderful place.

The creative and cultural influence of the Jew, in all fields, has been greatly significant.

Judaism has done much to implant a general respect for law, and loving kindness. Judaism has given ethical monotheism to the world, through her daughter-religions Christianity and Mohammedanism. As we read in an old Jewish volume: "All these matters relating to Jesus of Nazareth and the Ishmaelite Mohammed who came after him only served to . . . prepare the whole world to worship God with one accord."

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The medieval Jews, as mediators between East and West, inspired the Christian Renaissance.

Among the historic great ones of Jewish birth are Philo Judeus, Baal Shem-Tob, Solomon ibn Gebirol, Moses Maimonides, Elijah of Vilna, Levi ben Gerson, Benedict Spinoza, Moses Mendelssohn, Heinrich Heine, Fritz Haber, Paul Ehrlich, Albert Michelson, Simon Flexner, Benjamin Cardozo, Louis D. Brandeis, Jacques Loeb, Jacob Epstein, Albert Einstein, Max Liebermann, Paul Julius Reuter, Ludwig Zamenhof (inventor of the international language Esperanto), Tobias Asser, Alfred Fried, Sigmund Freud, Henri Bergson, Morris R. Cohen, and Felix Adler. Some of these luminaries did not identify themselves with the Jewish fold, in some cases for reasons of expediency, in others sincerely through the free exercise of private conscience. As a rule, the Jews have been held together by their common sufferings, but their religion has lost its spiritual claim on broad hearts where it has been permitted to degenerate into unworthy tribalism.

Spiritual universalism characterized the message of the great Prophets of Israel. There has been a long struggle between universalistic and particularistic Jewish tendencies. The kernel of modern Reform Judaism is the teaching of the Prophets as to the universal ethical mission of the Jewish faith. The modern Reform movement in Judaism was stimulated by the Emancipation movement of the humanitarian nineteenth century. Reform Judaism is attuned in every way to the modern liberal and progressive spirit.

Spinoza, in the seventeenth century, advocated the policy of assimilation. By assimilation, he did not mean blind imitation. Jews who respect their heritage, but who are not closed-minded, can render meaningful contributions to the cultures wherein they participate. Spinoza predicted that as the nations should become enlightened and remove their discriminations against the Jews, the Jews would be able to participate in Western civilization on an equal basis, and there would be no more "Jewish problem."

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The eighteenth century philosophy of rational liberalism is the intellectual foundation of the modern free society. Liberal enlightenment established civil and political liberty, and interfaith understanding. Where there was toleration and freedom, no religious fold had to huddle together in narrow tribalism. The traditional restrictions against the Jews began to lift around the end of the eighteenth century. In the nineteenth century, many Jews embraced the ways of Western civilization and adopted the high faith of rational liberalism which was responsible for their emancipation. Enlightenment has been a difficult and gradual process, not without relapses into medieval darkness, but there is no quick panacea to remedy the age-old ills of mankind.

Morris R. Cohen goes so far as to generalize, in *The Faith of a Liberal:* "Enlightenment is not something that any country has as yet perfectly achieved, but it is true that to the extent that the nations have become enlightened the condition of the Jews has become ameliorated."

The liberal respect for cosmopolitan reason, which was introduced by the French Revolution, has not yet been securely established in the Western mind. In our own century, there have been relapses into medieval ways of thinking, into coercion and intolerance and persecution. Nazi Germany, with its intense nationalism, woefully persecuted persons of the Jewish faith. Wherever there have been reactions against the ideals of liberalism and enlightenment, oppressed Jews have understandably reverted to a tribal philosophy, as a suffering minority not knowing where to turn.

Israel now gives a home to many Jews who bore terrible persecutions under the reactionary Nazi and Fascist regimes. But it should be emphasized that world Jewry does not submit to any nationalistic group autonomy. The Jews outside of Israel give their undivided political allegiance to the nations of their citizenship. Certainly it is the ideal that every citizen should maintain undiluted loyalty to the best interests of his country and the world. Worthy Jews honor the essential universality of their faith.

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Judaism is neither a nationality nor a tribal religion, and its God is not a tribal god. Reform Judaism, loyal to the broad ideals of the noblest Prophets, emphasizes these truths. The religion of the one universal God cannot identify itself with nationalism. Cultural interchange has been the greatest factor in the enrichment of world civilization. Every great civilization in history has been built by a mixed people, borrowing extensively from other peoples. Exaggerated nationalism is a threat to the future of all mankind.

The restoration of the State of Israel is a thing already done. Those Jews who felt a need for the shelter and security of a nation of their own, have obtained a nation of their own, by legitimate means. Worthy Jews can respect the State of Israel, and wish it well, without falling into uncritical admiration for all the ideology and the fruits of political Zionism. The American Council for Judaism has explicitly contested many of the aims and policies of the State of Israel, holding these aims and policies largely culpable for the Arab-Israel problem. This crisis is a threat to world peace, and amicable adjustment is impossible without an objective understanding of its roots.

Millions of people are convinced that the restoration of the State of Israel was a political necessity, in a nationalistic world. But of course the restoration of Israel by no means solves the essential Jewish problem.

The State of Israel can contain only a fraction of world Jewry. The real problem is how the Jews may worthily adjust to a variety of different environments, and "live in peace and mutually profitable intercourse with their fellow countrymen."

American Jews respect the separation of Church and State. If one is loyal to the universal ideal of rational liberalism, one cannot saddle one's religion to the archaic creed of tribalism and exaggerated nationalism which has been such a great cause of conflict on our troubled planet. It is the true mission of religion to unite mankind, to lead closer toward a world community wherein every

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nation shall render its distinctive service for the good of all humanity.

Essential Judaism is spiritual rather than secular. The Jews in Israel are simply human beings who have solved for themselves, by secular means, a secular issue of these troubled times. Perhaps the Jews could have restored their homeland in a more peaceful manner, had they heeded the humane counsel of the liberal Dr. Judah Magnes. This great rector of the Hebrew University dreamed that a bi-national state might be achieved, with complete conciliation and friendly cooperation between the Jews and the Arabs. Dr. Magnes braved opposition to consider the welfare of all mankind, which cannot be served by narrow group loyalties of whatever nature.

The world should know that the State of Israel has no authority over world Jewry. Judaism is the religion of the Jews of all nations. No political objectives are involved in essential Judaism. Most persons of the Jewish faith naturally sympathize with their co-religionists in Israel, but *uncritical* sympathy is not the way of the wise. There is a huge problem to be solved in the Middle East, and a satisfactory solution can be founded only upon impartial understanding.

Numerous Jews throughout the world are inspired by their religion to lead lives of exemplary righteousness. It was the background of Judaism that inspired the Ethical Culture movement of Adler, and the "cosmic religious experience" of Einstein. Their sympathies were universal in scope. Judaism, "The Mother of Religions," has much to contribute to the Global Faith of tomorrow.

Ancient Jewish History

Abraham, the founder of Judaism, lived about 2300 B.C. This first of the Jewish patriarchs was born of Semitic stock at Ur, in Chaldea, then a great center of civilization. The Jews have traditionally believed that Divine prophecy is fulfilled in their role in history. A Divine call

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reportedly came to Abraham. He was told to leave his country and go to the land of Canaan (Phoenicia) or Palestine (land of the Philistines). God promised him that his descendants would be a great nation, and would play a significant role in the history of the human race. His son Isaac and his grandson Jacob (or Israel) were pastoral chieftains in the thinly-inhabited land of Canaan. The family migrated, and finally settled in the rich pasture-lands of Egypt.

The Children of Israel started as a small clan in Egypt, but over the course of the centuries they multiplied.

The Pharaohs of Egypt made serfs of the Jews. The shepherd-people had to work under harsh Egyptian taskmasters.

Moses, though of Jewish birth, was raised as an Egyptian, and he did not have to share in the servitude of his people. But one day he saw an Egyptian taskmaster beating a Jew, whereupon he indignantly slew the oppressor. Then he left Egypt and became a shepherd in the wilderness of the Sinaitic peninsula. But day and night he brooded over the enslavement of his people. It seemed that God told him to lead the Jews out of the land of Egypt, out of the house of bondage.

When Moses told a nation of slaves to free themselves from the yoke of a strong military power, they were so beaten in spirit that they refused to listen at first. But Moses and his brother Aaron inspired the Israelites with confidence. The exodus of the Jews from Egypt took place about 1220 B.C., and their life as a free people began.

Eliphas Levi comments, in *The Paradoxes of the Highest Science:* "To vulgar eyes, the man of genius is mad. He disregards common sense to obey the sublime sense. Moses dreams of a Promised Land, and drags away into the desert a horde of herdsmen and slaves. He will never reach Palestine, but his thoughts will have swept the heavens, and he will bequeath to the world a God and a universal code."

Moses gave the Jews the Decalogue, cornerstone of the Torah (Instruction or Law). As we read in Hastings' *En-*

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cyclopedia of Religion and Ethics: "Killing and stealing are fairly common vices among undeveloped races, and are far too prevalent even among the most advanced peoples. But the clear terse laws on the two tables, without any qualifications whatever, doubtless saved many a life in Israel, and helped to maintain personal property inviolate." The same source reminds us of the infanticide and other cruel practices of some other ancient peoples, but notes: "It is to the credit of the Jews that we hear nothing of such practices among them." The ancient nations that had the equivalent of the Ten Commandments learned a regard for human life. "Thou shalt not kill," though applied only to persons of one's own nationality in time of war, is really a universal moral principle.

Heine says of the man who wrought so mightily under the inspiration of the Eternal Mandate: "How small appears the Sinai when Moses is standing upon it! This mountain is but the postament whereon the feet of that man stand whose head excels into heaven where he is talking to God. He chose a poor tribe, and created out of them a people that had to defy the centuries, a holy people, a people of God that was to be an example to all other peoples, even to all humanity."

The Torah gave the Jews religious rites and observances, and also laws for good government. The Torah taught the sanctity and ethical purpose of human life, the equality of all men before the law, personal holiness, righteous social relations, and charity to the weak and needy.

Because of the moral seed that Moses planted, the mission of Israel would be peace on earth. The Jews would realize that God hates hands which shed blood. Pacific prophets would pronounce wisdom better than weapons of war. "Deliver me from blood, O God!," the Psalmist would cry. But first the Jews would go through a period of warfare in establishing and maintaining a nation. Only in their later period of dispersion, with no material homeland as a religious community, would great Jews fully appreciate the spiritual meaning of their religion. If all

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men are the children of one Father, all men should dwell together in peace and brotherhood.

Joshua was the successor of Moses. About 1160 B.C., the Israelites invaded Canaan by crossing the River Jordan. Some of the tribes of Israel stayed behind to settle on the eastern bank of the Jordan. The invaders of Canaan met with strong resistance. Their struggle to take possession of that land went on for hundreds of years with only partial success. But, in spite of all reverses, the Jews overran Canaan and established themselves there. The early Jews had about the same moral ideas as surrounding civilizations in the same stage of development, except for those superior germinal concepts which Moses had planted. Their moral evolution would be a slow process.

The Judges were military and civil dictators who could lead the Israelites against oppressors or rebels. Among them were Sampson, Deborah, and finally Samuel.

At last the Canaanite menace persuaded the divided tribes of Israel to become a United Monarchy under a common ruler. They had suffered many disasters because of their own divisions and tribal jealousies. Saul was the first King.

Saul's successor, David, made the Jews an important military power. He conquered Jerusalem to make it the religious and political capital of his kingdom. Historical critics know the Psalms ascribed to David to be a compilation of hymns from many sources, but he may have laid the foundations of that collection as tradition holds. David's family was recognized as the legitimate dynasty of Jewish rulers.

David selected his son Solomon to succeed him. Solomon was the greatest king of his time between the Euphrates and the border of Egypt. In 937 B.C., he built a magnificent national temple on Mount Moriah in Jerusalem. King Solomon of Israel and King Hiram of Tyre sent out joint maritime expeditions, and their commercial alliance was profitable. Skilled Tyrian workmen

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were lent to Solomon. The agricultural Israelites acquired wealth and art. But Solomon's alliances with foreign kings established idolatries in Jerusalem. Also, he introduced heavy new taxes which many resented.

After Solomon died, the Hebrew monarchy was divided into two parts, Judah and Israel. The northern tribes rebelled when Solomon's son, Rehoboam, took the throne. The revolt was led by Jeroboam, once an officer under Solomon. Jeroboam had escaped to Egypt after a conspiracy, but now he was back with the encouragement of the King of Egypt, who wanted to weaken the Hebrew kingdom. Jeroboam led the revolt of the northern tribes, and was elected to rule over the so-called Ten Tribes as King of Israel. He made a wide gulf between the two Hebrew States. To supercede the central religious sanctuary in Jerusalem, he set up separate shrines with semi-idolatrous worship.

Only when all the Jewish people were menaced by the Empire of Damascus did the Jews of Israel re-establish amicable relations with the Jews of Judah.

The northern kingdom of Israel resisted the attacks of Damascus, but fell prey to Assyria. In 721 B.C., the Assyrians under Sargon ended the kingdom of Israel and carried the people into exile. The captives were utterly assimilated into their foreign surroundings.

But the sister-State of Judah (Judea) lived on. The people of Judah were loyal to the royal house of David, and the Temple of Jerusalem gave them religious cohesion.

However the kingdom of Judah had its troubles. Under King Rehoboam, Shishak of Egypt carried away from Jerusalem the treasures of the Temple and Royal Palace. Judah was at various times raided by the kings of Damascus, Israel, and Assyria. Judah was a buffer-state in the conflicts between Egypt and Babylonia.

When Necho II of Egypt marched northward to fight the Babylonians, King Josiah of Judah resisted the passage of the Egyptian army through his territory. In 608 B.C., Josiah was defeated at the Battle of Megiddo.

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Now Necho interfered to place Jehoiakim, Josiah's oldest son, upon the throne of Judah, and he put Judah under tribute to Egypt.

Soon Judah came under the yoke of the Babylonian Nebuchadnezzar. Jehoiachin, son and successor of Jehoiakim, was taken away captive to Babylon. His uncle Zedekiah, the youngest son of Josiah, was placed on the throne — the last King of Judah. At the instigation of Egypt, Zedekiah rebelled against Babylonia. In 586 B.C., Nebuchadnezzar stormed Jerusalem and razed it to the ground. King Zedekiah was blinded and carried to Babylon in chains. There he died in a dungeon. The best parts of the population of Judah were carried away into the Babylonian exile. The kingdom of Judah became a wilderness.

The Lamentations of Jeremiah tell of the ruin which befell the Judean nation.

The Prophets

The Jewish prophets warned the people against moral transgressions, and championed social righteousness. In times of calamity, the prophets told the people to keep their trust in God and remain faithful to the Covenant.

Frederick Mayer comments, in *A History of Ancient and Medieval Philosophy:* "In history there is a perpetual conflict . . . between the legalistic ritual of ecclesiastical leaders and the spontaneous outlook of the great prophets."

The greatest prophets were Samuel, Elijah, Nathan, Amos, Micah, Isaiah, Jeremiah, Ezekiel, and the so-called Second Isaiah.

Ezekiel taught the ethical government of the world, and the moral responsibility of each individual soul.

Isaiah denounced those who decreed unrighteous decrees to turn aside the needy from justice. These inspiring words were uttered by the great reformer:

"What unto me is the multitude of your sacrifices? saith

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Jehovah. . . . When ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow. . . .

"They shall beat their swords into plowshares. . . . Nation shall not lift up sword against nation, neither shall they learn war any more."

The Babylonian Captivity

During the Babylonian captivity, the Judeans (Jews) cried: "How shall we sing the Lord's song in a strange land?" But the Jews came to realize that their universal God lived on, though their Temple was destroyed and Jerusalem was in ruins.

In Babylonia, the Jews learned from a magnificent culture.

The Jews of Babylonia became a flourishing community. Daniel rose to high rank at the imperial court. Jehoiachin had a seat of honor at the royal table of the son of Nebuchadnezzar.

The religion of Judaism had been a national cult, but now it became universal. God had been worshipped with animal sacrifices at the Temple, but now the exiles at the different points of their dispersion worshipped God "in spirit and in truth." True Jews forsook idolatrous tendencies, and returned to pure monotheism. The buffeting of fortune taught the Jews a deeper appreciation of the virtue of humility. "To this man will I look, saith the Lord, even to him that is poor and of a contrite spirit."

The Restoration

The Babylonian Empire fell to conquering Persia. In 539 B.C., Cyrus permitted the return of the exiled Jews to their native land. Most of the Jews were content to remain in Babylonia. But a small band of devout Jews

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returned to Jerusalem, led by Sheshbazzar, a prince of the house of David.

The Jews who returned to their country found there the Samaritans, a mixture of foreign colonists (introduced by Assyria) and of some of the original population left behind. The Samaritans then called themselves Jews, but they were semi-idolatrous. The returnees refused to enter into a religious amalgamation with the Samaritans, or to accept their help in the rebuilding of the Temple.

In 516 B.C., the Temple was rebuilt by Zerubbabel and the High Priest Joshua, assisted by the prophets Haggai and Zechariah.

The Samaritans constructed a rival temple on Mount Gerizim, which would be destroyed by the Jews in 109 B.C.

Ezra the Scribe forbade Jewish marriages with foreign women, and established the Torah as the foundation of Jewish life and thought. The Jews became a religious community, dedicated to the study of Jewish sacred literature and the observance of Jewish institutions.

Ezra was supported by Nehemiah, who had come to Jerusalem as governor. Nehemiah rebuilt the walls of Jerusalem, strengthened its government, and fostered the religious revival.

During the next two hundred years, the various writings of the Jewish Bible were sifted and settled by the Jewish scribes and religious authorities.

The Great Synod answered the new spiritual problems of the Jewish people. The Jews also made economic and political progress during their two centuries of relative peace and obscurity.

From Seclusion to Struggle

The secluded withdrawal could not last. In 332 B.C., Alexander the Great appeared at Jerusalem. The High Priest Jaddua offered him the submission of the Jewish people.

After the death of Alexander, Palestine came under

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the rule of the Ptolemies who favored the Jews and allowed some of them to rise to high position.

The Jews of Alexandria enjoyed full citizenship rights, and were placed under the authority of their own leader. Alexandria was both a commercial and a philosophic center. The Egyptian Jews became very much Hellenized.

The Hellenizing process spread to the upper classes of the Jews in Judea, who adopted Grecian manners.

The rival dynasties of the Ptolemies of Egypt and the Seleucidae of Syria had a bitter contest, and Palestine fell into the hands of Syria in 203 B.C. The Seleucidae, like the Ptolemies, let the Jews manage their own internal affairs, and recognized the High Priest as their ruler. Formerly, the hereditary office of High Priest had descended from father to son. But now the Jews made the High Priesthood a matter of mercenary competition. Rival candidates tried to bribe the judge.

The Jews asked intervention of King Antiochus Epiphanes of Syria to decide who should be their High Priest. Antiochus IV was surnamed Epiphanes (the Illustrious), but behind his back those who knew him called him Epimanes (the Maniac). He had pathological sadistic tendencies, as the Jews would discover.

When Antiochus entered Jerusalem, he did not choose a High Priest, but he plundered the treasures of the Temple instead. Then he sent an armed force to Judea, commanding his soldiers to spare no one. The Syrians ruthlessly plundered and butchered the Jews in the bloody pogroms of 168 B.C.

Antiochus forbade the practice of Judaism under penalty of death. He erected an idol at the Temple of Jerusalem, and commanded sacrifices to Zeus in that Jewish Holy Place. In fact he set up many idols which he forced the Jews to worship. An old Maccabean account tells us how Antiochus tortured and killed a Jewish mother and her seven sons because they refused to eat with him a whole-roasted suckling pig at his birthday feast in a luxurious banquet hall. The mother told her sons, in the Hebrew tongue: "Fear not this butcher."

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The persecution of Antiochus Epiphanes was the first religious persecution the Jews had to bear.

In 167 B.C., Mattathias the Hasmonean (who lived in Modin, near Jerusalem) aroused the Jews to revolt. His five sons, surnamed the Maccabees, led the revolt which won the independence of the Jewish people. His son Judas Maccabeus was the leader of the Jewish insurrection. He defeated the Syrian army with his handful of untrained warriors. Entering Jerusalem, Judas Maccabeus again dedicated the Temple to the service of Israel's God. This great event is still commemorated by the feast Hanuccah.

But the struggle with the Syrian power went on. Judas Maccabeus entered into a treaty of alliance with Rome. In 160 B.C., he died in battle. His brother Jonathan (161-143 B.C.) continued the fight. Simon, the last surviving son of Mattathias, at length obtained from Syria a recognition of the political independence of Judea.

The Jews gave Simon the hereditary dignity of High Priest, and of the civil and military leadership of Judea.

Simon's son was John Hyrcanus I (135-104 B.C.). This ruler enlarged the frontiers of Judea and made it very prosperous. He destroyed Samaria and the Temple of the Samaritans. Also, he forced the Edomites to adopt the Jewish religion. He believed his own religion to have a monopoly on religious truth.

He was succeeded by his eldest son, Aristobulus, whose reign was brief.

Alexander Jannaeus, another son of John Hyrcanus, extended Judea's boundaries.

Alexander was succeeded by his wife, Alexander Salome, the only post-exilic Jewish Queen Regnant. Under her rule, there were nine years of peace. But after she died, a fight for the Crown ensued between her sons Hyrcanus II, the High Priest, and Aristobulus II. These contending brothers invoked the assistance of Rome; their representatives appeared before Pompey. But the Jewish people sent word to Pompey that they wanted to be relieved of both of them.

In 63 B.C., Pompey marched on Jerusalem. He stormed

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into the Temple and entered the Holy of Holies. There he was much impressed by the absence of any visible representation of the Deity. Pompey did not lay hands on the treasures of the Temple. He decided that Hyrcanus should serve as High Priest and ruler of Judea.

The power behind the Throne was the self-seeking Edomite, Antipater. At last Hyrcanus was eliminated, and the Roman Senate elected Antipater's son, Herod, as King of Judea.

Herod's was a reign of murder and outrage lasting from 37 to 4 B.C. He killed members of the Sanhedrin (the main Jewish religious and judicial tribune), and he also killed some of his wives and children. Herod introduced into Judea combats with wild beasts, to curry favor with his Roman masters. He rebuilt the Temple of Jerusalem with gaudy magnificence.

Augustus divided Herod's kingdom after he died, apportioning Judea proper, Idumea, and Samaria to Herod's son, Archelaus.

The country of the Jews was in a state of anarchy. The Romans subjected Judea to massacre and pillage. The Zealots, Jewish patriots who wanted to rid the land of foreigners, associated themselves with the Sicarii (daggermen). Archelaus reigned through nine miserable years. Then he was summoned to Rome, and banished to Gaul.

Judea thereupon became a Roman province, administered by a procurator resident in Caesarea, and subject to the authority of the prefect of Syria.

Jewish Religious Parties

The Jews were divided into three religious parties — the Pharisees, the Sadducees, and the Essenes.

The Pharisees conscientiously observed the Torah. These Jewish Puritans took their religion earnestly, and were very patriotic. The Pharisees feared anything that might injure the Law. They insisted on the minute observance of every precept. They were of the people, and they placed religious knowledge into the hands of the people, but

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many Jews considered them too conservative, too exacting, too irksome with their restrictions.

The Sadducees, the rival religio-political faction, conformed to the main usages of Judaism, but did not worry about minute details. They held that right should be done for its own sake, not for rewards hereafter. The Sadducees were well-to-do and cultivated. These liberals regarded traditional forms as oppressive. They claimed the right to interpret religion for themselves. They judged conduct more important than ceremonial observances. These pleasant, easy-going people had Hellenistic leanings.

The Essenes were contemplative Jews who embraced Oriental theosophy, and withdrew into quiet spots as "the monks of Judaism." Josephus, in his *Antiquities,* notes that the Essenes "resemble in their manner of life the Grecian school of Pythagoras." The Essenes, like the Pythagoreans, were strict vegetarians. Alexander Horne reminds us, in *An Introduction to Esoteric Judaism,* that "their life was an intensely practical one, albeit mystical in spirit." The Essenes were famous for their charitableness. Possibly John the Baptist and Jesus came under the influence of the Essene Order. However the theory that Jesus was an Essene is of recent origin, first being suggested by Carl Bahrdt toward the end of the eighteenth century.

The Message of Hillel

When Hillel was a poverty-stricken youth, he wanted very much to hear a discourse of the teachers, but could not afford the small admission-fee. It was a cold winter evening, but he was ready to make any sacrifice for wisdom. He climbed up to the window of the lecture-room to listen in, and there he nearly froze to death.

Hillel came from Babylonia to Jerusalem to extend his studies. At last he was able to head a college. His period of public activity stretched from about 30 B.C. to 10 A.D. The School of Hillel was broad, even as the School of Shammai stuck strictly to the letter of the Law. Hillel was a man of human warmth, profound learning, and

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pacifistic philosophy, as these famous sayings of his bear out:

"Love peace, and seek to make peace between others. Love mankind, and lead them to the Divine Law."

"What you would not have done to yourself, do not do to another; that is the whole law, the rest is commentary."

"My humility is my exaltation."

"The dear guest whom I keep in my house from day to day is my own soul."

"Make the most of life and its day."

"Praise to God day by day. This is a day on which I may rejoice through the goodness of God. Another day will bring its own."

"If I work not for myself, who will work for me? If I am for myself alone, what am I then?"

"If not now, when?"

"Shall the poor starve, because fear of loss ties up the hand of the wealthy?"

"If we just stick to the letter of the law, all morality will be lost."

"Separate not thyself from the community or thy fellowmen."

Hillel's teachings influenced Johanan ben Zaccai, and probably Jesus.

Alexandria

Alexandria was the Jewish center of the Greek-speaking world. Hellenistic Judaism absorbed Greek influences. The Jews in a Greek environment adopted Greek names, Greek speech, and Greek philosophy.

The Jews of Egypt built the Temple of Onias at Leontopolis. They translated the sacred writings into the Greek vernacular — the Septuagint Bible. They prayed in Greek.

There emerged a Hellenistic literature for both Jews and non-Jews.

Philo Judeus of Alexandria (born about 20 B.C.) was the greatest of the Hellenistic Jews. He accepted the best

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foreign culture and synthesized it with the Jewish wisdom. He authored books in Greek to set forth the sublimity of the Jewish faith, and to defend it against uninformed attacks. When an effort was made to force the Jews of Alexandria to put the image of the Emperor Caligula in their synagogues, Philo was one of a Jewish deputation which went to Rome to defend Jewish rights. Philo the philosopher interpreted Judaism in Platonic terms, with an emphasis upon the allegorical method. He introduced a speculative element into Judaism.

In Alexandria, every religion had lavish representation. Philo Judeus studied the whole range of Alexandrian culture, with the result that his Judaism was considerably broadened.

We should note that a large number of the Alexandrian Gnostics were Jews.

Jesus and Christianity

Whenever the ancient peoples suffered too much under the tyranny of their rulers and overlords, or the aggression of enemy-nations, it consoled them to dream of a Messiah who should liberate them. The terminal stages of the Babylonian civilization invented the savior-god Esmun. Greece gave Egypt the savior-god Serapis. Persia had the savior-god Mithra. The Jews under the yoke of Rome were driven almost to despair by political oppression. They hoped more than ever for the help of a Messiah (Anointed One).

In the last days of Jewish independence, many hailed Jesus of Nazareth as the Messiah. He was not a military Messiah; his message was spiritual liberation. Henri Bergson, the great Jewish philosopher, has written in *The Two Sources of Morality and Religion:* "At the origin of Christianity there is Christ. From our standpoint, which shows us the divinity of all men, it matters little whether or no Christ be called a man. It does not even matter that he be called Christ. Those who have gone so far as to deny the existence of Jesus cannot prevent the Sermon

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on the Mount from being in the Gospels, with other divine sayings. Bestow what name you like on their author, there is no denying that there was one."

Jesus was one of Israel's great reforming prophets, and his message corresponded to a great ethical development which was taking place within Judaism. He abandoned all particularistic tendencies for thoroughgoing universalism, probably influenced by the teaching of the *Testament of the Twelve Patriarchs:* "God shall save Israel and all the Gentiles." He was as pacifistic as his contemporary Hillel. He paralleled the humanistic utterance of Rabbi Jonathan ben Joseph: "The Sabbath was given into your hand; ye were not given into the hand of the Sabbath."

Jesus of Nazareth sublimely sympathized with the lowly and the disinherited of all races and creeds. He befriended even the wretched Samaritans with all-inclusive love. He taught men to love even their enemies. He condemned self-righteousness and arrogance, glorifying the discipleship of humble service.

Jesus refused to accept a double standard of morals for men and women. Like the olden prophets, he taught that goodness is of the heart, not just a matter of ceremonial conformity. He was the champion of freedom, of sincerity, of human equality.

Unfortunately, humanity's greatest reformers have been misunderstood. Jesus bore martyrdom for his ideals, even as did the Greek Socrates. Paul Goodman says of the fate of Jesus, in his *History of the Jews:* "He fell a victim to the anarchy and turbulence which were to bring untold misery on the Jewish nation, and to the suspicious jealousy of the Roman authorities, who were glad of a pretext to do away with any popular leaders who might give rise to disturbance."

Very likely it was Jesus' intention to universalize Judaism rather than to found a new religion. His first adherents were Jews.

Hellenistic Jews, led by Paul of Tarsus, formulated Christianity as a separate religion. In the opinion of Gandhi: "Paul was not a Jew, he was a Greek, he had an

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oratorical mind, a dialectical mind, and he distorted Jesus." Paul was indeed a religious genius, but what passed for Christianity after Jesus' death fell far short of the universal love-ideal of the Sermon on the Mount.

The Judaic Christians, the Nazarenes or Ebionites, were regarded by orthodox Christians as heretics because they did not accept the virgin birth, the unique divinity of Jesus, and other non-essential theological dogmas. Neither did the orthodox Jews accept the Jewish Christians.

Jewish Missionary Efforts

Jewish proselytism went on until the rise of the Christian Empire of Rome, when conversion to Judaism was dealt with as a capital crime.

By way of historical review, the Jews early assimilated the aboriginal population of Palestine. Judaism got many converts from among the nations with which it came in contact from the time of the Babylonian captivity. Toward the close of the Second Temple, there were Jewish converts throughout the Roman Empire. In neighboring Parthia, the royal house of Adiabene embraced Judaism. Some members of the Roman imperial family became Jews. Judaism spread widely among the masses.

Many Hellenistic Jews labored to give their religion to the non-Jews, via writings and missionary travels. Some radical Hellenists held that circumcision and certain other traditional Jewish observances should not be required of converts, but rather the emphasis should be concentrated upon the spiritual elements of Judaism. No few who were of this opinion converted to Christianity when they could not convince their own fold.

For some time, Judaism was the rival of Christianity in missionary efforts. But there has been no real rivalry of essential purpose between these two great religions, and the eventual triumph of Christianity educated the West in ethical monotheism quite as effectively as the triumph of Judaism would have done.

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A significant example of the Jew as intermediary was the great Paul, with his Jewish background, who introduced the Judeo-Christian Eastern ethic into the West. Of course he added certain materialistic symbolism to make it understandable to the Western mind. Even yet, the warlike Western nations have absorbed little of the peace-loving sentiment of Christ's Christianity, little of the spirituality of his Oriental ethic. Orthodox Christianity leaned to that religious exclusiveness which was the most dubious heritage from Judaism, instead of rising to the universalism of Isaiah and Jesus. When Christianity became the organized State religion, much of its original ethical content was smothered out. But no one can deny that Western civilization is vastly indebted to the great germinal ideas of our Judeo-Christian heritage. Christianity has been responsible for more good than evil in the civilizations of the Christian countries. The greatly wise of all faiths realize that man will attain an infinitely higher level of spiritual evolution when he truly appreciates and honors the ideals of Jesus.

The Jews Under Rome

Most of the Roman overlords treated the Jews with insolence. Greedy Roman representatives came to Palestine to extort treasure from the subject-race. From time to time, Jews revolted against their oppressors, but the revolts were violently suppressed. One Jewish outburst was provoked when the Romans placed their Eagles on the gates of the Jewish Temple.

The Jewish kingdom was briefly reestablished. Caligula allowed the kingship to be given to Agrippa I, a grandson of Herod. Agrippa governed the whole of Palestine about 41 A.D. He maintained orderly government for three years, but the Romans were displeased by his success.

After Agrippa I died, Judea again became a Roman province. His son Agrippa II was later invested with the small kingdom of Chalcis and other possessions. Also, he

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was given the office of supervisor of the Temple, with the right of nominating the High Priest. Agrippa II, the last King of the Jews, helped the Romans subjugate Judea.

Gesius Florus was the last procurator of Judea, from 64 to 66 A.D. This Roman governor protected bands of robbers who infested Judea, and shared their plunder. He mercilessly massacred the peaceful inhabitants of Judea, and engineered a general attack on the Jews, in the effort to incite a Jewish rebellion for his own profit. The people of Jerusalem forced Florus to evacuate the city, though Agrippa II told them to recognize the authority of Florus and quietly submit to the dominion of Rome. Rebel Jews seized the powerful fortress of Masada near the Dead Sea. The party of revolt refused to pollute the Temple with sacrifices for the Emperor. The first of the two great Judeo-Roman Wars ensued.

The Judeo-Roman Wars

The provocations which incited the insurrection were severe. Roman administration of the subject-races in distant parts of the Empire was greedy, tyrannous, and ferocious. The Jews were mistreated by callous governors and their subordinates, and they were threatened by the foreign settlers in Palestine. Jews were subjected to wholesale carnage by Syrians and Greeks in the provinces.

At the outset of the first Judeo-Roman War, the Jews inflicted defeat on Cestus Gallus, the prefect of Syria, who had entered Jerusalem to subdue them. Thereupon the Emperor Nero dispatched his great General Vespasian to put down the revolt in Palestine. For four years, the Jews withstood the power of Rome's legions. The Jews had such bold leaders as John of Gischala and Simon bar Giora.

The Romans laid the Jewish capital under siege. Crazed by terror, the inhabitants of Jerusalem engaged in civil war while the enemy was at the gates. Jerusalem was the scene of massacre and famine.

When Vespasian took over the sovereignty of the Roman Empire, his son Titus finished the subjugation of

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the Jews. Jerusalem was reduced to ruins. In 70 A.D., the Second Temple was burned to ashes.

The first Judeo-Roman War cost hundreds of thousands of Jewish lives. When Judea was defeated, the survivors were put to death, or sold as slaves, or sent to fight against wild beasts or as gladiators. Vespasian and Titus celebrated their victory with a triumphal procession in Rome.

But the Jews, their country desolated, would make one last struggle for independence. The Romans ruled the country with an iron rod. The land was declared forfeited to the imperial treasury. A special Jewish tax was collected by the Romans. After the War in Palestine, the Jews of Egypt, Cyrenaica, and Cyprus had clashes with their neighbors. It seemed that the Jews had lost all their prestige. Hadrian planned to establish a pagan city on the site of Jerusalem. Therefore, in 132 A.D., the Jews embarked on another revolt against Rome — the second Judeo-Roman War. Their leader was Bar Coziba, who was supported by Rabbi Akiba.

Rome sent its greatest commander, Julius Severus, against the Jews. The Jewish people resisted for three years. This last national insurrection ended in 135 A.D., with the fall of the last Jewish stronghold and the death of Bar Coziba in its defense. More than a half million Jews were killed. The Jewish religion was proscribed, and those caught preaching it were brutally tortured. Rabbi Akiba was flayed and executed. Jerusalem was turned into a Roman colony, Aelia Capitolina, a colony no Jew could enter and live.

Lesson of the Dispersion

Rabbi William H. Fineshriber has stated:

"There was a Jewish commonwealth up to about two thousand years ago, a state like other states, a nation with its own language, its own authorities, its own political development, which with time went the way of all nations. During its history, it had its conquests, and was in turn conquered; it laid tribute on others, and in turn

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paid tribute to other countries; it fought wars; it had internal strife, civil war, dissensions, political upheavals — and finally the Jewish nation was obliterated.

"Only one thing survived. A great truth emerged that was fashioned and shaped into a great religion. Out from that among these people came the vision of the Oneness of God and, consonant with that, of the eternal brotherhood of men. The Biblical Prophets, and those that preceded them and those that followed them, gave voice to *eternal truths.*"

The course of world history reveals that the dispersion of the Jews throughout the earth has helped the various nations to gain a truer conception of God. Not only have the Jews been able to bring their message to every part of the world, but their own culture has benefited by this unparalleled cultural interchange.

Devout Jews see the working of a Divine purpose in their dispersion, as we gather from these beautiful words in the *Union Prayer Book:*

"When Thy holy Temple was destroyed, and Israel was driven from his home to become a wanderer in foreign lands, little did Thy people in their mournful plight foresee the larger destiny which Thou hadst appointed for them. . . . Scattered among the nations of the world, Israel is to bear witness to Thy power and Thy truth and to endeavor to unite all peoples in a covenant of brotherhood and peace."

The Dispersion

Widespread dispersion of the Jews followed the destruction of the Jewish national center.

Jews in far places now offered refuge to their unfortunate brethren. There were numerous Jews in Babylon. Many Jews spread over the Parthian and subsequent neo-Persian empires. The Jews established colonies along the shores of the Black Sea, as far as the Crimea. Also, they branched out all over Central Asia.

After the fall of the Jewish State, Rabbi Johanan ben

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Zaccai and others applied themselves to the preservation of Judaism, with its faith in ethical monotheism and its social ideal of justice in this world. Rabbi Johanan transferred the center of Judaism from fallen Jerusalem to Jamnia (Greek form of the Hebrew name Jabneh), a city of Palestine which now became the seat of a Rabbinical academy and of the reconstructed Sanhedrin.

For a century and a half after the fall of Jerusalem, the Tannaim (Teachers) carried on their service to learning as doctors of the Law. The study and development of the Torah went on.

Rabbi Akiba ben Joseph finally settled the canon of the Jewish sacred Scriptures. He supervised a more faithful Greek translation of the Bible, now lost save for fragments. He systematized the legalistic aspect of Judaism as developed by tradition. He was friendly toward the Samaritans. The basic principle of the Torah, he said, is the injunction to love one's fellow-man as oneself.

Gamaliel II succeeded Johanan ben Zaccai as President of the Sanhedrin at Jamnia, and assumed the title of Patriarch. This office, hereditary in the family of Gamaliel, was a bond that gave solidarity to the scattered Jews.

The Patriarchs and their college eventually settled in Tiberias, on the Lake of Genesareth. Legates visited the outlying communities to exercise a unifying authority over the Dispersion. But the Patriarch in Tiberias lost the dignity of his office in 415 A.D.

The Jews under Parthian rule developed institutions which would make Babylonia the center of Jewish life and thought. Babylonian Jews were united under the Princes of the Captivity. After the trouble of the Jews in Palestine, many Jewish scholars came to Babylonia. In 219 A.D., Abba Arica — called Rab (the Master) — launched a new era for Babylonian Judaism. He gave the Babylonians the lead in Jewish culture. The great academies of Nehardea, Sura, Pumbedita, and Mahuza, would gradually supercede the Palestinian colleges. After 415

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A.D., the spiritual leadership which had been exercised from Palestine passed to Babylonia.

The Talmud

The cumulative results of the debates and decisions of the schools in Palestine and Babylonia were finally written in the *Talmud*. The *Talmud* is famous for such sayings as these:

"Pray not that sinners may perish, but that sin itself may disappear."

"Charity knows no race, no creed."

"Many candles can be kindled from one candle without diminishing it."

"If any one tell thee he has searched for knowledge and not attained it, believe him not; if he tell thee he has attained knowledge without searching for it, believe him not; but if he tell thee he has searched for knowledge and attained it, thou mayest believe him."

"Those who receive injury without retaliating, who hear themselves slandered without seeking vengeance, whose only guide is love, who accept with joy even the ills of life, it is for them that the prophets have written, The friends of God are resplendent as the sun in all his strength."

"A man is entirely to dismiss every feeling of ill-will from his heart and mind, as the law not only extends to the actual deed, but likewise to the inward sentiments, and therefore the mind must be pure so that the actions will flow from a worthy source."

"How distinguished is man, since created in the image of God, and still more distinguished by the consciousness of having been created in His image!"

"The righteous have their desires in their power, but the wicked are in the power of their desires."

"Whether a man be rich or poor depends mostly on circumstances which surround him from the time of his birth, but whether a man be righteous or wicked depends upon his own free will."

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"Do God's will as thine own will."

"Remember that there is above thee an all-seeing eye, an all-hearing ear, and a record of all thy actions. Remember whence thou comest, whither thou goest, and before whom thou wilt have to render account for thy doings."

"Be not like servants who serve their master for the sake of reward. Whatever thou doest, let it be done for its own sake."

"Without knowledge there is no true morality and piety. Be eager to acquire knowledge; it does not come to thee by inheritance. The more knowledge, the more spiritual life. If thou hast acquired knowledge, what dost thou lack? But if thou lackest knowledge, what hast thou acquired?"

"The ultimate end of all knowledge and wisdom is man's inner purification and the performance of good and noble deeds."

"He whose knowledge is great, but does not influence his moral life, is like a tree that has many branches but few and weak roots; a storm cometh and overturneth it."

"Great is the dignity of labor; it honors man. It is better than idle piety. Beautiful is intellectual occupation combined with practical work."

"The world rests on justice, on truth, and on peace."

"Thy neighbor's property must be as sacred to thee as thine own. Thy neighbor's honor must be as dear to thee as thine own. Whatever would be hateful to thee, do not to thy neighbor. Do not despise any man. Judge every man from his favorable side. Seek peace, and love thy fellow-men. He who is good to his brethren is pleasing to God. It is our duty to relieve the needy without distinction of creed and race. Thou shalt love thy neighbor as thyself. The pious and virtuous of all nations participate in the eternal bliss."

"Truth is the signet of God, the Most Holy. Let thy *yea* be in truth, and thy *nay* be in truth. Truth lasts forever, but falsehood must vanish."

"Be faithful, and more than faithful, to thy promises.

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Promise little, and do much. To break a verbal engagement, though legally not binding, is a moral wrong."

"It is sinful to deceive any man, whether Jew or non-Jew. Deception in words is as great a sin as deception in money-matters."

"When the immortal soul is called to account before the Divine tribunal, the first question will be: 'Hast thou been honest and faithful in all thy dealings with thy fellow-men?' "

"Peace is the vessel in which all God's blessings are presented to us and preserved by us. Be a disciple of Aaron, loving peace, and pursuing peace. To make peace between those in disharmony is regarded as one of the most meritorious works that secure happiness here and hereafter."

"Be humble to thy superior, affable to thy inferior, and meet every man with friendliness. Be pliant like a reed, not hard and unbending like the cedar. He who is slow to anger and easily pacified is truly virtuous."

"Almsgiving is practiced by means of money, but charity also by personal services and by words of advice, sympathy, and encouragement. Almsgiving is a duty toward the poor only, but charity toward all. He who turns away from works of love and charity turns away from God. Blessed is he who gives from his substance to the poor, twice blessed he who accompanies his gift with kind, comforting words. The noblest of all charities is to enable the poor to earn a livelihood. As a garment is made up of single threads, so every single gift, however small, contributes to accomplish a great work of charity."

"There is peace in the home of him who loves his wife as his own self, and who educates his children in the right way. Parental love should be impartial; one child must not be preferred to the other. It is a father's duty to teach his son whatever is necessary for his future welfare. Where children honor their parents, there God is honored."

"Without respect for the government, men would swallow each other. Do not isolate thyself from the community and its interests. Those who work for the com-

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munity shall do it without selfishness, but with the pure intention to promote its welfare."

"Where there are no men, try thou to be a man."

"Man's thoughts and ways shall always be in contact and sympathy with fellow-men."

"God's commandments are intended to enhance the value and enjoyment of life, not to mar it and make it gloomy. Enjoy life's innocent pleasures. No one is permitted to afflict himself by unnecessary fasting. The pious fool, the hypocrite, and the pharisaic flagellant are destroyers of human society. That which beautifies life and gives it vigor and strength is suitable to the pious, and agreeable to the world at large."

"May we return to God in perfect penitence, so that we may not be ashamed to meet our fathers in the life to come."

Jost has written of the *Talmud:* "The *Talmud* is a great mine, in which are imbedded all varieties of metals and ores. . . . The great spiritual work whose outcome has been apparent in the advancement of religion has shown that the *Talmud* is not only of incalculable value in the pursuit of wisdom, but that it has a self-evident significance for all times. . . . Religion has created this work . . . to give expression to a religion of deed, a religion designed to accompany man from the first steps in his education until he reaches the grave, and beyond it."

The *Talmud* does indeed contain some narrow passages. In the Babylonian *Talmud,* there are Persian borrowings of superstitious dross. But at best the Talmudic writings express a timeless wisdom which is as broad as humanity. Dr. M. Mielziner, in his *Introduction to the Talmud,* phrases the essential Jewish religious ideal as follows: "Ethics is the flower and fruit of the tree of religion. The ultimate aim of religion is to ennoble man's inner and outer life, so that he may love and do that only which is right and good."

The making of the *Talmud* was the work of more than five centuries, and it records Jewish intellectual and

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religious life over a period of almost one thousand years. About 200 A.D., the Palestinian Rabbi Judah the Patriarch collected and edited a compendium of traditional materials — the *Mishnah.* This exposition of Jewish law and custom became the authoritative volume in the studies of the schools. The *Mishnah,* founded on the Torah, sets forth the code of Jewish private and public life.

The Teachers of the *Mishnah* were succeeded by the Interpreters (Amoraim) of the academies in Palestine and Babylonia. The discussions aroused by the *Mishna,* and amplifications based upon the wisdom of the ages, became the kernel of the *Gemara.* The *Mishna* and the *Gemara* together constitute the *Talmud.*

The *Gemara* was elaborated somewhat differently in the Palestinian and Babylonian colleges. The Babylonian *Talmud* gained wider acceptance than the Palestinian, thanks to its depth of contemplative understanding.

The *Talmud* became the soul of the scattered and persecuted Jewish people during the dark night of the Middle Ages, holding them together and maintaining their morale. The *Talmud,* in some passages, teaches the esoteric interpretation of Biblical meanings. For the most part, however, the *Talmud* is exoteric. It trained the Jewish masses in a religion of deed. The *Talmud* is one of the most important creations of the Jewish mind.

Under Christian Dominance

When Christianity became the dominant political power, Judaism was subjected to repressive enactments, and stigmatized as "the unholy cult of a cursed people." Jewish freedom of conscience was not respected by the daughter-religion.

The Christian Church forbade the Jews to admit proselytes, or to intermarry with their Gentile neighbors. The Church Councils made the Jew a social pariah. In 740 A.D., Egbert, Archbishop of York, forbade Christians to attend Jewish feasts. Authorities of the Church instigated State legislation and administration which deprived the

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Jews of the rights of citizenship and honorable livelihood. Roman and Byzantine Emperors issued severe anti-Jewish edicts.

However Julian the Apostate entered into amicable relations with the Jews. He abolished the Jewish tax, and authorized the Jews to rebuild the Temple in Jerusalem. But the death of Julian ended the prospect of the Temple being rebuilt.

The Jews in Babylonia

The Jews in Babylonia enjoyed a comparative dignity and security under the Parthians, and under the neo-Persian dynasty of the Sassanids (226 A.D.). When Syria and Palestine came into the hands of the Persians, the Jews entered Jerusalem with the conquerors (614 A.D.). But fourteen years later, the Persians lost their conquests, and the Jews were forbidden to appear in the vicinity of Jerusalem.

The Babylonian Jews carried on vigorous intellectual activity, and their Rabbinical colleges flourished, though they did at times suffer intolerant treatment from the Zoroastrian neo-Persians. Rab Ashi, head of the college of Sura, collected the traditions and doctrines of the Babylonian academies at the beginning of the fifth century. His work, continued under his successors, resulted in the Babylonian *Talmud*. The Babylonian Jews bore religious persecutions in the middle of the fifth century, but their intellectual vigor did not flag.

Under Mohammedan Rule

When Mohammed appeared, there was a big Jewish population in various parts of Arabia. Mohammedanism, like Christianity, was a daughter-religion stemming from Judaism. Mohammed attacked the Arabian Jews because they would not cooperate with him, but as his religion spread from the Caucasus to the Pyrenees many Jews co-operated with the tolerant Mohammedan masters.

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The Dark Ages were not sterile for Jews under Mohammedan rule. As early as 700 A.D., when intellectual and scientific life was dormant in Christian Europe, Arabic science, literature, and philosophy were well developed. Jewish philosophy and poetry enjoyed a wonderful flowering. Jewish life and thought were literally rejuvenated under the Crescent.

Jews in Western Europe

There were Jewish colonies in Italy, Greece, Gaul, Germany, and Spain. Jews of the Roman Empire received Roman citizenship under Emperor Caracalla (212 A.D.). The barbarian invaders of Rome were not too hard on the Jews at first, but with the spread of Christianity the Jews of Western Europe bore decidedly intolerant treatment.

As early as 439 A.D., Theodosius II passed a law inimical to Jewish rights. The Jews would bear persecutions for centuries.

The Arian Theodoric, Gothic King of Italy, did all he could to protect the Jews. The Arians, not being Trinitarians, had close bonds of sympathy with persons of the Jewish faith. The Jews served Theodoric in the defense of Naples against the Byzantine General Belisarius (536 A.D.).

At first the barbarian Franks treated the Jews well, but then fanatical Christian Franks were most cruel to Jews who would not convert.

Pope Gregory the Great protected Jewish rights to the best of his ability.

In Christian Spain, there were frantic efforts to make the Jews convert. Any convert who maintained Jewish sympathies in the least degree was severely punished. The Jews of Spain welcomed the invasions of the Moslem conquerors in 711 A.D. The Mohammedans placed the captured cities in Jewish hands.

The rule of the Carlovingians was a period favorable to Jews. Charlemagne had Jewish merchants in his service,

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one of whom he sent with an embassy to the Caliph Harun al-Rashid in 797 A.D. Charlemagne concerned himself with Jewish intellectual advancement. His successor, Louis *le Débonnaire,* permitted the Jews to rise to great influence, and selected the Jewish physician Zedekiah as his confidential adviser. The Jews occupied the best quarter of the city of Lyons. One of the two mayors of Narbonne was always a Jew. The Jews were respected for their wealth and for their brilliance. Many Christians went to the Synagogue to hear Jewish preachers who delivered their sermons in French. But even then, there were anti-Semites such as Agobard, Archbishop of Lyons.

The Crusades, in the eleventh century, stimulated fanatical anti-Semitism in the populace, and many Jews were slaughtered.

Hay's scholarly volume, *The Foot of Pride,* provides a documented record of the persecution of the Jews under the Catholic power.

Jewish Social-Economic Life

The Babylonian Jews lived normal lives under Parthian and neo-Persian rule, and then under the Caliphs. The Jewish Prince of the Captivity was one of the vassal rulers of the country, with a magnificent court and retinue. The Jews had a dignified political standing, and they were famous for their intellectual activity.

Under Byzantine and Roman rule, the Jews were excluded from the offices of State. The Christian Church stigmatized the Jews as a people scorned by God for the crucifixion of the Savior. The economic condition of the Jews was insecure. There were many Jewish slaves, most of whom were ransomed by luckier co-religionists. A Jewish proletariat worked at the lowliest occupations. However no few Jews owned and tilled the land. In 303 A.D., the Church Council of Elvira, Spain forbade the blessing of the soil by Jews.

The Jews for the most part concerned themselves with industry and trade. Excluded from the army, they did not

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engage in the bloody business of war. The world-wide connections of the Jews helped them in their commercial undertakings. When Mohammedanism mastered the East, the Jews were the intermediaries between Moslem and Christian lands. By the tenth century, there were Jewish merchants throughout inhabited Europe, south-western Asia, and northern Africa. Jewish mercantile vessels sailed the Mediterranean. But the Crusades changed the situation. When the Christians came in contact with the East, they entered into competition with the Jews. By means of subsequent legislation, they restricted the enterprise of their Jewish rivals. Jews were excluded from the trade guilds which were formed under Christian ecclesiastical auspices. The Christian merchant ousted his Jewish rival. However the Jews received the monopoly of money-lending, for the Christian Church forbade the lending of money on interest.

Judaism's Golden Age

When the Arabs invaded Persia, they were helped by Bostonai, a Jewish Prince of the Captivity. The Arab conqueror gave Bostonai a daughter of the Persian King to be his wife. The principals of the colleges of Sura and Pumbedita gained fresh fame under the title of Geonim (the Illustrious). The Babylonian *Talmud* was studied with devotion, and the Jews gave generous support to their colleges. The Jews under Moslem rule adopted the kindred Arabic vernacular.

The Prince of the Captivity was recognized as the chief of his people. The Geonim exercised the judicial functions which formerly belonged to the President of the Sanhedrin, and were also consulted on questions of religion.

Sherira, one of the most eminent of the Geonim, recorded Jewish history from the close of the *Talmud* to the latter part of the Middle Ages. Hai was an independent Jewish thinker. Saadia (892-942) set forth a philosophic and scientific basis for the Talmudic conception of

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religion. He expounded Judaism as a rational body of belief, systematically and with deep wisdom.

The Geonim and the dignity of the Prince of the Captivity would come to an end in 1040 A.D.

Anan ben David, who died about 800 A.D., was an outspoken heretic who united the anti-traditionist elements of Judaism. He organized the systematic attack on the Talmudic form of Judaism represented by the Geonim. This scholarly rebel rejected the traditions of the Rabbis and their schools, and interpreted the *Old Testament* for himself. His early followers came to be called Karaites. These "Protestants of Judaism" rescued the Jews from lethargy, and led the Jews back to the study of their Bible which had been so long neglected for traditional accretions. Some later Karaites put the tenets of that dissenting sect on a scientific foundation. Karaism progressed throughout the East, but the heretics lost their bold originality and their heresy became just another form of orthodoxy. Traditional Judaism kept the upper hand.

Once-tolerant Caliphs began to persecute the Jews. The Byzantine Emperor Leo the Isaurian subjected the Jews to cruel treatment. But many Jews spread beyond the influence of their enemies. The international relations of Jewish commerce brought some Jews to India. In the middle of the eighth century, Joseph Rabban secured a charter from the King of Cochin granting autonomous rights to a Jewish settlement in that region. Jews migrated along the trade routes of the Black Sea and the Volga. There lived the Chazars, a people of Tartar race, whose ruler and his nobles converted to Judaism about 740 A.D. The Jewish kingdom of the Chazars, extending over the south of Russia, lasted approximately two hundred and fifty years. The country of the Jewish Chazars was so tolerant that the supreme court of justice had Jewish, Christian, Mohammedan, and Pagan members. In 969 A.D., the Duke of Kiev captured the territory of the Chazars, whereupon many of them escaped to the Crimea.

On the whole, Judaism was rejuvenated under Mohammedan rule. In the magnificent Spanish Epoch, Judaism

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was the leader of the highest culture of the age. Judaism was a shining light during the darkest period of Christian European civilization. W. E. H. Lecky tells us, in his *History of Rationalism:*

"The heroism of the defenders of every other creed fades into insignificance before this martyr people, who, for thirteen centuries, confronted all the evils that the fiercest fanaticism could devise, and the infliction of the most hideous sufferings, rather than abandon their faith. . . . But above all this the genius of that wonderful people rose supreme. While those around them were groveling in the darkness of besotted ignorance; while juggling miracles and lying relics were the themes on which almost all Europe was expatiating; while the intellect of Christendom, enthralled by countless superstitions, had sunk into a deadly torpor, in which all love of inquiry and all search for truth were abandoned, the Jews were still pursuing the path of knowledge, amassing learning and stimulating progress with the same unflinching constancy that they manifested in their faith. They were the most skillful physicians, the ablest financiers, and among the most profound philosophers; while they were second only to the Moors in the cultivation of natural science. They were also the chief interpreters to western Europe of Arabian learning."

The center of Judaism would be transferred from Babylonia to Spain.

Moses ben Enoch, a liberated slave, was elected by the Jews of Cordova as their spiritual head. The munificent Hasdai ibn Shaprut (910-970 A.D.) was mainly responsible for the revival of Talmudic studies and Hebrew letters at Cordova. He was invested with important duties at the court of Caliph Abdul Rahman I.

Two proteges of Hasdai ibn Shaprut made their names in Hebrew grammar and poetry. Menahem ben Saruk was the philologist. Dunash ibn Labrat was the first distinguished Hispano-Jewish poet.

With the break-up of the Spanish caliphate in 1013 A.D., the Jews of Cordova were expelled. Samuel ibn Nagdela,

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a fugitive from Cordova, became the vizier of the King of Granada. He was not only a scholar and poet, but also a generous patron of Jewish scholarship and poetry. This head of the Jewish community was succeeded by his son Joseph. After the death of his son, the Jews were expelled from Granada. Many of them went to Saragossa, where Abu al-Fadl ibn Hasdai was vizier. As Goodman notes: "The internecine rivalries and struggles of the Moorish kings and parties brought many ups and downs to the Jews, so that, in spite of all culture and prosperity, they were often forced to flee from one part of the Peninsula to another."

The medieval Golden Age in Mohammedan Spain saw benevolent statesmanship, exalted poetry, profound philosophy, and vigorous intellectual discussion. Spain was the intellectual center of all Jewry. There were great Jewish philosophers who did their work in Spain or traced their descent from there. These philosophers profoundly influenced medieval thought.

Solomon ibn Gebirol (1021-1058) was early orphaned and left without means. As Professor H. Graetz comments, in his superb *History of the Jews:* "His tender, poetical soul grew sad in his loneliness; he withdrew from the outer world, and became absorbed in self-contemplation. Poetry and a faith resting upon a philosophical basis seem, like two angels, to have shadowed him with their wings, and to have saved him from despair." Gebirol synthesized Greco-Arabic philosophy in *The Fountain of Life,* a bold philosophical masterpiece without theological bias. It became an important source of Christian Scholasticism. His greatest poem, *The Royal Crown,* has been included in the liturgy for the eve of the Day of Atonement.

Gebirol's was a deep personal yearning for the Infinite One, to Whom he exclaimed: "The measureless heavens are too small to contain Thee."

Another great poet-philosopher was Judah Halevi (c. 1086-c. 1140). His philosophic masterpiece, *Hakuzari,* defends Judaism against the claims of opposing religions. Heine calls Halevi "the God-kissed." Halevi says in his

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love-poems to God: "Where shall I not find Thee, Whose glory fills all space? . . . Wonderful is Thy love!" The past glory of Zion inspired much of Halevi's poetry, and he made a pilgrimage there before he died.

Bahya ibn Pakuda authored a religio-philosophic classic of warmth and clarity, *Duties of the Heart.*

Abraham ibn Ezra (1092-1167) was an outstanding Bible-expositor, mathematician, astronomer, and poet.

Moses ibn Ezra, his relative, was also a brilliant thinker and poet.

David Kimhi (1160-1235) was an influential Bible commentator.

Moses Maimonides

Moses Maimonides, in the twelfth century, was the philosophic master of medieval Judaism. Maimonides was a famous physician. As a philosopher, he was the disciple of Aristotle and also much indebted to Averroes. As a scientist, he wrote about mathematics and astronomy, but rejected astrology. In the field of religion, Maimonides was the chief figure of Talmudical Judaism. He systematized and put in order the traditional Jewish law, providing the standard for his own and later times.

Maimonides was born at Cordova, and after some wanderings finally settled at Cairo, where he was recognized as the chief of the Jewish community. He transferred the center of Judaism to Egypt. Jews from all areas consulted him, and revered him as the Light of the East.

But it was not all smooth sailing for the great Moses Maimonides. The narrow-minded were harsh in their criticism of his broad teachings, and some synagogues even burned his writings. Maimonides was a rationalist. He tried to resolve the conflict of religion and science by interpreting the purpose of the holy Law according to reason as well as faith. He tried to explain the Bible "miracles" by natural causes. Although Maimonides gave his allegiance to Talmudic Judaism, he was friendly to the Karaites who repudiated the Talmudic form of the Jewish religion.

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This tolerant thinker respected both Mohammedanism and Christianity as "world-religions with providential purposes in history."

It is significant to note that Maimonides' thirteen fundamental principles of the Jewish faith, though widely accepted, were never set up as a dogmatic test by any authoritative council of Rabbis.

The teachings of Maimonides help us to answer major social problems which are with us yet. For example, the clear-headed Jewish genius counseled: "Anticipate charity by preventing poverty. Assist the reduced fellow-man, either by a considerable gift, or a sum of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding out his hand for charity."

Maimonides' *Guide for the Perplexed* is a philosophical masterpiece which has won the respect of the best Jewish and non-Jewish minds. Those parts of it which were translated into Latin influenced the Christian Scholastics. He tells us in his Epilogue: "The fourth kind of perfection is the true perfection of man; it consists of the possession of highest intellectual faculties and the cultivation of ideas which lead to true opinions concerning God. With this perfection man achieves his ultimate; this is exclusively his; this assures him of immortality; this warrants his being called 'man.' . . . Your aim therefore ought to be to attain the perfection which is your very own, and you ought not continue to wear yourself out for that which belongs to others, while neglecting your soul till it loses entirely its original purity."

The Franco-German Schools

The Franco-German schools of Judaism were distinguished for their moral earnestness if not for their philosophical polish.

The south of France was stimulated culturally by its proximity to Spain. Nathan bar Isaac rendered fruitful

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service in Narbonne, and his work was continued by his pupil Judah ben Meir.

Gershom ben Judah was born in France in 960. The school he established at Mayence was a major center of Talmudic studies. Gershom was respected by the Jews of France, Germany, and Italy. He securely established Talmudic studies in France and Germany. Although he had no recognized official authority, his prohibition of polygamy was accepted as a law for European Jewry.

Solomon bar Isaac, of Troyes, wrote popular commentaries on the Bible and the *Talmud* in the eleventh century. The Christian world also accepted him as an authority on the factual interpretation of the *Old Testament.* Luther would be indebted to his exegesis.

Solomon's grandson, Jacob Tam, founded the Tosaphists, who added to the *Talmud* notes and decisions resulting from the studies of the Franco-German schools. Jacob Tam was responsible for the institution of Rabbinical conferences to decide on important issues.

Medieval Persecution

The fate of medieval Jewry was brightened by the reign of Mohammedanism as a world power. The Jews in the Iberian peninsula prospered both materially and intellectually. But the enlightened Caliphs in Bagdad and Cordova were followed by fanatical Oriental despots and Moorish chiefs who persecuted the Jews.

The Jews suffered in the Byzantine Empire.

The Jewish kingdom of the Chazars became extinct.

At the end of the eleventh century, the Jews in western Christendom were plunged into absolute misery by the Christian Crusades.

For more than seven hundred years, Jewish life would be darkened by suffering and martyrdom.

With the Crusades came the wholesale massacre of persons of the Jewish faith. The Jews' economic plight became wretched. Jews were reduced to the meanest vocations. The Jewish people were the victims of merci-

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less outrages — brutal torture, slaughter, plunder, expulsion, and defamation. To excuse their violence, the persecutors invented baseless accusations against the Jews, which the ignorant populace believed. Pogroms became regular occurrences. Many official regulations degraded the condition of the Jew. The Jew was treated as an outcast, subjected to hatred and coarse ribaldry.

The medieval Jew was segregated in special quarters. Oppressive proscriptions hindered him on every hand. In 1215, the Lateran Church Council decreed that every Jew should wear an identifying rag on his garment — "the Mark of Cain."

The Jews were excluded from farming, and from every honorable profession or handicraft. They were driven to the business of money-lending. During the Crusades, the Jews appealed to the princes for protection from violence, and were reduced to servitude. The German Emperors pretended that, as successors of the Emperors of Rome, they were the lords of their Jewish captives and the Jews were their serfs by right. The quickest way to seize the wealth of the Jews was to expel them and confiscate their possessions. Philip Augustus of France expelled the Jews, confiscated all they had, and then readmitted them.

All the Jews were insecure, but a well-to-do Jew might be allowed to exist as a source of revenue to the ruler. No one in the Middle Ages was worse off than a Jew without money. Jews who wanted to survive just had to concentrate on amassing money as best they could, and even then it was liable to be confiscated. Mordecai Meisel, of Prague, was generous with his wealth. But this aroused envy, and in 1601 his whole estate was confiscated by the greedy Emperor Rudolph II.

Most of the medieval Jews lived in deliberate obscurity. Their speech became a mere jargon. But their lives had dignity when they prayed in the secluded Synagogue, which bigoted Christians called "the House of Satan." The medieval Jews could rise above their inimical surroundings. They took pride in their religion. Their moral standard forbade cruelty and bloodshed. Their habits

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were sober and industrious, clean and decent. They enjoyed an exalted family life. They loved study, and respected their scholars. Their way of life reduced no man to the level of serf or slave. Medieval Jews had to bear many outrages and discriminations, but their inner life shone with lofty idealism and self-respect.

It is heartening to remember that the medieval Jews were charitable to one another in all emergencies. Even the Jewish beggar was not treated as an outcast. Favorably-situated Jews treated poor strangers of their own faith as respected guests. Poor Jews sold as slaves were ransomed by other Jews. Although the Jews were debarred from public activity by the dominant religion, there was no limit to their loving social service for the House of Israel.

At the beginning of the eleventh century, Emperor Henry II expelled the Jews from Mayence and other regions. Large numbers of Jews were forced to convert to Christianity, but they were able to buy permission to return to their own religion.

The Crusades brought hellish torture upon the Jews. Two hundred thousand Crusaders massacred Jewish communities on their route, throughout the districts bordering on the Rhine and the Danube. Twelve thousand Jews in the Rhenish cities were murdered. More than thirteen hundred Jews were slaughtered at Mayence. The Crusaders left a trail of blood as far as Hungary.

When the Crusaders under Godfrey de Bouillon entered Jerusalem in 1099, they drove all the Jews into a synagogue and burned them alive.

It is only fair to note that most anti-Semitic persecution was perpetrated by the rabble; not often was it countenanced by the bishops. In fact, some of the bishops protected the Jews.

In the second Crusade (1146), Bernard of Clairvaux protected the Jews along the Rhine.

A mob murdered some Jews who had taken refuge in the palace of the Archbishop of Mayence.

When the German Emperor Henry IV returned home from Italy and learned of the forced conversions of Jews

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in his absence, he permitted the Jews of his land to return to their ancestral faith. Conrad III was another Emperor who protected the Jews. They were allowed to settle in several towns where they could defend themselves, but they were not altogether safe from massacre and pillage.

The fourth Crusade was promoted by Pope Innocent III, who had pronounced the Jews doomed to eternal servitude for having crucified Christ.

Lying charges were brought against the Jews in England. In 1189, the London mob engaged in murder and plunder in the Jewish quarter. The Jewish houses were set afire one night, and Jews who tried to escape were murdered. Ere long, there were similar pogroms at Lynn, Stamford, Norwich, and other places.

Greedy kings levied heavy imposts on the money-lending transactions of the Jews. King John imprisoned all the Jews under him, and violently extorted their wealth. Huge exactions by kings and barons drained the resources of the Jews.

At last England issued a decree banishing all its Jews, and confiscating their belongings. By October 1290, approximately sixteen thousand Jews had left England rather than convert to the Christian faith. Until the middle of the seventeenth century, no professing Jew openly settled in England.

Central Europe was "a witches' kettle of rapine, murder, and expulsion." In France, Philip Augustus arrested all the Jews, confiscated their immovable property, and drove about one hundred thousand of them into exile in the year 1182. He readmitted them into France, but Charles VI expelled them again in 1394. In 1615, Louis XIII made it a capital crime for Christians to shelter Jews.

Whenever the German people had trouble, they made the Jews the scapegoats. When the Black Death struck (1348 to 1351), it was falsely charged that the Jews had poisoned the wells, and Jewish communities were destroyed by fire and sword. The Jews were a despised class in Ger-

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many even into the eighteenth century, and the twentieth century would bring the Nazi reign of terror.

Many Jews fled from the German countries to neighboring Poland, where they enjoyed the privileges of a trading class. The Jews were granted important privileges in the Charter of 1264, and a later Charter incorporated the Jews among the essential elements of the population. The Jews prospered and multiplied in Poland, and harassed Jews looked to that land as a place of refuge in an intolerant world.

In contrast, Christian Spain was the scene of pronounced religious bigotry. The Jews of Spain included diplomats, financiers, scholars, scientists, and physicians. In time, friars of the Catholic Church went about Spain inveighing against Jewish "unbelief" and "avarice." The ignorant populace resented the Jews because they were different, and envied their prosperity. Toward the end of the fourteenth century, Jews were massacred and plundered in city after city by the Spanish mob. The Dominican Vicente Ferrer converted thirty-five thousand frightened Jews to the safer dominant religion.

By the end of the fifteenth century, many Spanish Jews had been intimidated into professing the Roman Catholic faith, but these "Marranos" secretly retained their old religion. The Inquisition punished doubtful Christians with dungeon-imprisonment, torture on the rack, and burning at the stake. In 1483, the Grand Inquisitor Torquemada embarked on his cruel work. He burned ten thousand victims at the stake over the course of eighteen ghastly years. The Spanish Inquisition claimed more than three hundred and forty-one thousand victims altogether.

The Church expelled all unbaptized Jews from the Spanish domains. In 1492, about two hundred thousand Jews departed into exile. They could have saved their homes, their wealth, and their reputation by converting, but they renounced everything except their freedom of conscience.

The exiles suffered all kinds of hardships. Many of them were admitted into neighboring Portugal, at so much

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per head. There they suffered worse torture than in Spain. King Manuel ordered that Jewish children be kidnapped from their parents and brought up as Christians. Would-be escapees who were caught were sold as slaves. Some exiles fled to southern France, Italy, and Mohammedan Turkey. To Italy went the brilliant family of Don Isaac Abravanel (1437-1508). The Turkish Sultan Bayazid II exclaimed: "I am surprised that Ferdinand and Isabella impoverished their country by expelling such useful subjects. Their loss is my gain!"

The once-powerful Spanish and Portuguese nations gradually declined without the Jews.

To some extent, the Jews have brought trouble on themselves. The family of Ibn Tibbon translated various Arabic works into Hebrew, among them Maimonides' great *Guide*. Rabbinical opponents of Maimonides appealed to the Catholic Inquisition, which condemned Maimonides' writings to be burned. Thereupon the Catholic Church presumed to judge the morality of other Jewish literature. At the command of a Catholic court of inquiry, twenty-four cartloads filled with copies of the *Talmud* were publicly burned in Paris in the year 1244.

Moses Nachmanides, in the thirteenth century, contributed notably to Jewish mysticism. Exiled from Spain, Nachmanides at seventy went to the Holy Land.

When the German Jews were oppressed under Rudolph of Hapsburg, Rabbi Meir of Rothenburg (1220-1293) headed a group of Jews who wanted to emigrate to Palestine. But the Emperor imprisoned him to prevent an emigration that would have deprived him of revenue.

Under conditions of terrible persecution, there were no few decadent Jewish minds who leaned to narrowness and obscurantism, and feared free inquiry. They just studied the *Talmud* to the exclusion of all else.

But bold, clear, and broad ideas were expressed by Jedaiah Bedersi in the fourteenth century. He defended science and philosophy in his famous *Examination of the World.*

Levi ben Gerson (1288-1344) was an original philoso-

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phic freethinker, and also a distinguished astronomer. He held that man's reason and purpose allow him a certain degree of free individual choice, so that even God cannot have complete foreknowledge of the things to come.

Hasdai Crescas (1340-1410) and his pupil Joseph Albo (died 1444) contributed significantly to the philosophy of Judaism. Dr. Isaac Husik's *History of Mediaeval Jewish Philosophy* provides the best account of important Jewish philosophic systems of that period, for general readers who do not have the opportunity to consult the original texts.

Jews were expelled from France in 1306 and 1394, many of them being reduced to beggary. After a readmission of the Jews into France, the bloody anti-Semitic outbursts of the "Shepherds" were visited upon them.

Hundreds of Jewish communities were destroyed. Escaped fugitives were pursued with ferocity.

Jewish Mysticism: The Cabala

"Jewish mysticism is as old as the Jews," as Dr. Will Durant comments in *The Age of Faith.*

The *Genesis* account of the Creation, and the Divine Throne described by the prophet Ezekiel, had profound mystical interpretations. The Jews, in their lavish cultural interchange, were influenced by Zoroastrianism, Neoplatonism, Neopythagorean mysticism, Gnosticism, Indian mysticism, the theosophies of Syria and Egypt, Mohammedanism, and esoteric Christianity. A mystical cosmogony is to be found in the *Book of Jubilees* of the Hebrew apocrypha.

The Essenes, at the time of the Second Temple, had an esoteric philosophy supposedly handed down from very olden times and known only to Initiates. They had profound secret writings.

Philo and some of the Talmudic masters were well-versed in Greek mystical philosophy.

In the first century A.D., the *Sepher Yetzirah* (Book of Creation) appeared in Babylonia, a summary of the ancient wisdom. In this book are very early traditional teachings.

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The ancient mystical lore of the Jews was called the *Cabala* (Tradition).

About 840, a Babylonian Rabbi brought the mystical teachings to the Jews of Italy, and from thence they were diffused among the Jews of Germany, Provence, and Spain. They influenced the philosophy of Solomon ibn Gebirol, and he developed these doctrines with deep insight.

Much of the Cabalistic doctrine was received from Isaac the Blind (1200 A.D.), of whom Graetz tells us in his *History of the Jews:* "The darkness of his physical vision was said to have been illuminated by an inner light."

The *Zohar* (Splendor) was compiled by Moses de Leon in Spain at the end of the thirteenth century.

Rabbi Nachmani of Gerona, a scholar distinguished for his learning and clarity of thought, established the reputation of the *Cabala* when he announced himself to be a Cabalist.

The Cabalists established the principle that God (the Ain Soph) is unconditioned, infinite, eternal, unlimited. The Cabalistic Deity is like the Parabrahman of the Vedanta, unlike the Biblical Jehovah with His human failings.

The Cabalists conceived of creation by Emanations *(Sephiroth)* from the Infinite, "like different colors of the same light."

No few of the thirteenth-century Jews were dull literalists, Talmudic fanatics, or shallow rationalists. But the Cabalists searched out the higher principles, the ideal meanings of being. Cabalistic mysticism was a necessary supplement to rationalism. It found many followers in the East. "It must be admitted," says Goodman, "that the Cabbalah raised Judaism at times into the highest regions of the most sublime spirituality and supplied that mystic element not always so pronounced in Judaism."

At best, the *Cabala* teaches us that "there is nothing without a purpose, but everything has a higher significance." The human soul is a citizen of the higher world. The whole universe is one great tree of many branches and leaves. The Cabalists did fall into a certain amount

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of fantastic metaphysical wool-gathering, but on the whole their work was the supreme achievement of esoteric Judaism.

Among the Jews, the *Cabala* would influence brilliant Spinoza. The Christian scholars Mirandola and Reuchlin discovered in Jewish mysticism several doctrines shared in common by the Christians.

Italy, Turkey, and Poland

The Jews were fairly well treated in Italy, Turkey, and Poland.

As a rule the Popes were better to the Jewish communities than were lesser officers of the Church outside of Italy. Several Popes had Jewish physicians. Some of the Popes gave refuge in their realms to Jews who had been persecuted elsewhere.

The anti-Pope Heraclius II was of Jewish descent, a fact which many held against him. The Great Schism of the West, during which the leadership of the Catholic Church was in dispute, was from 1378 to 1417.

Under the tolerable conditions in Italy, Nathan ben Jehiel authored a Talmudical lexicon. Immanuel, a friend of Dante, wrote a book similar to his masterpiece. Obadiah Sforno, in the sixteenth century, instructed Christian scholars in the inspiring Hebraic wisdom-lore.

Among the Jewish writers who contributed to the New Learning were Elias del Medigo, Judah Leon of Modena, Joseph Hacohen, and Leo Hebraeus.

The diplomatic skill of Don Isaac Abravanel found exercise in Naples and Venice.

After the Turks conquered the Byzantine Empire, they treated the Jews very tolerantly and appreciated their commercial genius. Many Jews fled to Turkey to escape from oppressive Christian dominion.

Palestine was resettled with a number of Jewish communities, headed by great Rabbis such as Isaac Luria and Joseph Caro. Don Joseph Nasi was the foreign adviser of the Sultan. He possessed a big tract of land in Palestine, where he promoted Jewish colonization.

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The Jews long were welcome in Poland, including the grand duchy of Lithuania. They formed the middle class of Poland, and were invested with internal self-government. From the middle sixteenth century to about the middle of the eighteenth century, their Council transacted civil and religious affairs concerning the Polish Jews. Unfortunately, the Polish Jews had little intellectual life except Talmudic Scholasticism, with its multiplication of unoriginal commentaries.

Live Jewish Scholarship

Judah Low ben Bezaleel, in the sixteenth century, led a circle of secular scholars in Prague. His follower David Gans translated astronomical tables from Hebrew into German for Tycho Brahe.

Yom-Tob Lipman Heller was a highly cultured German Jew who respected secular knowledge, and contributed to the general learning of his time.

The Karaite, Isaac of Troki, was a famous Lithuanian apologist of Judaism. Voltaire would praise his *Strengthening of the Faith.*

It is unpleasant to record that most of the Jews of the seventeenth and eighteenth centuries were excessively orthodox. In the eighteenth century, the Chief Rabbi of Altona was accused of heresy. However, liberal spiritual leaders refused to retreat to narrow orthodoxy. Elijah, the Gaon of Vilna (1720-1797) studied the secular sciences of astronomy and mathematics as well as the fields of Jewish scholarship.

Tragic Sufferings

In 1648, the Cossacks swept over Poland and exterminated every Jew and Pole who would not adopt the Greek Orthodox religion. The Cossack rebellion lasted until 1651, when the Cossacks submitted. But then Russia entered into war with Poland, and the Russian invaders were ruthless against the Jews. The campaign of the

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Swedes against Poland made the plight of the Polish Jews utterly tragic. About a half-million Jews were killed in these struggles. Polish refugees escaped to other Jewish communities.

In the middle of the eighteenth century, Russian brigand gangs (the Haidamacks) went about butchering Jews.

The Hassidim

Suffering Polish Jews found comfort in religion. The masses in eastern Europe could not be satisfied by Talmudic Scholasticism. The new movement Hassidism substituted a warm and beautiful mystical theosophy for the traditional Talmudic Judaism.

Cabalism was the foundation of Hassidism. Persons who view things on the merely physical level are sure of the material world, but God is to them just a theory. The Cabalist is above all sure of God. It is his doctrine that the material world has come into existence through a series of emanations from the great Fountainhead.

The founder of Hassidism was Israel ben Eliezer, surnamed Baal Shem-Tob (Master of the Good Name). This eighteenth-century mystical genius was born in Podalia of humble family. He carted lime from the Carpathian mountains. He knew very little *Talmud*. There was no casuistry and formalism in his religion. He was humble, but not ascetic. Hassidism is a joyous affirmation of life, opposed to fasting and self-castigation. Baal Shem-Tob saw the good in everything. It was his message that there is no absolute evil, but there are only different degrees of good. Being itself is good.

Baal Shem-Tob teaches us to love the world in God. God is united with the splendors of his world, not outside it. God's unity may be regarded in the aspects of the Elohuth (God being) and the Shekkinah (God Indwelling). Prayer unites Spirit and Matter. As God is immanent in man, all our acts should express the Divine Life. Baal Shem-Tob, a man of tender and universal compassion, is said to have taught: "Love your enemy, for he is, with you, part of the Supreme Unity."

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This pure illuminate knew spiritual exaltation in communion with the all-pervading One. He regarded the Divine governance of the universe as a never-ceasing miracle. It was his great doctrine that the Righteous are in the counsel of the Eternal. He encouraged joyous participation in the Divine.

Baal Shem-Tob unselfishly served the common people, a universal-minded physician of souls like Jesus. Out of his deep spiritual awareness, he was able to found the Hassidim (Pietists), that Cabalistic sect which quickly spread over Poland, Hungary, and Rumania.

The great philosopher Martin Buber has done extensive research in neo-Hassidism, and has interpreted its spiritual values for western Europe and America.

From Intolerance to Tolerance

The money that financed the voyages of Columbus was derived from the Jews. His astronomical charts and nautical instruments were made by Jews. Luis de Torres was one of several Jews who accompanied Columbus when he discovered the American continent.

Some Jews found refuge from the Inquisition on American soil, until the Inquisition was transferred to the New World too.

The Jews, for all their contributions to civilization, suffered many hardships. But their lot would be ameliorated by the Renaissance enlightenment and the Protestant Reformation. The Renaissance brought reason to the fore. As a wise man has written: "Reason's only weapon has been argument. Authority has employed physical and moral violence, legal coercion, and social discrimination." Where there is freedom of thought in general, religious freedom is one of its signs. The leaders of the Protestant Reformation were not tolerant men, but they paved the way for religious toleration.

At the beginning of the sixteenth century, the *Talmud* was about to be burned by authority in Germany. But the great humanist Reuchlin pronounced in favor of the

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Talmud to the Emperor Maximilian, and his struggle for tolerance against ecclesiastical bigotry succeeded. Reuchlin helped to pave the way for the Protestant Reformation.

All the learned world became interested in post-Biblical Jewish literature. The study of Hebrew was part of the New Learning. No few Christian scholars turned to the *Talmud* to learn about Jewish thoughts and trends in *New Testament* days. Christians regarded their Jewish brethren with a new respect once they had fairly studied Jewish literature.

At first Martin Luther befriended the Jews in the hope of converting them to Protestantism, but he turned against the people that had given him his God when he saw that they would not change their faith.

However, Protestantism gradually undermined the Catholic idea of religious uniformity. The Dutch freed themselves from the Spanish yoke, and established religious tolerance. Holland became the main place of refuge for Jews of Spain and Portugal who could get away. In Amsterdam arose a New Jerusalem.

In 1622, King Christian IV of Denmark invited Jews of Amsterdam to come settle in Gluckstadt, and promised them they could retain their full liberty of conscience.

Rabbi Manasseh ben Israel of Amsterdam went to England in 1655 to induce Cromwell to readmit the Jews into that Country. In 1657, Cromwell tacitly permitted the resettlement of the Jews in England. Manasseh ben Israel influenced English public opinion with his *Vindiciae Judaeorum*. Charles II confirmed the Jews' position in England. The Jewish community of London became very influential.

The Dutch and English conquests in Central and South America revealed no few Jews who had found it necessary to hide their faith under Spanish and Portuguese rule. Many Jews found refuge in the Dutch, French, and English colonies, and were active in the commercial and political life of the New World.

In 1642, about six hundred Jews sailed from Holland to Pernambuco, Brazil — but they were expelled in 1654

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when Portugal retook it from the Dutch. A few of the refugees found their way to New Amsterdam. Others settled in Newport, Rhode Island.

The Spanish and Portuguese Jews played the leading role in all the New World settlements for some time.

Baruch Spinoza

Baruch Spinoza (1632-1677) was born in Amsterdam of Marrano descent. He studied under Manasseh ben Israel. He read the *Cabala,* and the works of Maimonides, Levi ben Gerson, and Hasdai Crescas. In non-Jewish literature, he read Plato, the Stoics, the Epicureans, Giordano Bruno, and Rene Descartes. This philosopher was such an outspoken freethinker that he was excommunicated in 1656. Spinoza took up residence in the Hague, and earned his livelihood polishing lenses. He never joined another church, but created a universal religion of his own. He was true to his own conscience, like the ancient Prophets of Israel who were equally misunderstood. He placed the things of this life in the framework of Eternity. He knew God to be the Infinite Intelligence (the Ain Soph of the *Cabala).* The Will of God is Natural Law. "I have labored carefully," says Spinoza, "not to mock, lament, or execrate, but to understand human actions."

Spinoza refused the chair of philosophy at the Heidelberg University, because he wanted to keep his intellectual independence. Yet he has given us the highest ideal of modern education: "No man can better display the power of his skill and disposition than in so training men that they come at last to live under the dominion of their own understanding."

Spinoza's masterful philosophy became a cornerstone of modern thought, and geniuses such as Leibniz and Goethe learned from his pages.

The Rights of Conscience

Even when the Protestant countries insisted upon their rights of conscience, the Jews still had a hard time. Until the middle of the eighteenth century, the records show,

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the Jews were yet a proscribed people almost everywhere they settled. Almost the only Jews who were tolerated were rich refugees from the Iberian Peninsula.

Centuries of oppression had degraded the Jewish people. In Poland, the Jews were reduced to utter wretchedness. Their plight was not much better in Austria. In 1744, the Empress Maria Theresa hunted the Jews out of Bohemia and Moravia. In the Germanic lands emerged an occasional court-Jew who could help his people, but the whole community suffered when false charges were brought against a Jew in high position. "As a whole," writes Goodman, "the Jews remained a class of social pariahs, petty traders or artisans, speaking a mongrel German, with no ambitions outside their own small and despised circles. Their degradation was stamped officially by the Leibzoll, a special poll-tax which Jews had to pay in their passage from one into another of the numerous principalities; by the rigid institution of the 'tolerated' and 'protected' Jews; by the humiliating and vexatious regulations and limitations regarding the residence of Jews, and by the restrictions which were even placed on the number of Jewish marriages . . . to repress the expansion of the Jewish communities and to break the spirit as well as the body of the Jew."

The Era of Emancipation

In the latter half of the eighteenth century, the Jews began their era of emancipation. The Jewish people enjoyed a wonderful social evolution during the nineteenth century, and became one of the most advanced groups of all Western civilization.

The enfranchised Jews gave the world great men of international recognition in all fields of service. Heinrich Heine was the best lyrical poet writing in the German tongue. Ludwig Borne was an outstanding German political writer. Gabriel Riesser was a Vice-President of the German Parliament of 1848. In nineteenth-century France, Adolphe Crémieux was a member of the Provisional

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Government, and later a member of the Government of National Defense. The English statesman Benjamin Disraeli was a Jew by birth. Luigi Luzzati was Prime Minister of Italy. Rome was administered by the Jewish Chief Magistrate Ernesto Nathan. The Rothschilds and other Jewish bankers held the leading position in international finance.

Moses Mendelssohn

Moses Mendelssohn (1729-1786) was the great German Jew whom the Jews thank for their socio-political integration into the pageant of European civilization.

This son of a poor scribe quickly became famous throughout Germany for his literary and philosophic genius. His friend Lessing made him the model of his ideal Jew in *Nathan the Wise.* Immanuel Kant respected Mendelssohn as a profound philosopher. This "German Socrates" authored wonderful books on the existence of God and the immortality of the soul. Also, he translated the Jewish Scriptures into German. As Goodman states: "The devotees of the new-born Enlightenment (Haskalah) were followers of Mendelssohn, and its center was Berlin."

Moses Mendelssohn showed the essential teachings of Judaism to be compatible with modern thought. His writings did much to free the Jews from misunderstanding and intolerance.

Among his services to Jewish emancipation, Mendelssohn revived Hebrew as a medium of modern culture. It was the purpose of the Enlightenment movement to bring the Jews the best thought of the world in their own language. The Enlightened made Hebrew translations of foreign classics, and criticized Jewish superstitions and abuses. Their reform efforts created a gulf between the old order and the new. Mendelssohn was opposed by those who dreaded innovations. After struggles which lasted more than a century, the modern Jewish humanists triumphed.

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Modern Jewish Literature

Under the protection of Mendelssohn, Solomon Maimon (1754-1800) made outstanding original contributions to philosophy. He was respected by Kant, Schiller, and Goethe as a man of penetrating genius.

Abraham Mapu, Leon Gordon, Kalman Schulman, Perez Smolenskin, and other outstanding Jewish writers appeared on the scene.

A Hebrew press presented thorough reports and discussions of political and social questions.

Geniuses of Hebrew literature who have lived into the twentieth century include Haim Nahman Bialik, Saul Tschernichowski, Ahad Ha'am, Salman Schneour, Nahum Sokolow, and Samuel Joseph Agnon.

Haim Nahman Bialik ranks as the foremost national Hebrew poet, a subjective lyric poet of the heart. His beautiful "A Midnight Prayer" holds these simple lines with intense emotion behind them:

"The night is dark,
The wind has dashed a bucket of rain over the town, . . .
The lanes are silent. . . .
A Jew has risen for midnight prayer."

Bialik laments that the Eternal People have borne "such wounds as no mending shall ever mend, no healing ever heal."

Saul Tschernichowski inquires, with deep religious feeling:

"To Whom does the Oak nod its head,
And with Whom does the Wind speak?"

Jewish poets who have written in the English language include Karl Shapiro, A. M. Klein, and Louis Untermeyer. Humanistic Untermeyer prays in stirring verse:

"Ever insurgent let me be,

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Make me more daring than devout;
From sleek contentment keep me free,
And fill me with a buoyant doubt."

The folk-tongue Yiddish, a German dialect developed under Hebrew and Slavic influence, is chiefly spoken by the Jewish masses of eastern Europe and their emigrants in western Europe and America. Among the outstanding writers who have contributed to Yiddish literature are Shalom Alechem and Shalom Asch.

Religious Trends

The Jews were finding access to the highest general culture of the age, but little had been done for the evolution of Judaism. Judaism had not been brought into full harmony with modern thought. Many enlightened Jews regarded their religion as a sort of antiquated heirloom which separated them from the general life of their time. Although few of them could accept the unique divinity of Jesus and other orthodox Christian dogmas, many of them felt that they could overcome a separatist influence by professing the Christian faith. Their motive was not selfish but social.

Some of the numerous German converts to the dominant religion embraced it for the sake of their careers, and to avoid social and political handicaps.

About one-third of the Jews of Berlin professed Christianity.

The daughters of Moses Mendelssohn became converts, and his son Abraham had his son Felix baptized. The poet Heinrich Heine and the jurist Eduard Gans were among the other eminent converts.

However there were other Jews who remained true to their venerable religion, but worked to bring it abreast of the growing intellectual life of modern times, and to promote interfaith understanding and mutual respect between Jew and Christian. Moritz Steinschneider investigated the Jew's rich historical contributions to the pro-

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gress of human civilization as a whole. I. M. Yost and Heinrich Graetz were other outstanding Jewish historians. Leopold Zunz (1794-1886) founded the Science of Judaism, the scientific investigation of Jewish history and literature. Nahman Knochmal and S. J. Rapoport were distinguished for their Talmudic learning and keen critical thought. The wisdom of the *Talmud* is one of the most sublime cultural treasures of all mankind.

The new Jewish learning spread widely. Samuel David Luzzato was the pioneer in Italy. Salomon Munk was the trailblazer in France. In eastern Europe, the most eminent Jewish scholar was Simon Dubnow (1860-1941), whose *Universal History of the Jews* records the social and economic problems of the Jewish people.

Rabbinical seminaries were established in Breslau (1854), Paris, London, Berlin, Vienna, Budapest, Rome, Cincinnati, and New York. Those in Berlin and Vienna would be destroyed by the Nazi terror. The Judaistic Institute of the Hebrew University of Jerusalem has undertaken significant research in Jewish history. The Rabbi Isaac Elhanan Yeshiba College in New York combines Jewish learning with general university training.

Reform Judaism

Medievalism restricted the Jews to the *Talmud* and ritual codes, accumulations of narrow Scholasticism. The strict laws which disciplined the medieval Jew rigidly controlled the minutest details of the religious life of the community. Dietary laws and laws regulating dress were part of the separatist life of Israel. The position of women was inferior. Traditional Judaism regarded World Jewry as homeless and in exile. Traditional Judaism held that the Jewish *religion* could not attain its highest development apart from the *political* fulfillment of the Zionist dream. The medieval Jews had many superstitions and prejudices.

Traditional Judaism proved unsuited to the modern age. Reform Judaism was the outcome of the political and

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social emancipation of the Jew in western Europe and America, progressive Judaism attuned to modern civilization. Reform Judaism returned to the universal ideal of the Prophets, abandoning nationalistic interpretations. It harmonized with the liberal and humanitarian ideals of the nineteenth century, such as the principle of the separation of Church and State. Reform Jews refused to identify their universal religion with politics. They stressed the universal ethical mission of their faith, ethical monotheism, prophetic insight, social ethics, living philosophy. Reform Judaism emerged in Germany, which was the intellectual center of Judaism, and spread to England and the United States.

Reform Judaism abandoned non-essentials. It emphasized practical social idealism instead of form, ritual, ceremony, and sterile commentaries.

Reform Judaism makes more use of the language of the land than of Hebrew. It is cleansed of medieval superstitions. It accounts woman of equal important with man. It expresses the hope of a Messianic era of general redemption, instead of a personal Messiah-Redeemer. It is universalistic, and conceives of Israel as a religious community only.

Reform Judaism is progressive rather than traditional. It dares a liberal re-interpretation of the Jewish faith. It has broad Prophetic principles, but is bound by no set creed. "We believe in the mission of Israel which is to witness to the Unity of God throughout the world and to pray and work for the establishment of the kingdom of truth, justice, and peace among all men."

Reform Judaism works for the practical realization of those principles of righteousness which were expressed by the Prophets and sages of old. Israel's mission is to bear witness to God's eternal truth among all the peoples of the earth. The Jews were chosen for responsibilities, not for special privileges. Reform Judaism has abolished the separatist aspects of the Jewish faith. It has championed the fundamental human rights of all men.

Israel Jacobsohn, in 1810, first introduced liturgical and

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ceremonial reforms in the synagogue. He established a progressive synagogue at Seesen. In 1818, another synagogue of the same sort was founded in Hamburg.

Houses of prayer which introduced *doctrinal changes* were called Reform Synagogues. Some of the Rabbis who worked for Reform Judaism in Germany were Samuel Holdheim (1806-1860), Samuel Hirsch (1815-1889), and Ludwig Philippson (1811-1889). They were men of great historic, philosophic, and religious learning, who were not afraid to venture new and progressive ideas. Philippson spread the cause of reform with a German-Jewish periodical.

Isaac Mayer Wise (1819-1900) was the architect of American Reform Judaism. He was abused orally and in print as a dangerous radical, called an apostate, excommunicated by Orthodox congregations, and bodily assaulted in his own pulpit at Albany. He wisely wrote:

"The Jew is conscious of the verities of his religion and therefore he loves them better than his life and worldly interests; he saw himself . . . alone with his sublime idea, and therefore he lived in his faith and for it. It was this elevating and inspiring consciousness, and not rabbinism, which preserved Judaism. . . .

"All unmeaning forms must be laid aside as outworn garments. . . .

"Religion is intended to make man happy, good, just, active, charitable, and intelligent."

Reform has become the outstanding feature of American Judaism.

Struggle for Jewish Rights

Many bigoted medieval enactments long hampered Jewish progress. Where the Jews were tolerated, they were tolerated as aliens, not recognized as full-fledged citizens. But the Jews of the nineteenth century struggled to gain full citizenship rights.

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In 1782, Joseph II of Austria issued liberal laws which gave the Jews opportunity to develop themselves as useful members of the State. But his successors were not so friendly to the Jews. Not until 1848 did the Austrian Jews gain some degree of freedom that they could count on. In 1866, the Austrian Jews were completely freed from inimical legislation.

The French Revolution proclaimed the equality of all men, including the Jews.

In 1806, Napoleon I convened an assembly of representative Jews to answer questions about the attitude of Jews toward the State and toward non-Jews. The Jews "gave assurance to the various governments of the patriotic attachment of the Jews, and showed that there was nothing in Judaism at variance with the best and highest interests of the State." A consistory of the Jews of France was established.

The Revolution of 1830 included Judaism among the religions officially recognized and subventioned by the State. Now the French Jews had full citizenship rights. France led in the emancipation of the Jews of Europe. In the conquests of the Revolution and the Empire, France brought emancipation to the Jews of all the States that came under French rule or influence.

In our own time, there have been the great French-Jewish statesmen, Prime Minister Leon Blum and Premier Pierre Mendés-France.

Gabriel Riesser (1806-1863) did more than any other Jew for the liberation of his co-religionists in Germany. His country was as dear to him as his religion. The political fortunes of the German Jews began to improve with the upheaval of 1848, and German-Jewish emancipation was completed with the creation of the German Empire in 1871.

The Jews in Hungary were emancipated with the grant of the Constitution in 1867.

All Jewish disabilities in Italy were removed when the Italian army entered Rome in 1870.

When the Jews resettled in England in the middle of

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the seventeenth century, they were just a trading body of aliens domiciled there. The English State was so organized as to prevent the incorporation of the Jews into the body politic. At the beginning of the eighteenth century, the Jewish role in the financial affairs of England disposed the King and Government to favor them. In 1723, Jewish oaths no longer included the words: "On the true faith of a Christian." A Jewish Naturalization Bill was passed in 1753, but it was repealed in the next year. The civic emancipation of the Jews was long delayed, but the Jews already enjoyed some measure of intellectual and social emancipation. Most of the opposition to Jewish progress came from the ignorant.

As the Jewish community in England multiplied and gained more influence, there was a growing demand for civic rights.

Disabilities connected with civil life were repealed. In 1835, David Salomons was elected sheriff of London, and he would later become Lord Mayor.

But admission to Parliament was still barred by the required Christian oath of allegiance. When the City of London elected Baron Lionel de Rothschild a member of Parliament, he could not take his seat. When David Salomons was elected for Greenwich, he bravely voted and spoke in the House against the Speaker's ruling, and in consequence was forced to withdraw and pay a fine.

In 1858, it was decided that the Christian oath of allegiance could be modified by a special resolution. That year, Baron Lionel de Rothschild was the first professing Jew to enter Parliament. The Parliamentary oath for both Houses was permanently amended in 1860. In 1885, Sir Nathan Mayer de Rothschild took his seat in the House of Lords as the first Jewish peer. The highest offices have been occupied with honor by English Jews.

In the nineteenth century, great missions of mercy were undertaken by the Jewish philanthropist, Sir Moses Montefiore, with the diplomatic support of the British Government.

Many important political positions have been held by

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Jews in the British Dominions. Jews have been pioneers in the development of Canada, South Africa, Australia, and New Zealand.

American Jews participated in the War of Independence, and Haym Salomon spent his fortune for the benefit of America. The Declaration of Independence and the Constitution of the United States did away with every legal ground for political discrimination against the Jews.

More than three million Jewish immigrants entered the United States from 1881 to 1947.

Jewish citizens have actively participated in the American national life. Among the outstanding American Jews have been Commodore Uriah P. Levy, Judah P. Benjamin, Oscar Solomon Straus, Louis D. Brandeis, Benjamin Nathan Cardozo, and Felix Frankfurter.

In 1916, the American Jewish Congress was founded for the defense of Jewish rights. This group was led by Rabbi Stephen S. Wise (1874-1949).

The Union of American Hebrew Congregations and the Central Conference of American Rabbis served to unify the Reform Jews.

Nearly half the world's total Jewish population live in the United States.

Helping the Distressed

Favorably-situated Jews did all they could to help Jewish refugees from eastern Europe, and the Jews of the Orient.

All over the Moslem east, the Jews were submitted to indignities, mitigated only by the presence of diplomatic representatives of the western nations.

When some Jews in Damascus came under a false accusation in 1840, Sir Moses Montefiore and Adolphe Crémieux went to the East to clear their names and cleanse the atmosphere of religious bigotry.

In 1860, the Alliance Israelite Universelle was established as an international body to represent Jews wherever they suffered for the sake of conscience. The Alliance was unsuccessful in its efforts to secure the emancipation

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of the Jews in the Balkan States, and helpless in the Russian troubles of 1882. The Alliance concentrated on a great educational program to improve the lot of the Oriental Jews.

B'nai B'rith, an international humanitarian organization, was established in New York in 1843.

In 1926, Reform Jews in both hemispheres organized the World Union for Progressive Judaism.

In the second half of the nineteenth century, Sir Moses Montefiore promoted Jewish colonization in Palestine.

The American Joint Distribution Committee was established in October 1914, and it has helped the economic and cultural reconstruction of the Jews of eastern and central Europe.

Organizations of Russo-Jewish origin maintain health services and trade schools, and organize productive activities to better the lot of distressed Jewish populations.

The Nightmare of Anti-Semitism

The great trend of liberal and progressive civilization has been the equalization of all religions, but wherever there has been reactionary oppression and ignorance there have been reversions to religious prejudice and persecution. Man's hard-earned right of freedom of conscience has been achieved against many obstacles, and it is readily lost whenever tyrants who do not believe in humanity turn back the clock to benighted medievalism.

In 1870, there began a wave of anti-Semitism in Germany. The Jew was characterized as racially inferior to the Aryan. Anti-Semitic parties emerged in the legislative and municipal bodies of Germany and Austria.

In 1882, there were anti-Semitic riots in Tsarist Russia. Russia was the scene of many violent atrocities.

In various parts of Europe, untrue charges were brought against the Jews.

In France, at the end of the nineteenth century, the Jewish officer Alfred Dreyfus was falsely accused of treason and condemned, in order to oust Jews from the higher

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ranks of the French army. At last his name was cleared and he was released. France established the separation of Church and State.

In the twentieth century, anti-Semitism was abetted by the wide circulation of a forgery, *The Protocols of the Elders of Zion,* which charges world-Jewry with a conspiracy to gain world-dominion.

These anti-Semitic outbursts caused many Jews to endorse Palestine as a haven of refuge for the oppressed victims of political and religious persecution. The political Zionists among them aspired for a Jewish national home in Palestine.

Baron Edmond de Rothschild (1845-1934) provided resources for the creation of Jewish agricultural colonies in Palestine. By the start of the twentieth century, there was a steady stream of Jewish immigration into Palestine.

Political Zionism was championed by Theodore Herzl, who in 1896 published a pamphlet advocating the national rebirth of the Jewish people. He was opposed by many Reform Jews who strictly refused to identify their universal religion with politics.

In World War I, young men of the Jewish faith patriotically served their respective countries, and no few of them laid down their lives. But after that gory carnage was over, the Jews of Europe bore a wave of pogroms. War is always the father of hatred.

In Russia, Jews were pillaged and massacred.

Poland became the scene of extensive anti-Jewish activities.

There were terrible attacks upon the Jews in Hungary, and the Government limited their employment in all fields.

The Jews had their means of livelihood woefully curtailed, and their dignity insulted, in several lands of eastern Europe. The liberal professions were closed to them. Jewish traders suffered an economic boycott. With the nationalization of commerce and industry, Jews were ousted from these pursuits by State regulations. The establishment of cooperative stores eliminated Jewish mid-

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dlemen. Where the Jews were eliminated from profitable occupations, the Jewish masses became utter paupers.

The peace treaties provided for Jewish minority rights. The creation of the League of Nations seemed to guarantee a happier future for the Jews. A Ministry for Jewish Affairs was created in Lithuania. Jewish affairs in the Ukraine were placed under the charge of a Jewish minister. In Poland, Rumania, and the Russian border States in northeastern Europe, the Jews became national entities. But unfortunately, the minority rights which had been guaranteed to the Jews in the peace treaties were allowed to lapse. Poland formally refused to be bound by the conditions it had agreed to observe toward its minorities. Then other States did the same.

Russia's Revolution in 1917 gave the Jews civil and political emancipation from Tsarist tyranny, but the Revolution was in many ways disastrous to the Jewish people. Jewish Bolshevik leaders dissociated themselves from co-religionists of more moderate persuasions. Most of the Jewish population disliked the Bolshevik economy, which eliminated the trader and middleman. In the U.S.S.R., the Jewish spiritual traditions are being eliminated by anti-religious propaganda.

The Nazi Terror

After World War I, when the Germany military caste was eclipsed, Jews in Germany helped to establish and sustain the democratic Weimar Republic. With the rise of Jews to political power, reactionary elements in Germany attacked the "Jew Republic."

When Germany had economic trouble, the Nazis, led by Adolph Hitler, made the Jews the scapegoats. Hitler, with his anti-Jewish program, became the Leader of the Third Reich in 1933. His ruthless dictatorship destroyed all the standards of civilization in Germany. Books were publicly burned in Berlin. The Nazi race myth pronounced non-Aryans inferior to Aryans, and every German's distant racial origin was traced.

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The Jews were persecuted in Nazi Germany, and then in Austria, and then in Czecho-Slovakia. Their temples were destroyed. Their property was confiscated. They were deprived of the means of livelihood, driven from their homes, confined to shabby streets, and banned from the company of non-Jews. The Nazis had a ruthless program to impoverish and then exterminate the Jewish people, who had contributed so much to German cultural progress.

The Jews were gradually shorn of civil rights, subjected to all kinds of disabilities, and degraded and pauperized. The Nuremberg laws (1935) set up the fanatical racial principle for "the protection of German blood and honor." In 1937, all Jews were evicted from trade and industry. The Nazis required the Jews to wear the yellow badge as in medieval times. Jews were banned from all public institutions, places of entertainment, parks, and health resorts. Within five years, three hundred thousand Jews left Germany to escape from this barbarous persecution.

When Hitler invaded Austria in 1938, the Jews there bore violence, plunder, imprisonment, and deprival of their civil rights and means of livelihood. All over the "Greater Reich," Jewish shops were wrecked, Jewish homes were looted and destroyed, Jewish synagogues were burned, and thousands of Jews were taken to concentration camps. In 1939, the Jews in Czecho-Slovakia suffered horrible outrages. The Jews lacked facilities for emigration, and Palestine could not give them asylum. But many of them procured whatever visas they could, legal or counterfeit, and sailed all over the world looking for a port in the storm.

Hitler demanded the persecution of the Jews in every land under his influence. Many Italians who had served their country were Jews, but Benito Mussolini borrowed the anti-Jewish racialism of the Nazis, and in 1938 enacted decrees against the Jewish people. Hungary also followed Hitler's anti-Jewish program, which sharply restricted Jewish business and professional activities and

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robbed ninety-nine per cent of the Jewish citizens of the suffrage.

In Poland, after the death of Marshal Pilsudski, there were violent attacks on Jewish lives, property, and synagogues.

In Rumania, the existing anti-Semitism was intensified by the Nazi influence. New anti-Jewish newspapers were established. The Jewish citizens were denied all justice and security. Octavian Goga, head of the Christian National Party, issued anti-Jewish decrees.

Even before World War II, about five million Jews on the European Continent were persecuted and oppressed.

When Hitler marched into Poland, his men drove the Jews from their homes with pistols and bayonets, killing many of them. Jews were seized for forced labor, forced to wear identifying badges, placed under curfew, limited to starvation rations, and herded into concentration camps where many died under brutal treatment. More than a million and a half Jews were interned by the summer of 1940. More than four hundred thousand Jews were forced to work for the German war industry. Jewish women were conscripted for slave labor.

Gestapo officials and soldiers robbed Jewish stores and factories, despoiled Jewish libraries and museums, destroyed hundreds of synagogues, and burned Jewish books. The Germans levied heavy exactions to ruin the Jews. They revived the medieval system of ghettos, but their crowded ghettos surrounded with electrically-charged wires or concrete walls were as bad as jails.

Germany's attack on Russia in 1941 brought violence upon the Jews in that part of Poland previously occupied by the Russians, and then upon the Jews in Russia itself. The Jews who could not get away from Lithuania, Latvia, Estonia, Galicia, and the Ukraine were forced into ghettos, drafted into labor battalions, starved, and massacred by the thousands. Jewish communities were desolated in the Baltic countries and White Russia. About ten thousand Jews were imprisoned in Lithuania. There were horrible pogroms in Kovno, Vilna, Shavli, and other towns. Thou-

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sands were massacred in the Ukraine. About eight thousand Jews who were praying in their synagogues in Galicia fell to machine-gun fire. Corpses littered the main streets in Kiev.

In 1941, Hitler deported remaining Jews from Germany, Austria, and Czecho-Slovakia to Poland and occupied parts of Russia. Crowded in goods-trains without food or drink, many died en route.

There were mass murders in many places. In Bessarabia, the Jews ceased to exist. The Rumanians massacred about one hundred thousand Jews in the autumn of 1941, and sent a larger number to primitive concentration camps where scores of thousands died.

Within two years after the German invasion in Yugoslavia, more than ninety per cent of the Jews there were dead. Balkan Jewry bore concentration camps and other martyrdom.

In France, Holland, Belgium, and Norway, the Germans subjected the Jews to persecution. The Vichy Government passed anti-Semitic laws, which were extended to the French colonies. Tens of thousands of Jews were interned in concentration camps. In 1942, French police wagons rounded up Jews of all ages. Jewish children were separated from their parents. In Holland, German doctors sterilized Dutch Jews who were married to Christians. Most of the Jews who were in Belgium at the time of the German invasion (1940) were deported to concentration camps in Germany and death camps in Poland, over a period of three years. About half the Jews of Norway escaped to Sweden.

Under the Nazis, many Jews were used as human guinea-pigs in sadistic medical experiments which cost them their lives.

Hitler said he aimed at "the annihilation of the Jewish race in Europe." The slaughter camps of Poland were systematically organized to exterminate hundreds of thousands of Jews from most parts of Europe. Huge gas-chambers were built in the camps of Auschwitz, Birkenau, Tremblinka, Belzec, Maidanek, Sobibor, and other places.

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The bodies of the gas-chamber victims were burned in large furnaces. At Auschwitz alone, three million Jews were gassed to death. Jews were brought to the death camps from Poland, Lithuania, Holland, Belgium, France, Norway, Germany, Austria, Czecho-Slovakia, Yugoslavia, Italy, and Greece.

In the total course of World War II, six million Jewish civilians perished by mass slaughter, starvation, and disease. Almost two-thirds of the Jewish population in Europe was exterminated.

During the War, Jews served in the military forces of all the Allied nations.

The Reborn Jewish State

The British took Palestine from the Turks after World War I. They designated it as a Jewish homeland by the Balfour Declaration. But the increase in Jewish migration was opposed by the local Arabs. The British had to keep on good terms with the Arabs, who controlled the land near the Suez Canal, and the great oil fields of the Near East. The British restricted the influx of Zionists to Palestine.

During World War II, Judah L. Magnes, head of the Hebrew University in Palestine, urged that a compromise be made by the Jews and Arab nationalists. He urged the union of Jews and Arabs in the formation of a bi-national State. The Zionists resented his proposal.

After World War II, the Zionists insisted on an independent Jewish State in Palestine. The Arab League threatened to meet such a step with armed resistance. In April 1947, Great Britain gave the problem to the United Nations.

On May 15, 1949, the British mandate over Palestine ended. Then was proclaimed the new Republic of Israel. The Israeli forces triumphed over the armed resistance of the Arab League. Israel was voted in the United Nations in 1949.

All Jews are glad that their cruelly-persecuted brethren

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have found a place of refuge, but the restored Jewish State does not claim the political allegiance of Jews in other lands. Judaism proper is a religion, not a political entity.

Conclusion

It is fitting to conclude with this Reform Jewish prayer to the one universal God, from the *Union Prayer Book:*

"Fervently we pray that the day may come when all men shall invoke Thy name, when corruption and evil shall give way to purity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that to Thee alone every knee must bend and every tongue give homage. O may all created in Thine image, recognize that they are brethren, so that, one in spirit and one in fellowship, they may be forever united before Thee."

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IRAN

Primitive Aryans pastured their flocks on the Caspian steppes about 2000 B.C. They were mainly fire-worshippers, and they also worshipped the sun, the moon, and the winds. Their priests were called fire-kindlers.

One section of white Indo-European stock early spread west to settle Europe. About 1800 B.C., the other section — the Aryans — divided into two groups. The eastern tribes wandered toward the southeast, and finally arrived at India, where they gained supremacy over the dark natives. The other group, which retained the name *Aryan* in the form of *Iran,* moved down into the mountains bordering the Fertile Crescent. Two powerful tribes among these Iranians were the Medes and Persians.

By 600 B.C., after the fall of the second Assyrian Empire, a great Iranian Empire was established in the mountains east of the Tigris River, under the rule of the Medes.

The ancient Iranian imperatives were: "The Thought, the Word, the Deed." The Magi were the hereditary caste of learned priests. They were "the keepers of the sacred things, the learned of the people, the philosophers and servants of God." Astronomy was their main scientific study. As educators, they greatly influenced public life. The idealistic Magi gave this good counsel:

"Be pure to be strong. Be strong to be creative.
"Render to all their rights.
"Deal justly with the lower animals.
"Shun the man who knows not, and knows not that he knows not, for he is a hopeless fool. But he who knows not, and knows that he knows not, is a child — teach him. Awake the man who knows, and knows not that he knows, for he is just asleep. Follow the man who knows, and who knows that he knows, for he is wise."

Unfortunately, the Magi degenerated and preyed on

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the superstitions of the people. That was when the Great Zoroaster (Avestan: *Zarathustra),* probably one of a series who used the name, launched his sweeping reforms. His people had led a dangerous semi-nomadic existence, but he led them into agriculture and settled home-life. He taught them to worship the God of Light, Mazda (source of our name for electric lights). As we read in *The Cambridge Ancient History:* "Zoroaster is best regarded as a reformer who, over against such a nature-worship as Herodotus describes, recognized no independent objects of worship in Sun, Moon, Stars and so forth, but rather, in a series of questions, implied that Ahura-Mazda (*i.e.* the Wise Lord . . .) determined the path of the stars, upheld the earth and the firmament, caused the moon to wax and wane, yoked swiftness to winds and clouds, created light and darkness, sleeping and waking, morning, noon, and night. No other deity is by name or implication associated in the Gathas with Ahura-Mazda." Man has ever revered both the inner and the outer light.

Zoroaster taught that the spirit of evil is in opposition to the spirit of good, but "the Lie is ultimately to be vanquished."

At first the Persians were tributaries of the Medes. Cyrus, a Persian King, united the Persians into one nation. The Persians under Cyrus, in the sixth century B.C., threw off their Median bondage. This native Persian deposed the last Median King, Astyages.

Cyrus founded the Persian Empire, the greatest empire ever known on earth. He took in all the Iranians formerly subject to the Medes, the Armenians, and the Cappadocians. His Assyrian-type armies slashed westward as far as the Mediterranean. The trained Persian archers and skillful cavalry defeated rich King Croesus of Lydia, in Asia Minor. In 539 B.C., the Persian army captured Babylon and destroyed the Chaldean Empire. Cyrus gave the Jews permission to return to Judea.

Cambyses, the son of Cyrus, conquered Egypt in 525 B.C.

Darius the Great (521-485 B.C.) was the grandson of Cyrus. Darius consolidated the Persian Empire, and ruled

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over lands stretching from the Indus River to the Aegean Sea. He divided his empire into twenty provinces, each ruled by a governor. Roads radiated from the capital to all portions of the Empire. The subjects paid tribute and furnished soldiers.

For a short time, the known world was governed by a Persian King.

Persia, as the wealthiest power the world had ever known, created the grandiose magnificence of Susa and Persepolis, encrusted with brilliant jewels and gleaming with gold. There were great luxurious columned palaces. Glazed bricks and tiles beautified the facades, and the interiors were the last word in luxury. The costly furniture was of cedar, ivory, ebony, and silver. Never before was there such lavish Oriental opulence.

Herodotus tells us the Persian city of Ecbatama was encircled by seven walls, one within the other, ranging from the outermost white, through black, brilliant red, royal blue, bright orange, shining silver, and precious gold.

One Persian King had a harem of three thousand fair ladies. Twelve thousand female servants tended their wants. Gem-embroidered rugs of the choicest silk and wool stretched four hundred feet across the rooms, and colorful mosaics decorated the walls. Columns of silver supported the roof. Such ultra-luxury came later on.

Artists and craftsmen, with unlimited funds to work with, made Persia look like something out of a story-book.

Two languages were spoken in the Persian Empire — Persian and Aramaic.

Cyrus and his successors were the outstanding early organizers of imperial government. A tax on land was the foundation of the Persian fiscal system. The Persian currency comprised a golden daric and a coin of silver. The Persian Empire was divided into satrapies (provinces), under satraps (governors). Imperial investigators traveled about to watch over every local satrapy. Magnificent roads joined together the remotest parts of the worldwide Persian Empire.

Greece was threatened by the imperialism of the Per-

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sian Empire. Asia Minor, with its rich Greek cities, fell to Persia. Athens helped the revolting Ionian cities in Asia Minor, with the result that the Persians turned on the Greeks across the Aegean. In 490 B.C., a little Greek force led by Miltiades, at Marathon, routed the great Persian armament. While Xerxes, the son of Darius, was preparing to subjugate Greece, Themistocles in Athens brought about the construction of a big defensive navy. Whether or not our Western heritage would be a mere continuation of the old Oriental authoritarianism and submissiveness rested on the outcome of the contest between Greece and Persia.

The Persians went against Greece by sea and land in 480 B.C. At the narrow rocky pass of Thermopylae, Leonidas of Sparta tried unsuccessfully to hold back the Persians with a force of five thousand men. Persia landed near Athens, and burned that city. Themistocles succeeded in removing the inhabitants to the island of Salamis.

The smaller Greek ships boldly met the big Persian floating fortresses in the Bay of Salamis. The Greek ships were easier to maneuver in the narrow water passes. The Persian armada was almost entirely annihilated.

In the battle of Plataea, in Boeotia, the Spartans strengthened the Greek resistance so much that the Persian armies were routed from Greek soil forever. Greece, with its democratic spirit, was victorious over Persia with its Oriental totalitarianism. The free Greeks did not have to submit to an Oriental despot.

In 468 B.C., the Athenian Cimon defeated the Persian navy in the west.

The Persian Empire declined. Persian Court life fell into soft enervation and corrupt intrigue. Darius II lost Egypt, but Artaxerxes III reconquered the land. Alexander of Macedon came into Asia Minor, and in 334 B.C. scattered the armies of the western Persian satraps at the River Granicus. Marching southward, he freed the Ionian cities in Asia Minor from the Persian yoke. In 333 B.C., Alexander successfully met the Persians by the Gulf of

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Issus. He conquered the island city of Tyre in Phoenicia, and then he conquered Egypt. In 331 B.C., Alexander defeated the Persians again on the field of Arbela. The new world-ruler Alexander of Macedon marched through Persia, and set fire to the Persian palace.

Alexander brought the whole civilized world under Greek rule, and Greece became the successor to Babylon and Persia in world sovereignty. In 300 B.C., Greco-Persian culture was consolidated.

At the death of Alexander in 323 B.C., the greater part of the Persian Empire came under the family of the Seleucidae. Later the Parthians ruled it. The dynasty of the Sassanidae restored the Persian power in no little measure about 226 A.D.

In the seventh century A.D., Iran fell into the hands of the Mohammedan Arabs. The story of Scheherazade in *The Thousand and One Nights* is of Persian origin.

Between the eleventh and the sixteenth century, Persia was held by the Seljuk Turks and the Mongols. Genghis Khan overran Persia in the thirteenth century, and after his death the Mongols completed the conquest of Persia. The Persians made trouble for Tamelane three times, but were put down. Eventually the Mongols were driven out of Persia.

From early in the Renaissance period, the Venetians brought to Europe the products of Persia. In the sixteenth century, the influences of Islam, China, and Venice came together in the sophisticated civilization of Persia. Luxury characterized the Court. Persia was famous for its exquisite miniature paintings. From 1501 to 1722, the Sufi Dynasty (a native Persian family) ruled Persia.

The eighteenth century saw alternating anarchy and tyranny under Afghan rulers. Apathetic Persia was subjected to Russian pressure on the shores of the Caspian, and was almost ruined by internal troubles.

The best study of modern conditions is to be found in *Iran,* by William S. Haas, published by Columbia University Press.

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Persian Literature

The Thousand and One Nights, that "wonder-book of the mysterious East," is an Arabian compilation of tales from Persia, India, Egypt, Syria, and Greece, some quite old and others perhaps belonging to the sixteenth century of our era. The Oriental tales are at variance with the Christian tradition in their attitude toward sex, and in their fatalistic philosophy. *The Thousand and One Nights* contains a little scattered poetry, such as this beautiful specimen:

> " Our signal in love is the glance of our eyes; and every intelligent person understandeth the sign.
> Our eyebrows carry on an intercourse between us: we are silent; but love speaketh."

Omar Khayyam, the Persian mathematician, astronomer, and poet, lived in the twelfth century A.D. In Persia's Golden Age, great thinkers achieved a balanced development of every faculty of the mind and every sense of the body. They synthesized the spiritual and the sensual. They wrote profound metaphysical commentaries, and sang of love and wine. Omar Khayyam's algebraic studies meant just as much to him as the sublime poetry of his *Rubaiyat:*

> "Come, fill the Cup, and in the fire of Spring
> Your Winter-garment of Repentance fling:
> The Bird of Time has but a little way
> To flutter — and the Bird is on the Wing. . . .
>
> "A Book of Verses underneath the Bough,
> A Jug of Wine, a Loaf of Bread — and Thou
> Beside me singing in the Wilderness —
> O, Wilderness were Paradise enow! . . .
>
> "Ah, my Beloved, fill the Cup that clears
> Today of past Regrets and future Fears:

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Tomorrow! — Why, Tomorrow I may be
Myself with Yesterday's Seven Thousand Years. . . .

"Ah, make the most of what we yet may spend,
Before we too into the Dust descend;
Dust into Dust, and under Dust to lie,
Sans Wine, sans Song, sans Singer, and — sans End! . . .

"And if the Wine you drink, the Lip you press,
Ends in what All begins and ends in — Yes;
Think then you are TODAY what YESTERDAY
You were — TOMORROW you shall not be less. . . .

"I sent my Soul through the Invisible,
Some letter of that After-life to spell:
And by and by my Soul returned to me,
And answered "I Myself am Heaven and Hell."

"The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it. . . .

"Ah Love! could you and I with Fate conspire
To grasp this sorry Scheme of Things entire,
Would not we shatter it to bits — and then
Remould it nearer to the Heart's Desire!"

The celebrated Persian poet Sadi (1184-1292 A.D.) will always be loved for his work in verse and prose entitled the *Gulistan* (Rose-Garden). This "nightingale of a thousand songs" was a man of contemplative temperament, known for his wit and his elegance and simplicity of style. An old Persian manuscript of the *Gulistan* is inscribed in delicate characters, and ornamented with gold rulings. Every line seems to be written with appreciation and even reverence. Sadi sang about youth and love, contentment, the perfumes of an Oriental garden, the taste of wine, the grace and charm of womanhood, and the sweetness of pas-

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sion. This most popular lyricist of Persia was guided into the mysteries of Sufi pantheism by a famous sheik. Here are just a few representative quotations from Sadi:

"'Twas the first day of April, the second month of the spring;
From the pulpits of the branches slight-wreathed did bulbuls sing.
The red, red branches were begemmed with pearls of glistening dew,
Like moisture on an angry beauty's cheek of rosy hue."

"A garden where the murmurous rill was heard,
While from the hills sang each melodious bird. . . .
The whispering breeze beneath the branches' shade
Of blending flowers a motely carpet made."

"Now, while the power of utterance is thine,
Speak, O my brother, kindly, happily."

"Thou art the Sultan, reason thy wise Vizier."

"What is the tongue in mouth of mortals? Say
'Tis but the key that opens wisdom's door;
While that is closed, who may conjecture, pray,
If thou sellest jewels or the pedler's store?"

"My whole life is engulfed in Thee,
And it is Thy whole life which moves in the blood of my heart."

Firdousi (935-1020 A.D.) was the greatest epic poet of Persia. His national epic, the *Shah Namah* (Book of Kings) is regarded as the best poem in the Persian language. It is thrilling to see an old manuscript of this work, with delicately-illumined borders, beautiful decorations, and exquisite calligraphy.

Firdousi sent a glow through the literary circles of Per-

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sia with this account of lovers who met by night, and dreaded the dawn when it came to break their dream:

"Their love every moment became greater;
Prudence was afar, and passion predominant —
Till the gray dawn began to show itself,
And the drum, was heard from the royal pavilion.
Then Zal bade adieu to the fair one. . . .
The eyes of both filled with tears!
They lifted up their voices against the sun:
'Couldst thou not wait one little moment?' "

The high and exuberant poetry of Hafiz (died 1388 A.D.) is characterized by rare splendor of expression and profound mystical philosophy. The name of this lyrical poet is a household word all over Persia, and the Persians quote from him as much as Jews quote from the *Talmud.* The following quotations are from his masterpiece, the *Divan:*

"Now is a tree a Paradise blowing from the garden,
And here am I with joy-bestowing draught
And my beloved one, beautiful as a Houri. . . .
Why should not the beggar today boast himself a king, . . .
His canopy the shadow of a cloud,
His banquet-hall the borders of the cornfield.
The meadow may tell him the story of Paradise.
Wise he is not who expendeth on a future Paradise the ready money of the present."

"The nightingale chanted in her ancient strain last night from the bough of the cypress:
Come, for the rose-bush is on fire like the bush of Moses,
That thou mayest learn from a plant the subtle meaning of unity.
The birds of the garden are measuring out their melodies and gay cadences,

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That the master may quaff his wine to the old ditties."

The Persian mystical poet Jami (died 1492 A.D.) gives us this profound poem:

"Thou art but the Glass,
And He the face confronting it which casts
Its image upon the mirror. He alone
Is manifest, and thou in truth art hid.
Pure love, like beauty coming but from Him,
Reveals itself in Thee."

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11. THE PHOENICIAN INTERMEDIARY

Phoenicia was a strip of the Syrian coast between Lebanon and the Mediterranean. The Phoenicians, the Sidonians of the Bible, were the leading sailors and traders of ancient times. Phoenician vessels, built of the cedars of Lebanon, traded with France, Spain, and Britain. The chief Phoenician cities, Tyre and Sidon, became flourishing trading centers. Tyrian purple-dye was an important article of international trade. Colonists from Tyre migrated to northern Africa and founded Carthage, which would eventually become the chief industrial city of the ancient world.

Ethnologists do not know the origin of the Phoenicians, who lived on their narrow strip of land along the east coast of the Mediterranean, and whose ships sailed every sea. Very likely they were a western branch of the Semitic tribes of Arabia who had conquered Sumeria and contributed to the establishment of the Babylonian Empire.

The Phoenicians, Missionaries of Civilization, brought Oriental arts and products to the cities of the western Mediterranean. The Phoenicians diffused the culture of Asia Minor among the countries of Europe.

Phoenician ships sailed the Mediterranean way back in 2800 B.C. Their merchants went to every port. They manufactured artistic objects, glass, metalware, and jewelry. They transported the products of India and the Near East to the cities along the Mediterranean, accepting in exchange metals, ivory, wood, and slaves.

Tyre and Sidon became very wealthy and powerful. Ezekiel tell us these cities were "perfect in beauty, and in them was sealed the sum of all wisdom." The glory of Phoenicia lasted almost nine centuries.

The Phoenicians borrowed Egyptian, Cretan, and Near Eastern culture, which they spread abroad in addition to their material goods.

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This predominantly-commercial people introduced the Egyptian alphabet to the other nations of antiquity. The Phoenicians learned the art of writing from the Egyptians and Babylonians. For practical commercial purposes, they devised an alphabet wherein each sign represented a single consonant sound. The Phoenician alphabet, modified by the Greeks (vowels) and by the Romans, became the alphabet of the Western world.

The Aramean caravan traders used the Phoenician alphabet. Their language, Aramaic, became the common speech of western Asia.

The Phoenicians dominated the Mediterranean from the fall of Crete to the rise of Greco-Roman civilization. They were the intermediaries between the setting Oriental world and the vital new world which would open in Europe.

"Trade is a great civilizer." The Phoenicians, the world's greatest merchants, aroused the intelligence of barbarians throughout the Aegean world. Not only did they trade in bronze vessels, metalwork, fine linen, and silver vases, but they also spread the letters of the alphabet as we have noted. The Greeks borrowed their characteristic tunic from the Phoenician. Also, as Howard D. McKinney and W. R. Anderson tell us in *Music in History:* "It is thought that those elements of theory and practice which entered the Greek music system from the East, elements which survived in the names of two of the Greek scales, the Phrygian and the Lydian, were transmitted through the Phoenicians."

The Phoenicians became famous for their textiles, and the glass-factories of Tyre and Sidon became the greatest in the world. The Phoenicians did not have a distinctive national art. About 1000 B.C., they imitated the Assyrian visual arts in a mediocre manner. At the time of Egypt's Saite renaissance, they imitated Egyptian art (and also Greek). They even looked to foreign models for the designs of their colored glass objects and engraved metal cups. The Phoenicians used music at princely feasts. Their favorite instrument was a double reed pipe. But the great

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genius of the Phoenicians was for trade and industry rather than esthetic creation.

We gather from *First Kings* and *Second Chronicles* that the workmen of Solomon's Temple were imported from Phoenicia. But Solomon's Temple and Palace were Assyrian in character, judging by the Biblical descriptions. The *Kherubim* decorative motives call to mind the winged bulls of Assyria. Even the word *cherub* was borrowed by the Hebrews from the Assyrians.

The Phoenicians were not the cultural masters of the Greeks, although we must concede that they were among the most energetic intermediaries of civilization. In their own pattern of culture, the Phoenicians followed Egyptian, Hittite, Assyrian, and eventually Greek models, with very little originality. The Greeks borrowed the Chaldean art-ideal of strength, and copied from the Chaldeans their winged figures of men and animals, but Greek art also realized an ideal of beauty all its own. The religion of the Phoenicians had several features which unfitted it to pace the civilization of Europe. It was the great mission of Greek civilization to throw off outworn traditional outlooks and bring something new into the world.

Colonies of Phoenicians settled in the neighboring island of Cyprus, where they brought a Syrian cult of love. In Cyprus they built a Temple of the Goddess of Love.

Legend tells us that Carthage was founded by Phoenicians from Tyre, led by Queen Dido. Carthage was a fertile place of beautiful climate. Carthage lived for trade, and its merchant princes had beautiful palaces and gardens. Their caravans went over the Sahara. Their ports were famous.

Georges Perrot's lavishly-illustrated *History of Art in Phoenicia* shows us that the Phoenicians were skilled in the production of decorative objects and various other imitations, even though their esthetic contribution did not come up to that of higher cultures. They were fair sculptors, even though they did not rise to perfection in this field. Neither did the Phoenicians excel in intellec-

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tual speculation and literature. But the Phoenicians were unsurpassed in practical ingenuity and activity. They were the outstanding pioneers of civilization as skilled shipbuilders, daring navigators, successful traders, miners, metallurgists, artisans, manufacturers, inventors of beautiful dyes, engineers, gem-engravers, weavers of delicate fabrics, and producers of glass products.

George Rawlinson has this to say of the Phoenicians as intermediaries of civilization, in *The Story of Phoenicia:*

"They adventured themselves, in many cases, where none had ever gone before them, entrusted themselves to fragile boats, dared the many perils of unknown seas, penetrated deep into untrodden continents, mixed with savages, affronted the dangers of extreme heat and extreme cold, risked their lives continually night after night and day after day, not so much stimulated by the expectation of large profits as by the pure love of adventure.

"They explored all the shores of the Mediterranean, the Propontis, and the Euxine, passed the Pillars of Hercules, and launched their fleets bravely into the Atlantic, circumnavigated Africa in one direction, and reached the shores of Britain, perhaps of Norway, in another. . . .

"They were the boldest navigators and the most successful traders that the Old World ever saw, worthy rivals of the Cabots and Columbuses and Da Gamas and Drakes and Raleighs of later times. . . . They had all the qualities which ensure a nation, in the long run, commercial prosperity, . . . while, by their natural vigour and adventurousness, their rough lives and hardy habits, they were well qualified to resist for long ages the corrupting influence of that luxury which is almost certain to follow upon the accumulation of riches."

Phoenicia was one of the greatest of the so-called "secondary powers" of our world from the start of the twelfth century to almost the end of the fourth, and remnants of her greatness survived for about six more centuries. Phoenicia never ranked as a "primary power" because she did

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not concentrate on the bloody business of war and imperialism. Assyria, Babylon, and Persia successively forced Phoenicia to submit to them, but they respectfully allowed Phoenicia a certain qualified independence. But at last the time came when Alexander of Macedon conquered Phoenicia, and his successors made it their policy to destroy the nationality of any people that could not resist them. Under the rule of the Syro-Macedonians, the Phoenicians were forced to adopt so much Hellenism that they almost lost their identity. Finally the Romans killed Phoenicia as a political entity, and that once-glorious country became just "a geographical expression."

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12. OLYMPIAN SPRING

The poet Coleridge has given us these penetrating lines:

"The Power, the Beauty, and the Majesty
That had their haunts in dale or piny mountain,
Or forest, by slow stream, or pebbly spring,
Or chasms and watery depths; all these have vanished.
They live no longer in the faith of reason;
But still the heart doth need a language; still
Doth the old instinct bring back the old names;
Spirits or gods that used to share this earth
With man as with their friend. . . "

Greece received the cultural heritage of the earlier civilizations of Egypt and Mesopotamia, but threw off the outworn traditions of the past, and with a genius for originality pioneered Western civilization. Shelley could hardly believe that such people as the ancient Greeks ever really lived on earth. Those old Hellenes appreciated spiritual truth, and were moved by the spirit of love. They got away from the unhuman gods of earlier civilizations, inventing human-like gods of natural beauty. It was in Greece that man came to know himself. The Greeks realized that the invisible must be understood by the visible, the general by the particular. They saw life with clear vision and understanding. Respecting the consummate dignity of a beautiful human life, they plumbed deep into the mysteries of the soul of mankind. Greek poets, artists, and philosophers discerned the inner springs of human conduct.

The Greek ideal was harmonious beauty, pure truth, and exalted virtue. Every aspect of life was irradiated by the Ideal. Masterful statues were erected where the common man could see them as he went about his everyday tasks. Artistic enjoyment was a part of daily life, rather

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than a mere luxury for the few. The greatness of simplicity glorifies the Parthenon, or Temple of the Virgin. The glory that was Greece has cast a spell over the centuries. "Gods then were men and walked upon the earth."

Lovers of beauty, the Greeks created unsurpassable architecture and sculpture. Many characteristics of Greek art resulted from the contact which Greece maintained with her eastern neighbors, but she realized an original creative ideal which has been the wonder of all after-ages.

Marcus Aurelius noted that the Greek thinkers were "bold, soaring, unwearied, revolutionary, and sublimely confident." The Greeks with their ardent intellectual curiosity and free inquiry, shone in the sciences of astronomy, medicine, and biology. Not until the seventeenth century of our era would the development of science be carried much farther.

The ancient Greeks introduced a new and surprisingly modern approach to all the problems of life. Reinach says of them: "As soon as they appeared in history, the Greeks presented a striking contrast to all other peoples: they had the instinct of liberty, they loved novelty, and were eager for progress. The Greeks were never bound to the past by the chains of a tyrannical tradition. Even their religion was but a slight restraint on their liberty. At a very early period we find among them a tendency of which there is no trace in any Oriental nation, the habit of considering human things as purely human, and reasoning upon them."

Equally enthusiastic are the words of P. N. Ure, in *The Greek Renaissance:* "More and more people are turning to ancient Greece because they realize that the men who made it have a special significance for this present age. Like ourselves they were in revolt against existing conditions, they challenged the blind acceptance of authority . . . rebels and innovators and flouters of convention."

It was the political mission of Hellas to pioneer democracy. As George Grote states, in his classic *History of Greece:* "The habit of fair, free, and pacific discussion — the established respect to the vote of the majority — the

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care to protect individual independence of judgment by secret suffrage — the deliberate estimate of reasons on both sides by each individual citizen — all these main laws and conditions of healthy political action appear."

Athens in her Golden Age was "rich in loveliness, rich in men." Periclean Athens probably had more exalted minds than any nation in our own day. Athens was the most beautiful city of all time. Greece put new meaning into poetry, philosophy, and the drama. It is with deep admiration that we read her world-waking scrolls, which remind us of mankind's Olympian Spring. Pierre Louys lauds "this earth-intoxicated youth which we call antique life," with its Springtime joy and esthetic grandeur, and he laments the subsequent "barbarous, hypocritical, and ugly centuries." An Egyptian priest told Solon: "You Greeks are all children." Pindar lauded "glorious-limbed youth." The Hellenes, fresh and young in spirit, made the most of human life on earth. The Hellenic heritage was revived in the Renaissance period after the long night of medievalism, and it has enjoyed a resurrection whenever free minds have felt the love for man as man. "In every fine thing we do in modern times," judges a famous classical scholar, "we are leaning across the abyss of the Middle Ages and clasping the hand of the Greek."

The ancient Greeks pioneered our modern sense of personal rights. Unfettered by the despotic political authority which prevailed in the Orient, they established self-government. Their scientific minds dared to examine all things, unobstructed by a dogmatic corporate priesthood. The ancient Greeks with their intellectual freedom gave us science, philosophy, and humanitarian social ideals.

Isocrates said: "Athens has brought it to pass that the name of Greece should be thought no longer a matter of race but a matter of intelligence, and should be given to participators in our culture rather than to the sharers of our common origin."

The Olympic Games furthered the Greek ideal of a sound mind in a sound body. The refreshing climate of

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Greece inspired a temperament unlike that of the drowsy Orient.

Hesiod voiced the Greek religious ideal: "Fishes and beasts and fowls of the air devour one another, but to men Zeus has given *justice.*" Wise Greeks rejected superstitious omens, and judged it ridiculous to try to bribe the gods with offerings. They made it their religion to live the life of wisdom and justice.

Concerning the deeper mysticism of ancient Greece, G. Lowes Dickinson tells us of the Oracle at Delphi in his *Greek View of Life:* "Her own personality, for the time being, was annihilated; the wall that parts man from God was swept away; and the Divine rushed in upon the human vessel." Plato, Plutarch, and other Greeks praised the inspiration of the Mysteries. The impressive ceremonies of the Mysteries aroused "a certain sense of the possibilities in the unknown," as J. B. Bury remarks in *A History of Greece.* As the early Greek civilization ripened in spiritual understanding, the educational service of the Mystery Schools became an important educational influence. The Orphic Mysteries influenced Pythagoras, Pindar, and Aeschylus.

In the eighteenth century, Johann Winckelmann revived European artistry by upholding the Greek ideal: "By no people has beauty been so highly esteemed as by the Greeks."

Walter Pater voices this high tribute to the Greeks: "The longer we contemplate that Hellenic ideal, in which man is at unity with himself, with his physical nature, with the outward world, the more we may be inclined to regret that he should ever have passed beyond it."

The early Greeks hardly seemed destined to become the remolders of civilization. About 1500 B.C., the Greeks were semi-barbaric wandering Aryan peoples who fought and mixed with the preceding Aegean civilization, of which Crete was the summit. As H. G. Wells tells us, in *The Outline of History:* "They probably came in successive waves. Three main variations of the ancient Greek speech are distinguished: the Ionic, the Aeolic, and the

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Doric. There was a great variety of dialects. The Ionians seem to have preceded the other Greeks, and to have mixed very intimately with the civilized peoples they overwhelmed. Racially the people of such cities as Athens and Miletus may have been less Nordic than Mediterranean. The Doric apparently constituted the last, most powerful and least civilized wave of the migration. These Hellenic tribes conquered and largely destroyed the Aegean civilization that had preceded their arrival; upon its ashes they built up a civilization of their own."

The civilization of the island of Crete in the Mediterranean extended to the mainland of Asia Minor, where its focus was Troy, and into Greece, where its focus was Mycenae. The *Odyssey* and the *Iliad* of Homer record the adventures of the early Greeks in their warfare with the Minoans, the last years of the siege of Troy, and Ulysses' adventures on his way home after the destruction of Troy. The pastoral stage of Greek history (1500-1000 B. C.) is called the Homeric Age. It is believed that the great epics which Homer compiled and perfected around the ninth century resulted from the accumulation of Greek ballads over the course of many generations. The gods of Homer are not unhuman monstrosities, but human-like.

Even as Homer was the poet of War, Hesiod was the poet of peaceful Agriculture. Hesiod's *Theogony* is a history of the generations and the dynasties of the Greek gods and goddesses. It is interesting to note that the Greek gods were supposed to be subject to the Fates.

After the Homeric Age, the nobles overthrew the kings, and ruled through aristocratic councils. In the Age of the Nobles (1000-750 B.C.), the Greek State assumed definite form.

Recorded Greek history, apart from legend, begins about 750 B.C. Greece was divided into hundreds of little City-States, each an independent political unit.

The Dorians with their iron weapons made themselves the masters of southern Greece in 1000 B.C. Their kinsmen the Ionians found refuge on the islands of the Aegean Sea and on the coast of Asia Minor. The Greeks of Asia

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Minor got papyrus from Egypt, an alphabet from the Phoenicians, iron from the Hittites, and coinage from the Lydians. The Greek colonies of Asia Minor did some very important cultural pioneering of their own. As we read in *Encyclopedia Britannica:* "Ionia has laid the world under its debt not only by giving birth to a long series of distinguished men of letters and science but by originating the schools of art which prepared the way for the brilliant artistic development of Athens in the fifth century." For about a hundred years, half the great names were Ionian. Thales, Pythagoras, Heraclitus, Homer, and Sappho belonged to Asia Minor or islands off the coast. Thales founded Greek physical inquiry in Miletus, on the Asian shore. Miletus was the most important Greek city before Athens won that title.

Geography made the Greeks navigators and travelers. Greek navigators and merchants competed with the Phoenicians for the trade of Egypt. Wherever the Greeks went, they established depots, and acquired wealth. In their colonial expansion, Greek settlers went eastward as far as the shores of the Black Sea, and westward as far as the coast of Spain. Southern Italy had so many Greek cities it was known as *Magna Graecia* ("Great Greece"). The Grecian Sybarites in Italy cultivated all the refinements of luxury and pleasure.

By the seventh century, the peoples who had settled on the islands and the lands bordering the Aegean Sea had founded the important cities Miletus, Samos, Thebes, Athens, Sparta, and Corinth. These cities did not have strong political ties, but all the Hellenes shared that common name, a common language, and a common religious tradition.

All Greeks participated in the Olympic games. All Greeks venerated the shrine of Apollo at Delphi, one of the sacred places. But there was a lack of unity because of geographical conditions, and because the Hellenic ideal was local patriotism rather than loyalty to the Greek people as a whole. The independent City-States did not form

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a united Greek nation except temporarily when they were threatened by a common enemy.

All the Oriental empires were absolute monarchies, but most of the Greek States had replaced their petty kings with councils of nobles by the seventh century B.C. Government by the nobles was called aristocracy (or oligarchy when power was concentrated in the hands of a very few). Popular leaders who championed the masses against the aristocrats were called tyrants, for their rule was illegal. Eventually, many Greek City-States innovated government by the people, democracy. The government was controlled by the assembly of citizens, and the officials were elected by the citizens.

The Greek religion, largely borrowed from earlier civilizations, developed an original theogony and mythology. Olympus was the home of the very human-like Grecian deities. Music was regarded as "a charm between man and the Invisible." Apollo was the god of music. Dionysos was the wine god. The Greeks had great festivals in honor of their gods and goddesses. Dramatic dances celebrated the marriage of Zeus and Hera, and other mythological events.

Sparta and Athens had opposite value-standards. The Spartans, descendants of the Dorians, had a military aristocracy, and valued militarism above all else. Their song of life was the military music of Tyrtaeus. The Laws of Lycurgus made Sparta an armed camp. The kings were only military leaders, but actual government was vested in five ephors (a military and land-owning aristocracy). The Spartan lad lived in a training-camp from his seventh to his twentieth year, and then dwelt in the barracks as a soldier. Home life, commerce, and cultural expression were sacrificed for the sake of militarism. In contrast, Athens cherished art, literature, science, philosophy, commerce, and industry. The Athenians, largely of Ionian origin, became the cultural leaders of Greece. We remember Athens with gratitude for its cultural contributions.

In Athens, Solon was the author of social, economic, and political reforms. He abolished slavery for debt. He canceled mortgages on land. All citizens became members

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of the Assembly, which elected the Archons. Solon established citizen juries to act as courts of appeal in law suits. Solon's Constitution of Athens anticipated the emergence of democracy.

The liberal noble Cleisthenes (508 B.C.) launched some more important reforms in Athens. He extended citizenship to many persons of the poorer classes. His division of the population into ten tribes undermined the traditional power of the old noble class. He established a new Council of Five Hundred (fifty from each tribe) to administer the laws. He put the army under the control of a popularly-elected Board of Ten Generals. The Assembly voted on all laws, and both the Council and the Generals were responsible to it. The Constitution of Cleisthenes conferred Athenian citizenship on all free inhabitants of Athens, and introduced real democracy.

Athens pioneered the establishment of democratic institutions of government. There was such a small number of citizens that they all could assemble at one time for law-making by the process of *direct democracy,* as distinguished from modern *representative democracy.*

Athens became the greatest industrial and commercial State of Greece.

The Persian Wars

The Persian Wars constituted the first great clash between East and West.

Brought within the pale of the huge Persian Empire were the Ionian Greek cities of Asia Minor. The Asiatic Greeks revolted in 499 B.C., but the Persians reconquered the rebellious cities.

Persia, desiring complete control of the Aegean Sea, invaded Athens in 490 B.C. The Athenians, under Miltiades, confronted the Persians on the plains of Marathon. The Athenians were outnumbered, but their knowledge that they were fighting for the defense of home and liberty enabled them to defeat the aggressors.

The second invasion came in 480 B.C. Xerxes had an

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army of half a million men, and a great fleet manned by Phoenician sailors. The army invaded Greece by way of the Hellespont; the fleet followed along the coast. The Greeks made a heroic though unsuccessful effort to block the invaders at Thermopylae. The Greek ships, though outnumbered three to one, triumphed in the Battle of Salamis. In 479 B.C., the Greek army won a decisive victory over the Persian at Plataea, and the Greek navy was victorious over the Persian fleet at the Battle of Mycale. Greek victory in the first great struggle between East and West decided the fact that European civilization would pioneer freedom and progress instead of being swallowed up by Oriental despotism.

The Golden Age of Athens

The Delian League, organized as a confederation for mutual protection, became an empire headed by Athens when the fighting was over. The contributions of the Greek City-States became taxes which the Athenians used in their own interest. It is sad to remember how Athens obtained the wealth which financed her Golden Age, but the mere fact that she was rich does not suffice to explain her marvelous accomplishments in government, philosophy, and art. A long cultural build-up had prepared the way. The three chief periods of Greek culture were the Archaic, the Lyric Age (culminating in the Golden Age), and afterwards the Age of Decline. Until the sixth century B.C., the arts of Greece were very much concerned with impersonal ideational and religious concepts. But art became more personal in the Lyric Age, whose poets included Archilochus, Simonides of Ceos, Sappho of Lesbos, Anacreon, Pindar, and the bard and lawgiver Solon.

The Greek Golden Age shone in the sixth and fifth centuries B.C. Having turned back the Persian invaders, Athens was the leader of the Greek cities. In the Golden Age of Pericles, Athens was the center of Greek culture and the "School of Hellas." Athens was the scene of history's greatest development of sculpture, architecture, the drama,

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and philosophy. Naught can compare with the art of Phidias and Myron; the philosophy of Socrates and Plato; and the drama of Aeschylus, Sophocles, and Euripides.

In the period of classical Greek culture, "a new Athens arose out of the ashes of the city which the Persians had twice destroyed." Great public buildings were erected in Athens, marvels of architecture which are breathtaking in their visual beauty.

The Greeks regarded the culture of the beautiful arts as a primary necessity of human life, not extraneous but inherent, and no less essential than life's material requirements. They realized that the eternal esthetic, ethical, and intellectual values give our lives all the significance which they possess. It is man's dignity to be the interpreter of nature.

The Greeks had neither superstition nor intolerance. They combined intuition and rationalism. They were humanists, lovers of the beautiful, and wise and daring champions of the freedom of the human mind.

Greek poetry was sung to the accompaniment of the lyre.

The Greeks loved music and dancing in private life, as well as in their public and religious festivals. Wise Greeks concerned themselves with the psychological effects of music, and developed the esthetic doctrine of the ethos. They knew that some modes of music depress us, others dispose us to tenderness of sentiment, others make the inner life vain and effeminate, while still others (as Plato put it) "imitate the voice and accents of a truly brave man." Wise philosophers generalized that different modes of music have different effects upon human morals.

The Greeks gave the world the first clearly-defined musical notation in history.

All the arts of Greece became remarkably natural and expressive during the Golden Age.

The modern drama, which unfolds a plot, originated in the Age of Pericles. Greek dramas were chosen in open competition. They were presented in outdoor amphitheatres, at the time of the religious festivals (wherein

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the Greek drama had its origin). Kirstein notes that the feast of Dionysos Eleutherios "was celebrated on five days at the end of March, close to the spring equinox, when the seas were again navigable after the winter winds, and the streets of Athens would be full of visitors from the provincial leagues. Foreign emissaries came especially for the tragic games, which were regulated by the state under a delegated officer charged with each particular festival. . . . No one was satiated by going to see plays at dawn, watching tetralogies of independent or related subjects till sundown."

The dramatist Aeschylus (525-456 B.C.) first introduced into his plays individual characters who expressed personal ideas. Previous dramatists had one character to deliver formal speeches against the background of a chorus that commented on the action. Aeschylus reduced the importance of the chorus. The *Agamemnon* of Aeschylus teaches us that wrongdoing is followed by certain Cosmic penalty.

Sophocles (c. 496-406 B.C.) knew how to develop climax and suspense, and how to express conflict as in the modern dramatic plot. His dramas express the universal significance of individual emotions. They have a sculptured dignity all their own.

Euripides (480-406 B.C.) emphasized the personal and expressive elements. He treated his characters as human beings, instead of mere "puppets of the gods." His was a rich romanticism, rather than classic restraint. He treated a woman in a human manner, and he was able to convey the meaning of love.

In the field of science, Greek astronomers computed the length of the solar year, and were able to foretell eclipses. The great physician Hippocrates (460-377 B.C.) rejected superstitions, searched out the natural causes of disease, and experimented to find more effective treatments.

The philosophic Sophists studied natural science, government, and morality. Socrates (469-399 B.C.) taught that the quest for understanding is the way to virtue. Plato

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(429-347 B.C.) visualized the ideal state, founded on justice. We should also mention the later philosopher Aristotle (384-322 B.C.), who created an encyclopedic organization and classification of all the knowledge of his day.

Herodotus (484-424 B.C.) was the Father of History, and Thucydides (470-399 B.C.) was an even more impartial and scientific historian.

Gymnastics, athletics, poetry, music, and the study of great lives, made up the curriculum of Athenian education. The ideal was balanced and rounded physical and mental development.

Most of the great Greeks were initiates of the Mysteries of Eleusis.

Age of Decline

After the Golden Age came the Age of Decline. Greek life lost its political and economic stability. Its material foundations were inadequate. Civil wars were the great cause of the decline of ancient Greece.

Greek art declined from Olympian objectivity and serene virility, to an effeminate sentimentality. After the era of sublime tragedies, Greek drama ran into satirical comedies. Aristophanes brilliantly satirized the political and social conditions of his day, but he did not sound the inspired and exalted note, nor did his successors. Greek architecture became grandiose. The fourth-century musician became very sensual, and aimed at nothing higher than popular applause. The arts of an age tell us much about its psychology.

Sparta and Athens were rivals. Sparta was master on land, while Athens controlled the seas. The Peloponnesian Wars began in 431 B.C. The conflict proved so exhausting that both sides agreed to a truce in 421 B.C. — but the war was renewed. Athens had to surrender in 404 B.C. Sparta dictated a crushing peace.

Warfare continued among the City-States. The Thebans successfully revolted against Spartan leadership in

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378 B.C. Athens and other Greek States fought with Sparta to end Theban supremacy. Nearly a century of civil conflict exhausted the City-States of Greece.

The Macedonian Colossus

Macedonia, a little country north of Greece, was inhabited by rude agricultural kinsfolk of the Greeks. In the fourth century B.C., Philip of Macedon expanded the boundaries of Macedonia eastward to the Aegean and northward to the Black Sea. Then Philip dreamed of bringing all the squabbling Greek City-States under his command. He marched his army into northern Greece and took possession of Thessaly. His troops won a victory at Chaeronea which made him the master of all Greece, with the exception of Sparta. However he allowed the Greeks local self-government.

Alexander the Great, son and successor of Philip of Macedon, led his army across the Hellespont into Asia. The Macedonian Colossus subdued Egypt, Asia Minor, the Persian Empire, and even Northern India. Alexander died before he could organize an administrative system for his Empire. It broke up into three kingdoms controlled by his generals or their successors:

1. Egypt, ruled by Ptolemy;
2. Macedonia (including partial control over Greece), ruled by Antigonus;
3. Western Asia, ruled by Seleucus.

Alexander's conquests brought Greek art, customs, and trade to far parts of the Oriental world. Alexander founded Alexandria, "Metropolis of the Mediterranean," and many other cities which became outposts of Greek civilization. Greek culture came under many Oriental influences. Alexander encouraged a great Greco-Oriental synthesis, which gave rise to the Hellenistic Age. Alexander enlarged the Greek world.

Greek music in Alexandrian times became ultra-commercial.

Some statues of the Hellenistic Age are *The Dying Gaul,*

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Death of the Laocoon, and *Winged Victory of Samothrace.*

The gigantic Colossus at Rhodes and Lighthouse at Alexandria were then constructed.

The rulers in Egypt endowed the famous Alexandrian Library, which was also a museum, a university, and a general center of research. This institution attracted brilliant thinkers. Eratosthenes estimated the circumference of the earth with little error. Aristarchus theorized that the earth moves around the sun. Herophilus showed that the arteries conduct blood. Euclid finished his textbook of geometry. Archimedes of Syracuse worked out the law of specific gravity, and applied the lever and the pulley to many clever machines. The steam engine was only a toy for Hero of Alexandria, but he anticipated the power-basis of modern industry.

The Alexandrian Library contained almost a million manuscript rolls. The scholars of Alexandria preserved the ancient Greek classics, and wrote critical commentaries. For further reference, see *The Alexandrian Library,* by Edward A. Parsons.

Alexandria was for six centuries the University of the World.

Later schools of Greek philosophy included Stoicism ("meet trouble bravely"), Epicureanism ("seek the higher pleasures of the mind"), and the so-called Cynic School ("know thyself").

A number of Greek philosophical writers dwelt in Alexandria, and made synthesis their business in that International Empire of Ideas.

In the second century A.D., Ammonius Saccas at Alexandria founded the beautiful mystical philosophy of Neoplatonism.

Philo Judaeus at Alexandria reconciled Hellenistic and Hebraic concepts.

In the Hellenistic Age, the Greeks were attracted by Oriental religious ideas. New religions were born in Alexandria, where Greeks and Orientals rubbed shoulders. Alexandria, Antioch, and Rhodes were the most important trade-centers in 200 B.C.

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Eventually Greece became a Roman province. With the fall of the Ptolemies and the arrival of the Romans, science lost ground in Alexandria, but it continued to be the main refuge of culture for hundreds of years.

In the opinion of Francis Galton: "The ablest race of whom history bears record is unquestionably the ancient Greeks. . . . Their masterpieces in the principal departments of intellectual activity are still unsurpassed. . . . The millions of all Europe, breeding as they have done for the subsequent two thousand years, have never produced their equals. . . .The average ability of the Athenian race is, on the lowest possible estimate, very nearly two grades higher than our own. . . . This estimate, which may seem prodigious to some, is confirmed by the quick intelligence and high culture of the Athenian commonalty, before whom literary works were recited, and works of art exhibited, of a far more severe character than could possibly be appreciated by the average of our race, the calibre of whose intellect is easily gauged by a glance at the contents of a railway bookstall."

Greek Philosophy

The Mystery cults of Asia Minor and Egypt influenced the Mystery cults of Greece. "Practically all of early Greek philosophy," says Alvin Boyd Kuhn, "dealt with materials presented by the Dionysiac and Orphic Mysteries, and later by the Pythagorean revisions of these."

Herodotus tells us that the Demeter of the Eleusinian Mysteries and Dionysos of Orphism were transformations of the Egyptian Isis and Osiris. The ancient gods were symbols of the principles of being. Dionysos came to be called the god of wine because of the mystical intoxication of soul associated with his worship. Alongside the strictly reasoned development of Greek thought, notes Henri Bergson in *The Two Sources of Morality and Religion,* "there occurred at rare intervals in certain predisposed souls an effort to strike out, beyond the limits of intelligence, in search of . . . the revelation of a transcendent

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reality. . . . We do, as a matter of fact, see a first wave, purely Dionysiac, merging into Orphism, which was of a higher intellectual character; a second wave, which we might call Orphic, led to Pythagoreanism, that is to say, to a distinct philosophy; in its turn Pythagoreanism transmitted something of its spirit to Platonism, and the latter, having adopted it, in time expanded naturally into Alexandrine mysticism."

Intuitive insight has had a role in all man's religions, philosophies, and sciences. Some of the Greek philosophic schools were predominantly intuitive, while others were chiefly concerned with the mechanics of external matter.

Miletus was the cradle of Greek philosophy, philosophy of a very scientific type. The Milesian physicists were Thales, Anaximander, Anaximenes, and Diogenes of Apollonia.

Thales accurately predicted the solar eclipse of 585 B.C., for he had assimilated the wisdom of Egypt and other old civilizations.

Thales' experiments with static electricity gave him a peek-hole into the heart of nature. But many thought he was just playing with a toy when he showed them that amber, when rubbed on a fabric, attracts light bodies such as pith.

Underneath the diversity of nature, held Thales, is one fundamental substance whence all forms have developed. Because of the protean nature of water, Thales symbolically characterized water as the first principle of the universe. What he meant was a supersensible, metaphysical ultimate Substance.

It was as a master of physics and geometry and an intuitive illuminate that Thales explored the secrets of nature. "The mind travels through the universe in an instant," said Thales.

These precepts of moral philosophy were written by Thales: "Better to adorn the mind than the face. Never do that yourself which you blame in others. Hope is the most universal good, for it stays with us when we have nothing else left."

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Anaximander taught: "The Boundless animates all things;" all the manifest universe has come from the Infinite. Anaximander speculated that the first earthly life was generated in the primordial sea-slime, and then life slowly evolved to the human level. As an occult philosopher, he taught that there is Karmic retribution for the transgression of Moira's bounds.

Quoth Anaximenes: "Our soul, being breath, holds us together."

Diogenes of Apollonia emphasized the unity of nature.

Heraclitus, influenced by Orphism, spoke of the continuous cycles of expression which are manifested by the One Cosmic Soul: "Fire lives the death of air, air lives the death of fire, earth lives the death of water, water lives the death of earth." Something formless and indefinite fills the universe, manifesting in a rarefied form as fire, and in a dense condensed form as earth. Intermediate are the transparencies of water and air. Earth is the lowest of the elements, tending downward. Fire and air tend upward.

Socrates said it would take a Delian diver to sound the depths of Heraclitus' writings, but it is fitting to quote a few more passages:

"All things have their origin in fire, and are resolved into fire again." (An anticipation of the Nebular Hypothesis).

"This universe, the same for all, was not made by any god or man, but was and is and ever shall be an everlasting fire, *kindled and quenched by measure.*" (Natural Law).

"Travel every road, you cannot discover the frontiers of the soul, it has so deep a *logos.*"

"Wisdom is to speak truth and consciously to act according to Nature."

"You cannot bathe twice in the same stream, for new waters are ever flowing in." (All things flow, but subject to a directing principle; the unity and harmony of Nature abides).

"Nothing can exist without its opposite, and creation is

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the synthesis of contrasts." (An anticipation of Hegel).

"Opposites are identical."

"The way up and the way down is one and the same."

"Man's character is his fate."

"It is hard to fight with one's heart's desire, for it is ready to buy what it wants with its very life."

"Wisdom is one thing; it is to know the thought whereby all things are steered through all things."

Pythagoras knew the inner sanctum of the Arcane Temple; he drew largely upon the Wisdom of the East. He was influenced by Egyptian and Persian occultism. He was a mathematician, an astronomer, an esthete, a moralist, a mystic, and the Father of Western Metaphysics. Ever he stressed life's antitheses:

The One and the many,
Good and evil,
Light and darkness,
Rest and motion.

The contrast of extended matter and unextended spirit loomed large for the Pythagoreans. Through Plato, Pythagorean dualism would influence European morality.

Pythagoras urged that moderation which "preserves the reason unclouded by passion." He set forth a universal principle of virtuous conduct.

With the Pythagorean brotherhood began the sharp distinction between exoteric and esoteric doctrine. Pythagoras reserved his highest teaching for an inner circle. In time, Philolaus sold the secret doctrine to Plato for a large sum, and Plato made it the basis of his *Timaeus*.

The Eleatic School was founded by mystical, pantheistic poets who identified God with Nature, explored concrete nature by the methods of Ionic science, and conceived of noumenal Nature as Cosmic Mind. They postulated no *personal* soul distinct from the body but recognized the spiritual nature of Pure Being. The chief Eleatics were

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Xenophanes, Parmenides, Zeno of Elea, and Melissus of Samos.

Xenophanes ridiculed man-made gods, but expressed belief in one all-wise Master Mind.

The mystical metaphysics which Parmenides expounded for the West has influenced many subsequent philosophers, including Hegel. Parmenides held that the sensory impressions teach us space, change, motion, and plurality, but thought obtained from reason teaches us the eternity, unity, and changelessness of ultimate Being:

"Being is unbegotten, indestructible, whole, eternally one, immovable and infinite. With it there is no *was* nor *shall be;* the whole is forever *now,* one and continuous. Reality is uncreated, invisible, and changeless. It is immovable in the bonds of mighty chains, without beginning and without end. Coming into being and passing away have been driven afar. . . .

"Whatever is past still is."

Parmenides taught the metaphysical Reality of the One, but, avoiding the confusion of planes, he left room for probable opinions regarding the World of the Many which is apparent to our senses.

Zeno of Elea and Melissus of Samos argued the doctrine of the One in an extreme form.

The qualitative pluralists were Empedocles and Anaxagoras. Before Empedocles, Thales postulated one universal Substance whence all manifest nature is formed. But the Sicilian Greek Empedocles, thinking how painters mix several pigments to produce their many tints and shades, held that nature is made up of a plurality of elementary substances. The four root-elements — earth, air, fire, and water — have combined according to their attractions and repulsions to form all types of matter. Moved by love and strife, he speculated, all things have evolved. Love is the uniting force.

Aristotle termed the philosophic poems of Empedocles "esoteric," having originated in the Mysteries. Empedocles

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belonged to a Pythagorean society, but he was expelled for revealing the secret teaching.

Empedocles held that the soul brought about its exile by putting trust in Strife, and can return to God only through Love.

Anaxagoras, one of the best Hellenic scientists, could not accept the popular religion of ancient Greece, but revered the Divine Reason "with knowledge about all things, and infinite power." When Anaxagoras attributed the structure of manifest nature to one great ordering Mind, Nous, he set himself in opposition to all theories of a chance-guided universe. He was exiled for describing the sun and stars scientifically.

The chief atomists were Leucippus of Elea and Democritus of Abdera. Leucippus founded the atomic philosophy, and Democritus developed it. We of the Atomic Age can respect these two scientific theorists.

Democritus, who searched out natural causes, held that all existence is made up of atoms and the void, and the atoms have entered into multitudinous combinations to form nature as we know it. He described all the senses as modifications of the sense of touch. He located thought in the brain. In the field of applied medicine, he tried to discover the origin of epidemics. But Democritus, with all his wisdom, was humble enough to say: "By the senses we in truth know nothing. We cannot know Reality in this way, for truth is in the depths."

Democritus voiced an exalted moral code, social as well as individual: "To do wrong is more unhappy than to suffer wrong. Human happiness consists in righteousness and wisdom."

The Sophists — Protagoras, Gorgias, Hippias, Prodicus, and Critias — were professional teachers who went from city to city, and found their richest pupils in the wealthy Athens of the Golden Age. We must respect the sound contributions of the Sophists, but some of them tried by any means to please their patrons because they taught for pay.

The dictum of Protagoras — "Man is the measure of

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all things" — shattered traditional authority. Protagoras developed logical forms, and founded European grammar and philology. When he professed agnosticism as to the traditional gods, his books were burned in the central square of Athens and he had to flee for his life.

Socrates was influenced by the Pythagorean community at Phlious, near Thebes. He was a psychic sensitive, having an inward knowledge "of what hath existed, of what exists, and of what shall exist hereafter." This genius of high personal religion rejected the State gods. He felt that he was Divinely commissioned to liberate men's minds. "The Pagan Christ" willingly accepted martyrdom rather than compromise his convictions.

Plato was deeply influenced by his teacher Socrates. Also, as Johann Eduard Erdmann notes, in his *History of Philosophy:* "The Megarian and Eleatic doctrines, though they had not satisfied him, had impelled Plato to look for a point of union of the One and the Many; but he was enabled to find it only by a more thorough acquaintance with the Pythagoreans." Plato taught that Divine Initiation into the Mysteries makes one "whole and exempt from evil." (the *Phaedrus)*

Plato sought out universal standards to rescue society from extreme individualism. This explorer of the inner universe deplored men's tendency to forget the ordering Mind, and to "drag everything down to the corporeal." Justice and wisdom are not visible and tangible, but they certainly exist in fact and have primary importance. If we perfect our souls, wrote Plato, "we shall always hold to the road which leads above."

Plato respected the noumenal world as the permanent reality: "The world of matter is real only insofar as it participates in the ideal world of mind, accessible only through thought. Time is the mobile image of an immobile eternity. The particulars of nature perish, but the essential ideal types are eternal thoughts of God. What we know as individual is transient, but the abstract universal type is permanent."

Plato compares most men to prisoners chained in a

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cave, who cannot see the real things outside, but only shadows cast on the wall.

Man's body belongs to the ever-changing apparent world of matter, but his soul enters into the real and immortal world of spirit. Plato regarded the "forms" of intelligible things as immaterial peculiar principles which can exist apart from the extended material embodiments.

Plato anticipated the present-day mathematical approach to reality with his statement: "God geometrizes." It was necessary to know mathematics to enter his Academy.

Current thought is returning to the Platonic conception of a realm of eternal logical forms. The Platonic Ideas are real to the physicist with his abstract principles, and to the artist with his sublime awareness of the esthetic continuum.

Plato, in his *Lysis,* teaches us that ultimate fulfillment is involved in a beautiful human life.

Plato loved justice as much as did the Jewish Prophets. "As I read Plato," says John Dewey, "philosophy began with some sense of its essentially political basis and mission — a recognition that its problems were those of the organization of a just social order."

The Peripatetics, so named because they walked about when they taught, were Aristotle, Theophrastus, and Strabo.

Aristotle organized all the knowledge of his time in all fields ranging from metaphysics to politics. Richard McKeon states, in his Introduction to *The Basic Works of Aristotle:* "The writings of Aristotle have incontestably excited livelier interest in recent philosophers and have disclosed greater applicability in present-day philosophic problems than they have in centuries."

Aristotle retained the esoteric distinctions between the animal soul and the rational soul, and between heavenly and terrestrial life. He knew that development is the passing of potentiality into actualization. He voiced the mystical doctrine: "That which knows and that which is known are really the same thing."

Like the Pythagoreans and other ancient philosophers,

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Aristotle described creation by the interaction of opposing principles. With his deep insight into spiritual realities, he recognizes a law which moves nature toward perfection in the Pure Idea: "God moves the world as the beloved object moves the lover."

According to the metaphysics of Aristotle: "The soul is the entelechy, or completely-developed essence of the personality. It belongs to the Divine Absolute, into which it is reabsorbed when the body dies. The pure power of thought (the Active Reason) is immortal."

The ethical highest good, said Aristotle, "will be higher than mere 'human nature,' because a man will live thus not insofar as he is biologically a man, but insofar as there is in him a Divine Principle."

A rational approach to the moral sentiment illumines Aristotelian ethics. This man of Apollonian balance made it his chief recommendation that we develop a true sense of proportion, and abide by the Golden Mean. It helps us to be warmed, but not to be burned.

The Cynics emerged — Antisthenes and Diogenes of Sinope. The true Cynic made it his business to be a messenger from Zeus, to keep his ruling faculty pure, to hide nothing, to endure all things like a man, and to be a worthy example to all mankind. The Cynics agreed with Socrates that the knowledge of right conduct is the end of philosophy, that virtue is the highest good, and that theory is meaningless without practice. The Cynics found their way to inner health and freedom, refusing to be intimidated by outward circumstances.

Antisthenes, founder of the Cynic sect, was a disciple of Socrates. He regarded himself as the free citizen of a world community.

The lantern of Diogenes, employed in the search for an honest man, beautifully symbolizes the Greek respect for honesty. Diogenes practiced plain living and high thinking. Judging virtue to be the only good, he never compromised for personal gain. These sayings are his:

"Fame is the noise of madmen."

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"No labor is good unless the end of it is courage and strength of soul."

"Every day is a festival!"

The Cynic and the Stoic Schools were very much alike.

The greatest Greek Stoics were Zeno, the founder of Stoicism, and his successor Cleanthes. The Stoics got their name from the painted open porch (Stoa) which ran along one side of the central square of Athens where they gathered to converse. The Stoic philosophers urged disinterested well-doing, and held that virtue is its own reward. Their exalted ethical system rejected mere barter-morality. They anticipated Spinoza's "intellectual love of God." Stoicism, with its accent on man's social duty, wielded a powerful and constructive social influence.

Zeno taught:

"Nothing but goodness is good. Nothing but badness is bad. Nothing is worth living for except goodness. External fortune matters naught before the tribunal of ultimate truth. It is what we *are* that counts. Nothing can make a man good or bad except himself. The judges who give first place to external fortune have been bribed by the pleasure derived from outer things. The objective historian never praises a man for his personal pleasures; they disappear from the world's memory when his little moment is over. What lives is a man's goodness, his great deeds, his virtue, his heroism. Would you choose to be rich and have an abundance of sensual pleasure if it were at the cost of corrupting your inner nature and becoming a worse man? Rather remain loyal to your ideals at whatever cost.

"One should seek virtue for its own sake, and not from hope or fear, or any external motive. It is in virtue that happiness consists, for virtue is the state of mind which makes the whole of life harmonious. The virtuous are the only free men.

"Goodness is attained by little and little, but it is not a small thing.

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"Seek not for public applause and wordly honors. Vanity is the most unbecoming of all things.

"If you use force toward me, my mind will not be with you."

Saint Paul was quoting Cleanthes the Stoic when he wrote: *"In Him we live and move and have our being."* Cleanthes attended Zeno's lectures by day, and earned his bread by serving as a water-carrier nights. Cleanthes succeeded Zeno as head of the Stoic School. The famous Hymn of Cleanthes well says:

"Glory would some through bitter strife attain,
And some are eager after lawless gain;
Some lust after sensual delights, but each
Finds that too soon his pleasure turns to pain.

"But Zeus all-bountiful! The thunder-flame
And the dark cloud thy majesty proclaim:
From ignorance deliver us, that leads
The sons of men to sorrow and to shame.

"Wherefore dispel it, Father, from the soul
And grant that Wisdom may our life control,
Wisdom which teaches Thee to guide the world
Upon the path of justice to its goal.

"So winning honor, Thee shall we requite
With love, adoring still thy works of might;
Since gods nor men find worthier meed than this —
The universal Law to praise aright."

The Epicurean School arose in Athens simultaneously with the Stoic, and the two groups talked together about moral problems in the Stoa.

Epicurus mastered science in the cities of Asia Minor, then tried to bring the Hellenic mind back to scientific thinking. He believed in atomism and evolution. He held that the true goal of life is to find happiness in the

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pursuit of wisdom. He noted that the pleasures of the body are smaller than the joys of the mind.

Epicurus was not so explicit as the Stoics in regard to social duty, but the Stoic Epictetus justly noted: "Epicurus rightly maintains that we should accept nothing detached from the good." Then we have the tribute of the Stoic Seneca: "The teaching of Epicurus was just and holy, and on a close examination essentially grave and sober. He is ill—understood."

Epicurus was a vegetarian because he disapproved of man's slaughter of innocent life. The humane diet was also accepted by Hesiod, Pythagoras, Empedocles, Plato, and other great Greek sages.

Epicurus urged men to look to the inner riches of wisdom and virtue, instead of expecting external gods to take care of them. He acknowledged that the good things of the soul are the most blessed possession of man. Happiness of soul depends upon the essential nature of the good.

Friendship and intellectual discussions were cherished by Epicurus as necessary to the enjoyment of living. He admitted men and women to his group on equal terms, and the later Epicureans would give equal admission to slaves and freemen. Epicurus taught his followers to cultivate tranquillity of mind by the reasonable control of emotional desires. He championed plain living and high thinking as the ideal way of life. There were never any quarrels in the Epicurean School. It was a happy family of thinkers. Athenian political life was so disorganized that the Epicureans did not try to formulate specific principles of public conduct, but they respected the fact that good *individuals* add up to a good society. Epicurus had a high faith in the Brotherhood of Man.

The early Christians burned the two hundred books of Epicurus, but fragments survive. See *The Stoic and Epicurean Philosophers,* by Whitney Jennings Oates. The greatest saying of Epicurus is this: "God exists, but he is an atheist who fastens on God the opinions of the multitude."

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The Greek philosophic school that made pleasure, in the selfish sense, the aim of life is called the Cyrenaic. Responsible people cannot shake off the duties of life to give all their thought to present pleasure. Aristippus studied under Socrates, who disliked his luxurious habits. Theodorus characterized altruism as a form of madness. Hegesius, holding pleasure alone good, advocated suicide on the ground that life holds more pain than pleasure. Egocentric pleasure-seeking always ends in frustration.

The pursuit of the greatest happiness of the greatest number (universalistic hedonism) is a respectworthy goal provided that the general happiness is to be found in the good (the underlying basic value). The good life is not ascetic, but no man worth his salt can be happy without service to others.

The third century saw the revival of radical Skepticism. The Skeptics were Pyrrho, Timon of Philos, Arcesilaus, Carneades, and Aenesidemus.

Pyrrho held that learning is vain, for even the wise cannot agree among themselves. Noting that every sense has something different to tell us, he wondered how the world would seem if we had ten senses instead of five. Pyrrho doubted whether any certainty whatsoever can exist for man, and his followers set forth these Ten Justifications of Doubt:

1. Different organisms perceive differently.
2. The wisest men disagree.
3. Each of the sense-organs has a different perception.
4. The same man's perceptions differ according to conditions, such as sobriety or intoxication.
5. The position of the observer determines what he will observe. Ten people in different positions looking at the same object will each see something different.
6. We perceive nothing in nature unmixed with other matter.
7. The quantity of perceived substances makes a difference. A glass of sea-water looks colorless, but the sea appears green.

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8. All objects are perceived in relation to other things, and the framework of relationships affects the nature of the unit.

9. The frequency or rarity of an occurrence stamps it commonplace or breathtaking. How wonderful the stars would look were they not seen every night!

10. Traditional presuppositions and prejudices keep men from forming unbiased judgments.

Quoth Timon of Philos: "We know only what seems."

Arcesilaus thought of every question as open, and denied the possibility of attaining absolute verity.

Carneades and Aenesidemus were other Skeptics who punctured the cocksureness of mankind. Presumptuous men who are certain of the truth of their convictions merely because *they* hold them need a little Skeptical questioning to make them humble. The man who thinks he knows it all never learns any more.

Greek Idealism was beautifully set forth by the Megarians, Euclides and Stilpo. Euclides was a pure theist; he knew Mind to be the ultimate reality. Stilpo stressed the ultimacy of the Good, and taught that the true philosopher finds happiness within.

Greek social philosophy was furthered by the Seven Wise Men, whose names and characteristic maxims were as follows:

Cleobulus of Lindus: "Nothing too much. Before you quit your house, consider what you have to do; and when you return, reflect whether it has been done. Be more attentive than talkative. Try always to employ your thoughts on something worthy."

Pittacus of Mitylene: "Know thy opportunity."

Bias of Priena: "The most miserable man is he who cannot endure misery. Do not praise an unworthy man for the sake of his wealth. Yield rather to persuasion than compulsion. I carry all my *goods* right with me."

Thales of Ephesus: "Suretyship is the forerunner of ruin."

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Solon of Athens: "Know thyself. Do not consider the present pleasure but the ultimate good. Believe yourself fit to command when you have learned to obey. Short are the triumphs to injustice given. Equality is not a cause of wars."

Chilo of Sparta: "Consider the end. Prefer loss to ill-gotten gain."

Periander of Corinth: "The intention of crime is as sinful as the act. Pleasure is fleeting; honor is immortal. Nothing is impossible to labor. Practice does everything. Serve well, and not for the sake of money. Rulers should be guarded by the good will of their countrymen, not by arms. Democracy is better than tyranny. Be the same to your friends when they are prosperous and when they are unfortunate. Whatever you agree to do, do it. Do not divulge secrets."

Greek Literature

The clear-headed ancient Greeks were capable of plain direct writing, with the finest distinctions of meaning. They did not use repetition to build up emotion at the expense of critical reason.

In Homer, testifies Moses Hadas in his brilliant *History of Greek Literature,* "poetic genius receives its ideal and complete meaning." The eminent French scholar Victor Berard supports the historicity of Homer, on the basis of a lifetime of research, in his volume entitled, *Did Homer Live?* Homer wrote with strength, freedom, and spontaneous imagery, probably in the ninth century B.C., using for his source-material an old accumulation of ballads. His *Iliad* describes the final stage of the long siege of Troy or Ilion. The *Odyssey* narrates the adventures of Ulysses on his way home after the fall of Troy. Homer's characters are symbolic types. The labors of Ulysses are the trials of Initiation. Ulysses represents intelligence in action. Achilles stands for wrath, and Paris for pleasure. Quite apart from the symbolical exegesis, which is always applicable when history passes into myth, we en-

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counter thrilling action, mighty deeds, and interesting human characters. His hero called out for more light, even were it only light to die in.

Here it suffices to quote just a few representative passages from Homer:

> "Not with such noise the ocean billows lash
> The mainland, when the violent north wind
> Tumbles them shoreward."

"The stars about the bright moon shine clear to see.
No wind stirs the air; the mountain peaks appear, and the high headlands."

> "Better by far laboriously to bear
> A weight of woes, and breathe the vital air,
> Slave to the meanest hind that begs his bread,
> Than reign the sceptered monarch of the dead . . .
> Yet better 'twere to die, than live in sin."

> "I'll help a stranger, for all come from Zeus —
> Strangers and poor."

Hesiod's *Theogony,* with its beautiful legends about the Greek deities, became the source of the allegorical theogony of the Orphic cult. This great poet's *Works and Days* glorifies man's original innocence before he stained his hands with war and violence:

> "Theirs was each good: the grain-exuberant soil
> Poured its full harvest without undue toil;
> The virtuous many dwelt in common blest,
> And all unenvying shared what all in peace
> possessed."

Hesiod testified that he was given the power to see into the past and the future.

In Menander's comedy, *The Hated,* the love-slave Thrasonides exclaims: "No enemy has been able to enslave

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me on the battlefield, but now a worthless girl has done so!"

Swinburne has characterized Sappho as "beyond all question and comparison the very greatest poet that ever lived." Sappho was a spontaneous and pure-spirited interpreter of passion. She was falsely slandered because she dared to enter the literary profession, which was reserved for males. Most beautiful is her poem, "To Atthis:"

> "I loved thee, Atthis, once — long, long ago;
> Long, long ago — the memory still is dear.
> Stand face to face, friend, and unveil thine eyes,
> Look deep in mine and keep the dead past clear
> Of all regret."

Sappho's lover, the poet Alcaeus, lauded "pure Sappho violet-tressed and softly smiling."

The poet Anacreon, the Swan of Teos, was inspired by Sappho.

The Sicilian Greek Theocritus is remembered for his amorous verse.

Pindar's poetry, like Sappho's, was the vehicle for individual expression. He authored graceful banquet songs about love and wine. Most charming is his "Address to a Dove:"

> "Lovely courier of the sky
> Where and whither dost thou fly?
> Scattering, as thy pinions play,
> Liquid fragrance all the way.
> Is it business? Is it love?
> Tell me, tell me, gentle Dove.
>
> "Soft Anacreon's vows I bear,
> Vows to Myrtale the fair;
> Traced with all that charms the heart,
> Blessing nature, sounding art."

In deeper vein, Pindar wrote:

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"The saddest chapter in the book of human destiny is titled, 'Accomplished Desires.' "

"Brief is the growing time of joy for mortals, and brief the flower's bloom that falls to earth . . . a shadow's dream."

"Through inborn glory a man is mighty, but he who learns only what he is taught is just a twilight man."

"Become what you *really* are."

The following beautiful passages are by Simonides:

"Painting is silent poetry, and poetry painting that speaks."

"There is no joy, even in beautiful Wisdom, unless one possess holy Health."

"Whereas gold is the kindest of all hosts when it shines in the sky, it comes an evil guest unto those that receive it in their hand."

Dr. Lewis Campbell discerns in the Greek tragic poets "the spirit of theosophic speculation, . . . probably reinforced, through channels no longer traceable, by the Eleusinian worship." The Eleusinian Mysteries dealt with the mysteries of life profoundly and seriously.

"I hold my own mind and think apart from other men," wrote the dramatist Aeschylus. He taught the humiliation of the insolent who "deemed themselves exalted above the lot of mankind." He taught that Divine dealings with mankind are just and without caprice. There is no sin without Cosmic penalty. Our safety is to see ourselves as we appear "in those pure eyes and perfect witness of all-judging Jove."

Every step of the development of the dramas of Aeschylus follows logically and inevitably from previous developments.

His *Prometheus Bound* explores the hidden meaning of the myth of Prometheus; it is a drama of occult significance. The Promethean gift of the fiery bolt signifies the

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opening of man's spiritual perception: "I made them wise and true to aim of soul."

Aeschylus says: "The pathways of God's purpose are hard to find, yet it shines out through the gloom, in the labyrinth of human life." Aeschylus teaches us philosophic compassion: "Him who pitieth suffering men, Zeus pitieth, and his ways are sweet on earth."

The dramatist Sophocles "saw life steadily and saw it whole." He glorifies "laws which in highest heaven had their birth, neither did the race of mortal men create them, nor shall oblivion ever put them to sleep, for the divine power is mighty in them and never groweth old."

Euripides held that man cannot attain sure knowledge of the nature of the gods. He taught that tragedy results from human sins, not from any supernatural Destiny. "If any man commits wickedness and thinks he can hide it, he thinks not well." Euripides was candid in exposing the wrongs of the world, and bold in fighting outworn traditions. Old conservatives loathed him, but the younger generation loved him. Euripides depicted women as the equals of men. He showed slaves to be human beings. He glorified freedom. He expressed antipathy to war, and revealed it to be the enemy of all that good men hold dear.

The reformer protested in these words against the inferior status that was assigned to woman:

> "Whoever speaks slightingly of woman
> Is empty-headed, not wise."

Euripides condemned slavery and stood up for liberty in these ardent words:

> "Slavery is by its nature evil,
> Forcing submission from a man to what
> No man should yield to. . . .
> A slave is he who cannot speak his thought."

In *The Trojan Women,* Euripides does not show us the "glory" of war, but the tragic results — a miserable

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old woman mumbling to a dead child: "Dear proud lips, so full of hope, and closed forever."

Euripides was not only a bold reformer, but also a sweet singer of lyrical, magical songs such as the following:

> "Will they ever come to me again, ever again
> The long, long dances,
> On through the dark till the dim stars wane?
> Shall I feel the dew on my throat, and the stream
> Of wind in my hair? Shall our white feet gleam
> In the dim expanses?"

Aristophanes was what the Greeks called a comic (as distinguished from tragic) dramatist. Concerning the reception of his first play, *The Acharnians,* Dr. Moses Hadas comments: "If we were astonished at the temerity of a poet who could say a word for the enemy and many words for pacifism amid the passions of war, we must be amazed at a democracy which permitted and sponsored such a play in time of war, and gave it first prize." Aristophanes did not write on the sublime level of inspiration. In his *Lysistrata,* he imagines an organized strike of wives in respect of conjugal relations to make the men-folk come to their senses. Aristophanes used the language of the people when he ridiculed callous hypocrites, and their grand talk empty of content. But every democracy needs satirists like Aristophanes to call the bluff of political bullies, and to expose social blunders in down-to-earth language.

The historical writer Herodotus concentrated on particulars, with too little attention to their larger causes in the process of history. Xenophon, a pupil of Socrates, was another Greek historian, and he also authored the first European love story.

Thucydides ranks as the first scientific historian. He was critical as to his sources of information, and he objectively searched out the active principles underlying man's political behavior. He made it his mission to achieve "a

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perspective of man in time." His style is precise, crisp, and vivid. Some of his pages have the dramatic impact of the tragedies of Aeschylus. Dr. Will Durant generalizes: "He sees life and history as a tragedy at once sordid and noble, redeemed now and then by great men."

The later Greek Plutarch (46-125 A.D.) is best known for his *Parallel Lives,* a masterful biographical work. The essays of Plutarch's *Morals* are written with humane philosophy, as the following quotation indicates:

"I, for my part, do much wonder in what humor, with what soul or reason, the first man with his mouth touched slaughter, and reached his lips to the flesh of the dead animal; and having set before people courses of ghastly corpses, could give those parts the names of meat and victuals that but a little before lowed, cried, moved, and saw. . . . For the sake of some little mouthful of flesh we deprive a soul of the sun and light, and of that proportion of life and time it had been born into the world to enjoy."

The Most Beautiful City

After the Persian army devastated Athens, Pericles reconstructed it as the most beautiful city of all time.

Edward Carpenter tells of the proud harmony and grace of the Parthenon in this beautiful passage: "The Greeks . . . accepted and perfected Nature. . . . The Parthenon sprang out of the limestone terraces of the Acropolis, carrying the natural lines of the rock by gradations scarce perceptible into the finished and human beauty of frieze and pediment. . . . Above, it was open for the blue air of heaven to descend into it for a habitation."

Phidias, history's supreme architect and sculptor, decorated the Acropolis with buildings of consummate splendor. The main work of architecture on the Acropolis, the Parthenon, still remains one of the most beautiful things in the world, even though time has made it a ruin. A simple and dignified severity characterizes the Parthenon.

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It is made of delicately-veined white marble. Its noble frame was adorned with sculpture of white Parian marble, with rich red and blue background. Reinach, in *The Story of Art Throughout the Ages,* praises "the group of three goddesses, generally called the Three Fates, from the eastern pediment, whose draperies are indescribably beautiful, and some fragments of the frieze, the despair of all artists who have striven to imitate their noble composition, their serene majesty, and infinite variety."

The subject of the frieze of the Parthenon is the procession of the Panathenaea, when young girls of noble families, garbed in the long chiton falling in vertical folds, came to offer Athene a new veil woven especially for her. Every detail of the frieze conforms to the sternest canons of art, magnificent both in conception and execution.

"The frieze is high above the ground," said a friend to Phidias. "Why have you sculptured the religious procession so carefully?"

He quietly replied: "The gods can see it."

The Erechtheum, another white-marble temple of the Acropolis, was a magnificent structure of the Ionic order.

At the foot of the Acropolis were the painted colonnades of the Agora or Central Square, where the Stoics met.

An open-air theatre was cut on the rocky side of the Acropolis, and there huge audiences sat on wood-covered stone steps to watch the classical tragedies.

Near the Acropolis was built the ancient Stadium, still used as a sports-ground today.

The beholder of Grecian statuary, as Dion Chrysostom well said, "forgets all in his mortal life that is hard to be endured." The abundance of marble encouraged the Greek development of sculpture. Greek sculptors were original, not content with servile imitation. The Egyptians and Assyrians did not know how to arrange their figures around a central figure in order to balance it. But the Greeks achieved excellence of composition, something novel in the history of art. Also, the Greek sculptors

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shone in their exceptional knowledge of form, and in the expression of psychological sentiment. Their work is natural, not stiff.

"Egyptian art had hardly ever essayed to represent a woman save with her legs pressed together as in a sheath," notes Reinach. "But barely 150 years after the first lispings of Greek art, we have a woman who is running, displaying the upper part of a muscular leg, and even smiling, a greater innovation than all the rest. The Egyptian and Assyrian divinities have too little of humanity to smile. In the Nike of Delos, we see an art which is no longer content to imitate forms; it is beginning to express sentiment. This was a great discovery, heralding a new art."

Myron got away from the heavy attitude of Egyptian art. The *Discobolus* of this Athenian sculptor is known to us by a copy preserved in the Palazzo Lancelotti at Rome. Many masterful Greek works are preserved to us only in copies.

Polyclitus did the naturalistic figure of an Amazon standing with one foot free.

The philosophic art of Praxiteles and Scopas expresses psychological meaning. Praxiteles' *Hermes* is characterized by an intense spiritual life which few artists before him could express. Praxiteles generally expressed languorous reverie in his statues, but Scopas concentrated on the psychology of passion and unsatisfied aspiration. In the sculptured heads of Scopas, the eyes are deeply set, and the lips have an impassioned expression.

Phidias was the restrained sculptor of serene strength, even as Scopas was the sculptor of passion, and Praxiteles was the sculptor of grace and reverie. Quintillian testified: "The *Zeus* of Phidias has added to our conception of religion."

The ancient Greeks attached vast importance to bodily perfection. A god or goddess was sculptured in human form. Beautiful courtesans modeled for the nude statues of Aphrodite so abundant in Greece.

Venus of Milo, a representation of the Goddess of

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Love, was discovered in 1820 in a cave on the island of Melos. This masterpiece of an unknown sculptor of the second century is now in the Louvre, and it is generally regarded as the ideal of feminine beauty. The Venus of Milo is the noblest of the Venus statues. Reinach says of her: "The Venus of Milo is neither elegant, nor dreamy, nor nervous, nor impassioned; she is strong and serene. Her beauty is all noble simplicity and calm dignity, like that of the Parthenon and its sculptures. Is not this the reason the statue has become and has remained so popular? Agitated and feverish generations see in it the highest expression of the quality they most lack, that serenity which is not apathy, but the equanimity of mental and bodily health."

Flewelling has written: "A profound reverence for beauty as truth, as human and intelligent, amounting to worship, must have moved the soul of the sculptor of the Venus di Milo. It is a work impossible to the cheap and irreverent soul."

The great names of the Greek classic period are Myron, who made rigid stone suggest movement; Praxiteles; Leucippus; Phidias; Polyclitus; and Scopas.

Birds reportedly pecked at fruit in a painting by Apelles. This most celebrated of ancient Greek painters did his work in 332 B.C.

Music is so mysterious in its charm that the ancient Greeks credited musicians with a supernormal power. They danced in the cool of the evening to the simple melody of lyre, harp, or flute.

The music of our Hellenic heritage will forever beautify the soul of man.

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13. THE GRANDEUR THAT WAS ROME

Virgil has written in the *Aeneid:*

"Let others melt and mold the breathing bronze
To forms more fair, aye, out of marble bring
Features that live; let others plead causes well;
Or trace with pointed wand the cycled heaven,
And hail the constellations as they rise.

"But Rome! 'Tis thine alone with awful sway
To rule mankind and make the world obey,
Disposing peace and war thy own majestic way.
To tame the proud, the fettered slave to free,
These are imperial arts and worthy thee."

The Romans were practical farmers, soldiers, and statesmen. Their greatest achievement was the creation of the Roman Empire. As Freeman notes: "Rome is the vast lake in which all the streams of early history lose themselves, and from which all the streams of later history flow forth again." Culturally, the Romans were pupils of the Greeks, and unoriginal borrowers for the most part. These proud conquerors thought they could capture culture the way they captured cities. Few Romans had that inspired attitude toward life which is the source of original creative insights. As a rule, their culture was meant for luxurious display, lavish and grandiose. When a Roman heard about the many philosophies of the Greeks, he could not appreciate the fact that truth has many aspects. It was his recommendation that they all be lumped together in one big super-philosophy. When a Roman general captured art masterpieces in a Greek city, and was supervising their removal to Rome, he reportedly told his slaves: "If you break a single statue, I will keep you at work until you build another just as good."

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But we cannot minimize Rome's real contributions to civilization. The philosophies of Cicero and Seneca were influenced by the spirit of Greece, and so were the historical writings of Livy and Tacitus, but they have a greatness all their own. Roman utilitarianism emphasized strength and usefulness; the Romans applied their knowledge in a practical way. Rome translated Greek intellectual idealism into the first national scheme of general education. All subsequent history has been indebted to the Roman heritage of law and social organization. Mankind needs the best elements of the Roman set of values as much as it needs the Greek and the Judeo-Christian.

The warm climate and fertile lands of Italy's interior attracted four groups of settlers — the Italic tribes, the Etruscans, the Greeks, and the Carthaginians. There are two mountain ranges in the peninsula of Italy — the Alps in the north, and the Apennines along the eastern shore. The few good harbors are on the western coast. Rome began with a little City-State on the banks of the Tiber.

For more than two hundred years, Rome was ruled by Etruscan kings. The Tarquins, last of the Etruscan rulers, were expelled from Rome about 500 B.C., after which Rome became a Republic.

The early Romans were practical-minded herdsmen and farmers. As to religion, they "saw a spirit or god in every manifestation of nature." In time, the Roman Jupiter was identified with the Greek Zeus; Mars with Ares; and Venus with Aphrodite.

The Greek alphabet was modified to become the Latin alphabet.

The Romans first bartered with oxen, then used bars of metals for trade, and finally adopted the use of money.

After the expulsion of the Etruscan kings, two consuls were elected annually by an Assembly of all adult citizens. The Roman nation was made up of the patricians, or large landowners; and the plebeians, or free citizens of the middle class. To glance at the sub-classes, Rome had a farming class, and a business and official class of merchants, politicians, bankers, and money-lenders. Only pa-

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tricians could be elected to high office. The consuls were the chief magistrates and the generals of the army. Under very dangerous conditions, absolute power was customarily entrusted to a dictator for a period of six months. The Senate decided important questions. The Popular Assembly voted only on questions proposed by the magistrates.

Plebeians struggled to share in the government. They were discontented at the social and economic inequalities which prevailed in Rome. The patricians were the older landowning class of Rome; they owned most of the land. The plebeians were constantly called into military service, which forced them to neglect their farms. Some of them were sold into slavery for failure to meet their debts. The oppressed plebeians gradually forced the patricians to grant them political privileges (by means of strikes, agitation, and threats of secession). The patricians allowed increasing power and political privileges to the plebeians, the free citizens of the middle class, because they demanded better treatment and because it was necessary for the sake of Rome's military strength. The plebeians gained the right to elect tribunes to protect them from the abuse of power by any official. The tribunes could veto the decision of a magistrate.

In 450 B.C., Roman laws were codified and engraved on twelve bronze tablets (The Laws of the Twelve Tables), to meet the demand of the plebeians. Also, the plebeians won the right to hold the following offices (in the course of time) — quaestorship, praetorship, censorship, consulship, senatorship. Control of the State had passed into the hands of the Senate by the fourth century B.C.

The Roman Republic was threatened by the Etruscans to the north, and by the Italic tribes to the south. Rome captured additional territory to keep the enemy from her borders. Roman militarism was defensive before it became aggressive. The Romans subjugated the Etruscans in central Italy, conquered the Italic tribes to the south, and took possession of the Greek cities of southern Italy.

Rome extended full citizenship to some of the Latin

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tribes she conquered. In more distant conquests, Rome settled colonies of Roman citizens on portions of the farm lands, which became military garrisons and outposts of Roman civilization. The conquered cities were treated as allies, and sometimes their inhabitants received full citizenship.

Military roads radiated from Rome to all parts of the peninsula. Rome minted silver coins. There was much intermarriage between the various peoples of Italy. As time went by, Latin came to prevail over the local languages. Gradually, Italy was unified. Various races were fused into a united nation.

Rome's victory over Carthage in the three Punic Wars made her the mistress of the Mediterranean World. She became famous for her navy as well as her army. She had control over a number of tribute-paying States. A professional army replaced the old citizen-army. Class distinctions intensified. No few of the small farmers lost their holdings to great landowners. The rich got richer by means of war speculation. Another result of the Punic Wars was Rome's closer contact with the Hellenistic culture of Sicily and Greece.

Now Rome expanded in the Eastern Mediterranean. Rome defeated Syria, and made Egypt a vassal state. Rome made Macedonia a tributary province. Rome destroyed Corinth, to throw fear into the hearts of the other Greek cities. In 133 B.C., the King of Pergamum bequeathed his Asia Minor country to Rome. Now Rome had an Empire in the east and in the west. The Mediterranean was a "Roman lake."

Roman imperialism went on until the Roman Empire included Britain, Spain, Egypt, and Mesopotamia. The Romans had power over the Etruscans, the Greeks, the Carthaginians, and the Gauls. By means of military conquests, Rome captured and controlled the European world. She took on the burden of World Empire, but she did not have the financial wisdom to make it last. We must say to her credit that Roman law and social organization brought vast areas of Europe out of barbarism. Under

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Roman dominance, there was cultural interchange between widely-differing peoples on a huge scale. Rome's was the most extensive assimilation of culture ever achieved till then. Rome made her greatest contributions to civilization in law and politics. Wide areas and diverse peoples were brought under a unifying central government. H. G. Wells holds, in his *Outline of History,* that ancient Imperialism was "a synthetic world-uniting movement," unlike the "megalomaniac nationalism" which is modern Imperialism. At least we must concede that some good things came through the dirty channels of Roman Imperialism, for all its grasping will-to-power which did so much harm.

Rome's acquisition of an Empire resulted in the destruction of her Republican form of government. Rome had formerly respected simplicity, industry, honesty, and unselfish public service, but now she worshipped property and power. Selfish ambition steered the country into political corruption and general license. Constant warfare, as a normal part of Rome's national life, bred cruelty and callousness. There was a weakening of family ties. However, as we read in the *Humanities Syllabus* of the University of Chicago:

"The Romans, like most other imperial peoples, disliked to think of themselves as selfish conquerors, plunderers, and exploiters of weaker groups. They wished to believe that they fought only to protect themselves against peoples who would not let them alone; but they presently developed a sense of mission, a belief that they were destined to spread peace and justice and civilization. There was enough truth in this claim of beneficent mission to impress the inhabitants of most of the Empire. Few parts, once Romanized, wanted to secede, at least until the later third century."

The Roman Government confronted the problems of removing discontent among the lower classes, reforming the administration of dissatisfied conquered provinces, and

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repulsing the barbarians who threatened to invade the Roman Empire. Unfortunately, the Senate was now dominated by greedy, ambitious politicians instead of unselfish statesmen. As Montesquieu has written: "It is not fortune that rules the world. . . . There are general causes, whether moral or physical, which act in every nation, raising it, maintaining it, or flinging it down."

Constant warfare had reduced the small farmers to a desperate plight, and many of them had lost their farms. It was hard for small farmers to compete with the tribute-grain from the provinces. So many slaves were conquered that there was scant demand for free labor.

The Stoic Gracchi brothers struggled for social justice. The young noble Tiberius Gracchus demanded that the public lands be divided among the poor farmers and landless citizens. He was elected tribune. The Senate was unwilling to grant his demand, and he was killed in a riot instigated by the Senatorial party. His brother Gaius Gracchus likewise advocated a redistribution of the public lands, was likewise elected tribune, and was likewise slain. The martyrdom of the Gracchi brothers led to a century of political strife between the popular party and the Senate.

The popular party turned to General Marius; this military leader was six times elected consul. Marius and the popular party took possession of Rome, and executed the leaders of the Senate. Aristocratic Sulla wreaked vengeance by killing the chief followers of Marius. He set himself up as dictator, and forced the Assembly and the tribunes to yield their powers to the Senate.

After Sulla's death, the popular party elected Pompey to the consulship in 70 B.C. Pompey repealed the most loathsome of Sulla's laws. Pompey the soldier set up the First Triumvirate, forming an alliance with Crassus the financier and Julius Caesar the politician.

Caesar built up a military reputation by adding the province of Gaul to the Roman domain. With the death of Crassus, the Triumvirate was dissolved. The Senate picked Pompey to defend it against Caesar. Now Caesar

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took the decisive and irrevocable step of crossing the Rubicon to defeat his rival. Caesar crushed all organized opposition by 45 B.C. Now the Republic existed in name only. Caesar, at the head of the legions, was the military dictator of Rome. The powers of the Senate and the tribunes were transferred to him. Roman Government was in the hands of one man. A group of Senators assassinated Caesar in 44 B.C.

Octavian, Antony, and Lepidus formed the Second Triumvirate. Octavian ruled in Rome, while Antony ruled at the Court of Queen Cleopatra in Egypt. But Octavian defeated Antony at the Battle of Actium (31 B.C.), and next year took possession of Egypt. From 29 B.C. until 14 A.D., the Roman Empire had only one master.

Octavian succeeded to the power of Caesar. He preserved the outer shell of the Republican form of government, but this man who would be called Augustus Caesar wielded the supreme authority and power.

Under the administration of Augustus Caesar, civil strife was ended, the army was reorganized, an effort was made to end the exploitation of the provinces, the City of Rome was beautified, and Roman culture was encouraged to rise to its Golden Age.

The reign of Augustus Caesar was the Golden Age of Roman History. The City of Rome had a population of one million, the Empire one hundred million. Rome's unheard-of wealth attracted artists and scholars from Greece, priests from Egypt, and diviners from Syria. Luxury filled the scene. In Augustan times, art was cultivated by the people. Rome had huge and impressive public meeting-houses, law courts, baths, theatres, sports arenas, monumental bridges, commemorative arches, and aqueducts. The great Circus Maximus accommodated hundreds of thousands.

The Roman Forum was a level place between the hills, corresponding to the Athenian Agora. Here was the heart of Roman public life. Richly-carved triumphal arches at either end opened into a broad thoroughfare, lined with many-colored marble buildings decorated with Grecian

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statuary. On one side of the Forum was the great Court of Law. Nearly opposite was the Palace of the Vestal Virgins, where a "perpetual fire" was guarded for the goddess, Vesta. Through the center ran the Sacred Way, where a brilliant procession paraded on festival days. At one end was Capitol Hill, with its marble, gilt-roofed Temple of Jupiter. At the other end was the Coliseum or Amphitheatre. The Forum was the very center of Roman affairs.

Rome in the Augustan Age was the economic and political center of the world. Her merchant-princes and governors of provinces were generous in encouraging art. There were great writers — Virgil, Horace, and Livy. Rome was a brilliant borrower and organizer in the fields of philosophy, literature, medicine, astronomy, mathematics, art, law, economics, and politics. No praise is too great for Rome's genius in synthesis. Pater's Marius notes "the various work of many ages falling harmoniously together in it."

But the grandeur that was Rome had a military foundation, and militarism begets cruelty. Rome exhibited rare skill in colonizing, but so huge an administration naturally drew in corrupt officials. The flow of wealth from conquered provinces gave many Romans an arrogant domineering attitude. The Roman Republic lapsed back into the age-old tyranny which had characterized the earlier Oriental civilizations. Weary Romans rested all power in the hands of one Emperor, deified according to the old Oriental custom. Rome's hereditary monarchy brought in the example of royal depravity. Fighting like dogs for the imperial title proved even worse. During the four hundred and fifty years after the death of Augustus, the Roman emperors who succeeded to the title of Caesar were "some good, some bad, some very bad."

Nero (37-68 A.D.) dressed the Christians in the skins of wild beasts, and exposed them to be devoured by wild dogs in the public games. Other Christians were burned alive at night, in place of lamps. There is a legend that

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Nero finally set fire to Rome, and fiddled while he watched it burn.

After the death of Nero, only a strong ruler could insure the succession of his heirs. Frequently the imperial title was "a prize for which contending generals fought."

As Dr. Frederic William Farrar recorded: "It was an age of the most enormous wealth existing side by side with the most abject poverty. Countries were pillaged and nations crushed that an Apicius might dissolve pearls in the wine he drank, or that Lollia Paulina might gleam in a second-best dress of emeralds and pearls. Each of these 'gorgeous criminals' lived in the midst of a crowd of flatterers, parasites, clients, dependents, and slaves. The dregs of all nations had flowed into Rome as into a common sewer. It was an age of atheism and superstition. The ceremonies of religion were performed with ritualistic splendor, but all belief in religion was dead and gone. Nothing was left of liberty except the name. Women recklessly vied with one another in the race of splendor and extravagance. Men plunged headlong, without a single scruple of conscience, into the pursuit of pleasure. There was no form of luxury, there was no refinement of vice invented by any foreign nation, which had not been eagerly adopted by the Roman patricians. It was an age of cruelty. The shows of gladiators, the sanguinary combats of wild beasts, the not infrequent spectacle of savage tortures and capital punishments, the occasional sight of innocent martyrs burning to death in their shirts of pitchy fire, must have imbruted the public sensibility. The immense prevalence of slavery tended still more inevitably to the general corruption. As many slaves, so many foes."

But some of the emperors were good men. For two hundred years, from Augustus to Aurelius, there was peace within the Empire — the Pax Romana. We should not judge Rome by its fiends. The Roman Peace was a blessing to the Mediterranean world, which had borne so much warfare. Some fighting continued on the frontiers, but the Roman Peace protected all who were under Roman rule. Many and diverse peoples lived under a

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common code of laws. The roads were safe to travel, and the Mediterranean was rid of pirates. Commerce, industry, and culture enjoyed a remarkable growth.

All the known world (except the Germans east of the Rhine and the Oriental races east of the Euphrates) now paid taxes to the Roman Empire and gave it their allegiance. Citizenship was extended to all freemen throughout the Roman Empire in 212 A.D.

Marcus Aurelius (121-180 A.D.) was one of the Stoic Emperors who honored social duty. The Stoic lawyers of Rome worked for the emancipation of women, better treatment of slaves, and the establishment of charitable institutions throughout Italy. Roman philanthropy and service to the unfortunate has been matched only by Moorish Spain and some nations of the modern world. Seneca urged the humane treatment of slaves, and Dion Chrysostom opposed the institution of slavery itself. The Stoics regarded moral law as social law.

Rome had about four hundred thousand free workers, whose working day was from early morning to three in the afternoon. The emperors built for their use attractive baths — with rooms for exercise, reading, and games. About half the year was leisure-time for these laborers. They enjoyed free festivals, and the public games of the Great Circus. There were chariot races and foot races.

Trade unions saw to it that the wages of the artisans were adequate.

Every Temple of Aesculapius gave free medical treatment to poor people who needed it.

Members of the artisan class received free medical treatment, some free food, and (by the fourth century) free education. The poor enjoyed the benefits of that extensive imperial system of free education which prevailed in the western portion of the late Roman Empire and the chief eastern cities. The schools supplied free elementary education to all, and free secondary education to poorer youths who merited it. Rome was the pioneer of our present general education.

In Rome were twenty-nine public libraries, and thou-

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sands of the Empire's towns were equipped with reading centers.

The Twelve Tables were the foundation of Roman law. With the growth of the Empire, Roman law adapted itself to the customs of the different provinces. It emphasized broad principles, and allowed the judges some freedom in interpreting individual cases. The harsh features of the old Roman law gave way to a humane system of equal justice to all. The Roman legacy of law and social organization still influences the life of mankind.

The roads which the Romans built for military purposes benefited commerce. Hundreds of cities prospered. The eruption of Vesuvius in 79 A.D. buried the city of Pompeii, and modern excavations enable us to see a Roman town of the first century preserved just as it was two thousand years ago.

The main manufactures of the Roman Empire were clothing, pottery, glassware, ornaments, tools, and weapons. Slave labor competed with free labor. Emperor Diocletian ordered the son to pursue the occupation of his father.

The free farmers of Rome were overtaxed, and found it hard to compete with slave labor on the estates of the rich.

The Roman Peace, and the rise of a rich leisure class, led to a cultural flowering. Many a wealthy family was tutored by a Greek slave. The Romans copied the Greeks in science, sculpture, and painting. As a rule, the Romans did not copy the restrained Greek art of the highest caliber, but rather the grandiose models of a decadent period. However Reinach notes that Roman painting was not a mere continuation of Greek painting: "We find, from the middle of the first century, manifestation of an original style, especially at Pompeii. Certain mural decorations at Pompeii have not been surpassed in our own times." Pompeii's Villa of the Mysteries contains a beautiful mural illustrating a Dionysian rite of purification. Amedeo Maiuri's volume, *Roman Painting,* shows us with splendid color-reproductions that the Roman painters knew

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how to convey the appearance of depth-perspective, and achieved interesting atmospheric effects.

Roman sculptors made literal copies of generals, senators, and merchants, and they also employed sculpture for architectural ornamentation. At best, they combined Greek idealism with their own kind of naturalism.

Roman music was indeed a long decadence. The Romans degraded Greek musical ideals. Musical instruments were used in warfare, and to accompany obscene dance pantomimes (the Cordax). Singers sang lascivious songs.

Many of Rome's artists were slaves captured from subject-countries. The Romans, unlike the Greeks, did not glorify their artists.

Roman drama consisted of farces, pantomimic dance dramas, and the spectacles of the Circus.

The Romans' most distinctive and impressive artistic creations were in the field of structural engineering. The Romans rendered great architectural contributions. The round arch, the colonnade, and the dome gave a strong and grand appearance to Roman buildings. Roman temples were circular, and crowned by a large dome. The Renaissance would revive this type of architecture in preference to the pure Greek types. The Romans sometimes used white, green, red, and other colors of marble to decorate a single building; they were the masters of the quarries of the world.

The finest mosaics ever made came from Roman craftsmen, who were gifted in fitting together tiny fragments of different-colored marbles to depict scenes, figures, and designs. Mosaics beautified the floors and walls of the country villas owned by rich Roman gentlemen.

The Golden Age of Latin Literature shone with the long history book of Livy, the lyric *Odes* of Horace, and the *Aeneid* of Virgil. Leading writers of the later literary Silver Age included Seneca, Pliny the Elder, and Tacitus.

We can generalize that Rome preserved Greco-Roman civilization, modified it into a Roman culture, and transmitted the heritage of civilization to the barbarian West.

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We are indebted to Rome for Roman law, social organization, buildings and roads, language, literature, and the ideal of international unity.

The Latin language is the foundation of the modern "Romance" languages, French, Spanish, and Italian. The English language is primarily Teutonic, but it has many words of Latin origin.

Decline and Fall

The death of Marcus Aurelius in 180 A.D. was followed by an era of political disorder. Rome had eighty emperors in less than a century. In 284 A.D., Diocletian ruled like an Oriental despot to bring about a temporary restoration of order. He appointed an assistant to govern in the West while he governed in the East. The separation between the Eastern and the Western halves of the Empire intensified under Constantine (324-337 A.D.). Constantine moved his capital to Byzantium on the Bosporus (renamed Constantinople).

Nothing could stay the gradual decline of the Roman Empire, for no sufficient effort was made to correct the fundamental economic and political defects. There was political weakness, tyranny, and corruption. The people had no voice in the government, no interest in public affairs. Rival candidates for the throne selfishly struggled for power. There were great economic evils — heavy taxation that crushed out all initiative, slave labor that ruined the small farmers, wasteful methods of agriculture that destroyed soil-fertility, civil warfare that crippled industry and trade.

The six chief causes of the decline and fall of the Roman Empire have been listed as follows: "The undermining of the dignity and sanctity of the home, which is the basis of human society; higher and higher taxes; the mad craze for pleasure, sports becoming every year more exciting and brutal; the building of gigantic armaments when the real enemy was within, in the decadence of the people; the decay of religion, faith fading into form, los-

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ing touch with life and becoming impotent to guide the people; and general social decay signalized by the waning of the civic virtues."

The institution of slavery infected all the Roman Empire with a slave psychology, devoid of patriotism. As Dr. Carl Jung notes: "At the beginning of our era three-fifths of the Italian population consisted of slaves, marketable human objects without rights. Every Roman was surrounded by slaves. The slave and his psychology flooded ancient Italy and every Roman became inwardly, and of course unwittingly, a slave. Living constantly in the atmosphere of slaves, he became infected through the unconscious with their psychology."

The Roman masses, content with bread and circuses, had no interest in the affairs of government.

Cruelty and crudity characterized decadent Rome.

The Roman Government had to hire vigorous barbarians to do its fighting. At last vigorous barbarians engulfed the Roman Empire. The collapse of the Roman Empire began about 117 A.D., and in 476 A.D. the head of a Germanic coalition was crowned King of Italy.

Latin Literature

Herbert Jennings Rose informs us, in *A Handbook of Latin Literature:* "If we leave out Christian treatises, preserved as classics of the dominant religion, all that has come down to us of Latin literature from the first beginnings to the twilight can be contained in a few modern shelves. The rest has yielded to decay, barbarous negligence, occasionally hostility to the style or contents of a work, oftener to the more creditable attitude of mind which does not care to spend labour and money over books of second- or third-rate value. We may comfort ourselves with the thought that what has come down to us includes a large proportion of the best, though by no means all of it; yet when all is said and everything pos-

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sible has been done to restore from fragments the general form of the lost works, it remains true that, for Latin as for Greek, we have not the materials for a complete literary history."

Among the writers who contributed to Latin literature were Caesar, Cicero, Ovid, Plautus, Terence, Horace, Tacitus, Suetonius, Virgil, Seneca, Aurelius, Lucretius, Fronto, Martial, Catullus, Petronius, Apuleius, Juvenal, Persius, Sallust, Catiline, Symmachus, the Plinys, Quintillian, Macrobius, Prudentius, Ambrose, Tibullus, and Cornelius Gallus. Through Latin literature, Roman life and thought has exercised a tremendous influence upon the ancient, medieval, and modern world — the literature, the mythic and religious thought, the philosophy, and the legal development.

Horace gives us this significant poem in his *Odes:*

"A race of heroes brave and strong
Before Atrides strove and died:
No Homer lived; no sacred song
Their great deeds sanctified:
Obscure, unwept, unknown they lie,
Opprest with clouds of endless night;
No poet lived to glorify
Their names with light."

Horace also frankly satirized the moral conditions of his time.

The following occult passage is to be found in Virgil's *Aeneid:*

"Spirit feeds heavens and earth and watery plains,
The moon's enlightened orb, Titanian stars.
Mind actuates the universal frame:
Hence flow the daedal races, men and beasts,
The vital principles of flying kinds,
Monsters the ocean breeds 'neath its smooth plain. . . .

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The heavenly original is clogged,
However; we lose sight of native skies.
Man must endure his soul till length of time
Hath done away the stains of former ills
And he regains the active force of fire."

The syncretist Cicero, a student of Greek philosophy, gives us these deeper verities in *De Republica:*

"One eternal and immutable Law embraces all things and all times. . . . That Law is our reason guided by conformity to Universal Order. It is a Law coextensive with the human race, a Law unchanging and ever-abiding. Its behests urge us to duty, its vetoes deter us from wrongdoing. It makes upright those whom it effectively prompts and restrains. It renders reprobate those whom its commands and prohibitions fail to move.

"To set this Law aside is perfidy, to nullify it in any respect is folly, to repeal it is impossible. Nor parliament nor people can exempt us from it, nor is there any appeal to expounder or interpreter outside this Law. Neither can there be one such Law at Rome and another at Athens, one now and another in times to come. No, but the one Law, everlasting and unchangeable, shall bind all nations through all ages. So, too, shall the Universal Guide and Sovereign be the one God of all mankind. Of this Law, He is the Author, the Judge, the Administrator. To resist Him is to be false to yourself, to spurn the role of man; and though you may escape other so-called penalties, you nevertheless by your own deed bring upon yourself the utmost of retribution."

Lucretius' poetical masterpiece, *Of the Nature of Things*, is our clearest surviving exposition of Epicurean philosophy. He tells us of the atomic nature of matter, and reconstructs the evolution of the universe by processes of natural causation. He writes of the origin of the heavenly

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bodies by the concentration of atoms in space. He describes the natural origin of life on earth, and sketches the long course of evolutionary development under natural selection. He traces the development of man's social institutions, in the broad outlines, and expounds the social theory of morals. George Depue Hadzsits asserts, in *Lucretius and His Influence:* "He has left us a most precious heritage of freedom — the freedom of reason to explore to the uttermost — and he stands forth from the Roman scene, easily, as one of Rome's most illustrious figures."

The story of Cupid and Psyche is beautifully told in *The Golden Ass,* by Apuleius. This ancient Roman, an initiate of the Mysteries, wrote in his *Discourse on Magic:*

"I am . . . of the opinion that the human mind may be lulled to sleep and so estranged from the body as to become oblivious of the present, being either summoned away from it by the agency of charms, or else enticed by the allurement of sweet odors; and that so all remembrance of what is done in the body having been banished for a time, it may be restored and brought back to its original nature, which no doubt is divine and immortal, and thus, being in a kind of trance, as it were, may presage future events."

These inspiring passages greet us in Seneca's *Morals:*

"The greatest chastisement a man may receive who hath outraged another is to have done the outrage."

"I had rather never receive a kindness than never bestow one."

"Let us satisfy our own consciences, and not trouble with fame."

"Philosophy is not in words, but in deeds."

"Save me or sink me as you will, O Fortune, but whatever happens I shall keep my rudder true."

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"We should keep learning as long as we are ignorant, which means *all our lives.*"

"Democritus laughed, and Heraclitus wept, at the folly and wickedness of the world, but we never read of any angry philosopher."

"We think ourselves poor and mean if our walls are not resplendent, but more important is the state of our souls."

"Why quarrel at the world for what we find in ourselves."

"The first proof of a well-ordered mind is to be able to pause and linger within itself."

"I will live and die with the testimony that I never invaded another man's liberty, and that I preserved my own."

"A good and wise man ought not to be an enemy of wicked men, but should look upon them as a physician views his patients."

"Let us ask what is *best,* not what is most customary. Try all things by the test of truth."

"Virtue is the only immortal thing that belongs to mortality."

"The only men in the world who are really living are those devoted to the study of wisdom. They are not only guardians of their own careers, but they are adding all eternity to their store. . . . By greatness of soul we pass beyond the narrow confines of human frailty."

"The thinkers of past ages will give their own lives to you. You may call them into council on all your problems, and hear from them truth without insult and praise without flattery."

Deep philosophic wisdom also characterizes the *Meditations* of Marcus Aurelius:

"We all are working together to one end, some with knowledge and design, and others without knowing what they do."

"Everything harmonizes with me which is harmonious

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to thee, O Universe. Nothing for me is early or too late, which is in due time for thee. Let me honor understanding as the god who is in me."

"All things are implicated with one another, and the bond is holy."

"I have what the Universal Nature wills me to have, and I do what my nature wills me to do."

"What more dost thou want when thou hast done a man a service?"

"Opinion founded on understanding, conduct directed to social good, and contentment with what must be — that is enough."

"It is my delight to keep the ruling faculty sound, without turning away either from any man, or from any of the things which happen to men."

"I would use everything according to its value."

"As physicians always have their instruments ready, always have thy principles ready for doing even the smallest things in a worthy manner."

"All that pertains to man has a reference to things divine."

"Thou sufferest justly because thou choosest rather to become good tomorrow than to be good today."

"Attend to the matter which is before thee — whether it is an opinion, an act, or a word."

"There is but one common matter, though it is parcelled out among different bodies. . . . And the rational soul, though it seems to be split into distinction, is truly one."

"My city and country, so far as I am Marcus Aurelius, is Rome; but so far as I am a man it is the World."

"Every man is worth just so much as the things are worth about which he busies himself."

"Art thou in love with men's praises? Get into their souls and see what judges they be, even in the things which concern themselves."

Juvenal's *Satires* tell of the debauchery of Rome in its decadence.

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Ovid was a poet of Pythagorean philosophy, who set forth a charming account of the popular theology in his *Metamorphoses.* He is perhaps best known for the candid and playful passages of his *Art of Loving,* such as this: "He that has stolen a kiss and knows not how to steal the rest deserves to forfeit his advantage."

The poet Catullus confessed to one Lesbia: "Passion's unrestrained excess makes me desire thee more but love thee less."

The poet Tibullus, a rich young noble, wrote these charming lines for his feminine companions:

"Beauty needs no aid from sorcery.
'Tis touching the body does the harm,
Giving the long kiss, resting side by side."

"Do thou
While thy life is still in its flowering springtime,
See that thou use it."

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14. MEDIEVAL CHRISTIAN EUROPE

When Rome brought many nationalities under the control of its central power, their incessant warfare was ended. The Roman Empire bound together many diverse patterns of culture in one political organization. There was cultural interchange between them. The gods of the vanquished people were brought to Rome, and Rome allowed them all to be worshipped. But the old religions were national religions. They could not answer the spiritual needs of the new cosmopolitan society. "The old religions were dead," notes Froude, "from the pillars of Hercules to the Nile, and the principles upon which human society had been constructed were dead also."

David Friedrich Strauss, in his *Life of Jesus Critically Treated,* interpreted the received Gospel history as a collection of myths gradually formed in the early Christian communities, based in part upon a nucleus of historical truth. Other critical scholars have likewise interpreted the received life of Christ as a moral myth. Some of them have opined that the man behind the myth was a great moral philosopher, as were Socrates and Seneca, while others have been content to question the historicity of Jesus. Henri Bergson delivers this cogent judgment, in *The Two Sources of Morality and Religion:* "From our standpoint, which shows us the divinity of all men, it matters little whether or no Christ be called a man. It does not even matter that he be called Christ. Those who have gone so far as to deny the existence of Jesus cannot prevent the Sermon on the Mount from being in the Gospels, with other divine sayings. Bestow what name you like on their author, there is no denying that there was one."

Jesus of Nazareth, in his brief ministry, advocated universal love and service rather than retaliation and revenge. He set forth the broad universal ideals of essential religion

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which had been glimpsed by other great religious geniuses before him — The Fatherhood of God and the brotherhood of all men. He taught the exalted significance of every human life, even the lowliest. He showed the way to a peaceful and cooperative world, under the loving Creator of us all. Like Isaiah, Jesus freed men from theological slavery, calling them to righteousness rather than ritualism. Jesus turned his followers to idealistic goals, and gave hope to the downtrodden.

Jesus was indeed an inspired religious genius, and many of the Jews felt that he fulfilled their yearning for a Messiah. But men of genius have always had to bear misunderstanding. Jesus' universal message was feared by the narrow-minded. Blind leaders of the blind, who feared that his radical teachings would unsettle the *status quo,* did not even try to understand the deep significance of the Sermon on the Mount. Jesus derived his inspiration from God, and (with long-range faith in man) addressed his teaching to all men. It was a message of all-inclusive love. Jesus strove to liberate men from their own chains of hate and fear. He labored to establish peace on earth. *"Blessed are the peace-makers."*

Self-righteousness boasted: "Thank God I am not like other men." Jesus taught that only humble sympathy can open the door to insight. Jesus pitied transgressors: "Him that is without sin among you, let him cast the first stone."

Kirby Page beautifully writes, in *Jesus or Christianity: A Study in Contrasts:* "In moments of exaltation he caught a vision of life as it ought to be and might be. And then he would see the greed and cruelty, the barrenness and misery, of those about him. Swept by infinite tenderness and boundless compassion, he spent long days and nights seeking the way out. From each succeeding experience of communion with God the conviction became more intense that love alone can bring reconciliation between man and man and between man and God."

Jesus did not flee from humanity to become an ascetic hermit, but he so loved his fellow-men that he served

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them in their times of hardship. It was his mission to establish a universal family of mutual service. He answered false standards with the standard of Truth. Jesus resisted evil, but not with the weapons of evil. He knew that man must overcome hatred with love.

Jesus worked for the establishment of the Kingdom of God on earth, not to protect the sacred arks of existing religious or political institutions. Jesus compared the realization of the Kingdom of God to the gradual working of leaven, and to the growth of the seed. Man himself must understand and will and work for the coming of the divine community on earth.

Jesus cooperated with God, siding neither with the Jewish nationalists nor with the Roman authorities. To powerful Jews, Jesus was a heretic; to powerful Romans, a rebel against the *status quo*.

Many of the orthodox Jews snubbed Samaritans, forgetting the fact that our common Father loves all men equally. But Jesus praised the Good Samaritan, for he had no blind prejudices. He did not scorn the "rabble," but preached the message of human equality.

Like Socrates, Bruno, and other great reformers of history, Jesus would pay with his life for his courageous mission. But Jesus was strengthened by the knowledge that he had adhered to his idealistic mission against all obstacles. Having put his hand to the plough, he would not turn back. Those who could have saved Jesus from martyrdom would not risk their own standing by defending a controversial figure. The defenders of the established order feared his heterodoxy as a threat to their own comfort and safety. The common people loved Jesus, but there was nothing they could do to protect him. In 30 A.D., the illumined Nazarene was nailed to a cross between two thieves in the city of Jerusalem.

The first Christians were Jews. There were some followers of Jesus' message of universal brotherhood in the Eastern province of Syria. These early Christians revered Jesus as the deliverer whom the Jews had so long awaited. They honored his teachings by caring for widows, orphans,

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the sick, and the poor; by living lives of reverence, personal purity, and social service. Even after 98 A.D., the collection of books which we call the *New Testament* was not yet completed. But Jesus' message had taken root in many hearts. The early Christian Church honored Christ's Christianity. It stood for international brotherhood and equality, glorified the ways of peace, and fostered the relief of the unfortunate.

Saul (Paul) of Tarsus, with his dialectical mind, elaborated on Christ's prophetic message, and spread Christianity as a separate priestly religion. Much of Paul's philosophy has a compelling dignity. He founded his version of Christianity upon the Platonic idea that man's body belongs to the ever-changing "apparent world" of matter, while his soul enters into the real and immortal world of the spirit. Plato's Ideal World became Heaven, and Plato's theory of participation became the Law of Grace. But where Jesus delivered the message of "life more abundant," Paul borrowed ascetic ideals from Greek and Oriental cults. Jesus taught the positive sanctity of marriage, but to Paul marriage was merely permissible as a concession to the flesh. Paul was killed in Rome in 64 A.D.

Christianity enjoyed a rapid growth, largely because of the earnestness and the high morality of the early Christians. The vast extent and peaceful condition of the Roman Empire aided the spread of the Christian faith. As Dr. John William Draper notes: "The military domination of Rome had brought about universal peace, and had generated a sentiment of brotherhood among the vanquished nations. Things were, therefore, propitious for the rapid diffusion of the newly established — the Christian principle throughout the empire. It spread from Syria through all Asia Minor, and successively reached Cyprus, Greece, Italy, eventually extending westward as far as Gaul and Britain."

Rome tolerated many different faiths, and the magistrates of Rome did not at first molest the Christians. Early Christianity won converts only by persuasion, and it ap-

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pealed to the common people. Rome persecuted Christianity when it seemed to be "an empire within the empire," incompatible with the imperial system. The Christians utterly rejected the established religion. They were not just adding another god to the polytheistic pantheon, but their monotheism permitted no compromise with other gods. They bore martyrdom rather than burn incense to the Roman God-Emperors. They opposed the cruelties of the arena. Until 150 A.D., no Christian would bear arms. Tertullian's *Defense of the Christians* (200 A.D.) expounded Christianity as an undogmatic religion founded upon the Hebrew Scriptures. When the Romans razed Jerusalem and scattered the rebellious Jews over the face of the earth, they thought they had ended Judaism and its daughter Christianity forever. But Christianity attracted more and more adherents during the first three centuries of its existence, even though the Christians were intermittently persecuted. Over a period of two hundred and fifty years, there were only two general persecutions, but many local persecutions. In times of persecution, the Christians had to meet in the Catacombs and other secret places, to keep from being thrown to the lions.

Lecky asserts that early Christianity evoked "to a degree before unexampled in the world an enthusiastic devotion to its corporate welfare analogous to that which the patriot bears to his country. . . . There has probably never existed upon earth a community whose members were bound to one another by a deeper or purer affection than the Christians in the days of the persecution."

Early Christianity was a simple communal society. St. Ignatius, Bishop of Antioch, wrote: "Where Jesus Christ is, there is the Catholic Church." This was the first recorded use of the word, "Catholic," in connection with the Christian religion, and it meant only, "Universal." The early Church Fathers, successors of the Apostles, regarded the Church as one body, its members bound together by the love of Christ, rather than by an ecclesiastical organization exercising temporal power. Very

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loose were the external ties that united the church bodies of the early Christian Church. Its government was democratic and congregational. The bishops and presbyters did not claim any jurisdiction outside of the local organizations they served.

The early Christians lived by the law of grace rather than letter-of-the-law legalism, sacraments, and penances. The relation between man and God was regarded as filial rather than contractual. Sin was seen to be personal, and it was not taught that one man could be saved by the merit of another. Some of the holy Fathers did have superstitious leanings, but not yet had rigid dogmas been defined to make all Christians believe alike. The Church did not seek temporal power. It respected Jesus' words: "My kingdom is not of this world."

As Christianity developed among the urban middle classes, the Romans feared it more than ever. It had become a powerful cult. In 302 A.D., when Christians refused to join in Pagan religious ceremonies, the Emperor Diocletian instituted his terrible persecution of the "mutinous" sect, wherein two thousand Christians died for their faith.

Many of the doctrines Christianity developed in its early years were borrowed from Judaism, even as the Jews had borrowed these doctrines from earlier religions. The Jews gave Christianity its monotheism, and its belief in a Messiah to save the world from its entrenched wrongs. The Messianic idea was also known to the Egyptians. The Christians regarded Jesus as the spiritual Messiah.

The scholastic Greeks interpreted the simple teachings of Jesus with a considerable amount of abstract reasoning and speculation, hence Christian theology became deeply tinged with Greek metaphysics. The Christian rites of the Eucharist and baptism were borrowed from Greek religious practices.

The Christian idea of immortality traces back to the Persians.

Christianity borrowed teachings and symbols from all the world's religions and philosophies. Christianity was

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influenced by Judaism, Greek philosophy, Syrian Orientalism, the Hermetic literature of the Alexandrian East, the Mystery cult of Serapis, and various Mystery religions of the Roman Empire which we need not catalogue in this brief account. Kuhn holds that "Christianity triumphed because it was the most successful syncretism of many diverse elements."

Christianity developed in the atmosphere of the Mysteries, whence it borrowed the ideas of symbolism, mystical brotherhood, and illumination. It is believed that Paul was an Initiate of the Mysteries. In Alexandria, no few Christians were simultaneously connected with the Mystery cult of Serapis. In Greece and Judea, many Christians were at the same time members of the Mystery cult of Dionysus. Clement and Origen were zealous students of the Mysteries.

The Platonic Idea greets us in Augustine's *City of God,* which teaches us that the Holy City is eternal in the Divine Mind, and that "salvation is possible only by an act of faith in the reality of the unseen." Augustine sank from his heights of mysticism to unworthy dogmatism, for in his time Christianity defined rigid dogmas in order to compete with rival religions.

The early Christian paintings were of religious subjects. Christian music consisted of simple chants adapted from Hebraic and Greek sources. Howard D. McKinney and W. R. Anderson tell us, in *Music in History:* "Besides the Jewish psalms, these early Christians sang hymns similar in character to those connected with the Greek mysteries and used for the same purpose, that of invoking the god and coming into exalted mystic contact with him."

In the middle of the third century, Mithraism made more progress than Christianity in the Roman world. The Roman Empire still subjected the Christians to persecutions. But Christianity gained ground, especially in Alexandria and the eastern part of the Empire. Important Christian communities were established. Many learned and wealthy persons became Christians. Decadent Rome was amoral,

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and dedicated to the worship of Force. Jesus' words appealed to men of goodwill: "In the world ye have tribulation: but be of good cheer; I have overcome the world."

The early Christian Church consisted of widely scattered congregations, but there was active intercommunication between the Christian communities. *Encyclopedia Britannica* tells us: "Christians upon a journey were always sure of a warm welcome from their fellow disciples. Messengers and letters were sent freely from one Church to another. Missionaries and evangelists went continually from place to place. Documents of various kinds, including gospels and apostolic epistles, circulated widely. Thus in various ways the feeling of unity found expression, and the development of widely separated parts of Christendom conformed more or less closely to a common type."

The Christian Church had noble beginnings. It sustained the ideal of human unity. Christianity was not forced on men, but they embraced it voluntarily because it answered their deepest yearning for righteousness. The Catholic Church has in many ways departed from Christ's Christianity, but William J. Smith, S. J. expresses something very much akin to the outlook of the primitive Christians in a little pamphlet entitled, *What is the Catholic Attitude?:* "The Catholic Attitude . . . must be universal in its outlook, embracing every factor in creation that stems from an omnipotent Creator. . . . It transcends the visible universe, reaches out beyond the farthest star and yields its own puny claim of independence to an intangible, infinite, but very real and existing Deity in whom and through whom every created thing has its own being. . . . (Man's) dignity derives from the source of his being and the destiny for which it has been created. . . . Essentially, every human being is possessed of a superior dignity worthy of respect and reverence."

The Christian Church came to form a sort of federative republic within the heart of the Roman Empire. It is true that some of the early Christians were simple, credulous, and miracle-minded, so much so that learned Romans regarded Christianity as the superstition of stub-

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born enthusiasts. But wise and dedicated Christians had an exalted vision.

The Church in the East was more mature than the Church in the West. Eastern cultural traditions supported the flowering of Christianity. That religion began in the Asiatic country, Palestine. The backgrounds of Christian culture were Eastern. The first important developments of Christian culture occurred in Alexandria, Syria, and Persia. It is not surprising that the Eastern Church early developed elaborate liturgies, legendry, and art.

At the outset of the fourth century, the Romans threw Christians to the lions. Before the fourth century was over, Constantine was crowned the first Christian Emperor. Theodosius made Christianity the official religion of the Roman Empire, and Pagan worship was treated as a crime.

It was in 311 A.D. that Galerius, Emperor in the East, revoked the edict of persecution and established tolerance toward Christians.

In 313 A.D., Constantine signed the Edict of Milan which legalized Christian worship throughout the Roman Empire. He moved his capital from Rome to Byzantium (Constantinople). Constantine was that contradiction in terms, "the Christian warrior." He thanked the power of Christ for his military victory. "The four stages of Constantine's attitude toward the Church were sympathy, justice, patronage, and control." But he was ignorant of Christ's Christianity. He regarded the Cross as a magical sign. Christianity had been peace-loving in its days of martyrdom, but during his reign it became a religion of war. The Roman legions fought under the banner of the Cross.

Constantine the Great assembled and presided over the Council of Nicaea (325 A.D.). With the Nicene Creed, Catholicism became a definite, formulated belief. Eusebius tells us of the Council of Nicaea. When Arius rose to argue for a kind of Unitarianism, Nicholas of Myra struck him in the face. The Nicene Creed is Trinitarian. Con-

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stantine ordered the burning of the Unitarian books of Arius. The Christian Church enforced its decisions by the help of the civil power. All the great Councils were called by the imperial power.

H. G. Wells observes that "in much of the history of Christianity at this time the spirit of Constantine the Great is as evident as, or more evident than, the spirit of Jesus." Constantine was an autocrat. In his one-man rule, he wanted to end all divisions, all freethought, all criticism. He believed a dogmatic creed to be necessary for the solidarity of the Empire. He consolidated the Church as a centralized and authoritarian organization, heir to the Roman Empire.

In his concessions to the defeated Pagan party and its idolatries, Constantine promoted the amalgamation of Christianity and Paganism. Christianity developed its relic-worship, superstitions of miracles, and mythology. Christianity adopted the traditional Egyptian conception of the Trinity. The goddess Isis with the infant Horus in her arms became the Madonna and Child. A Christian Council decreed that the Virgin should be called "the Mother of God," and the Ephesians (but newly weaned from Paganism) wept with rejoicing. Heathen rites were copied. Hymns were sung to Venus at Christian weddings. Eventually Faustus would say: "You have substituted your agapae for the sacrifices of the Pagans; for their idols your martyrs, whom you serve with the same honors. You appease the shades of the dead with wine and feasts. . . . Nothing distinguishes you from the Pagans, except that you hold your assemblies apart from them."

Charlemagne collected old German songs and stories of Pagan character, but his son Louis the Pious destroyed them.

Paganism would linger long.

Theodosius, in 391 A.D., made Christianity the State religion. But it was not the religion of the Galilean that

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conquered when Christianity emerged from the Catacombs to become the Roman State religion. Theodosius I made all the churches Trinitarian, forbade the unorthodox to have meetings, and destroyed the heathen temples throughout the Empire. In 390, he ordered that the statue of Serapis at Alexandria be torn down. Christianity could tolerate no rivalry. "As long as the Christian Church was itself persecuted by the pagan empire it advocated freedom of conscience," as we read in the candid eleventh edition of *Encyclopedia Britannica,* "but almost immediately after Christianity was adopted as the religion of the Roman Empire the persecution of men for religious opinions began."

As Draper notes: "Place, profit, power — these were in view of whoever now joined the conquering sect. Crowds of worldly persons, who cared nothing about its religious ideas, became its warmest supporters." When public revenues entered the treasuries of the Church, a successful Church career yielded satisfying rewards for worldly ambition.

Many old aristocratic families of the empire held to Paganism against organized Christianity. Constantine's nephew, Julian the Apostate died after making a fruitless effort to re-establish the Pagan religion at Rome. He reportedly died with the words. "Thou hast conquered, O Galilean."

The early Christian congregations had many common interests. Their general theology was Pauline, but they did not interpret their basic doctrines alike. There were many differences of opinion. But now it was feared that the division of the Christian organization into differing sects would threaten its continued existence. In order to put up a united dogmatic front against rival religions, Christianity sharply defined its dogmas, and repressed such heresies as Arianism (Unitarianism) and Gnosticism (the Greek metaphysical approach). Arians, Gnostics, Paulicians, and Manichaeans were harshly dealt with. The quarrels between the Christians themselves "made five or six times as many martyrs in fifty years as the Pagan

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Emperors had in two hundred and fifty."

Christianity destroyed all rivals to Christian supremacy. Official Christianity broke its continuity with the Gospel when it became the religion of Kings. The original teachings and purposes of Jesus were largely abandoned. "Ever since the Church of Rome became rich in the fourth century," notes Joseph McCabe, "there has been a spirited struggle for the control of the treasury." Some great men and groups of men within the Church did indeed direct its efforts toward the establishment of the brotherhood of man under the Fatherhood of God, but the policy of the Church wavered from that goal. The prophetic tone of Christ's Christianity was sacrificed to dogmatic theological doctrines, ceremonial traditions, superstitions, authoritarian coercion, and the struggle for power. The officials of the Church, in their obsession with immediate narrow ends, lost sight of Christ's universal humanitarian ideal. They removed their militant dogmas from honest discussion and argument. They persecuted heretics. They dominated men's souls, and held them in ignorance and superstition.

Theophilus, who held the bishopric at Alexandria, destroyed the Serapion and dispersed the great library.

When St. Cyril occupied the bishopric at Alexandria, his hold on the city was weakened by the philosophy lectures of Hypatia — the greatest lady in the Greek world, both a philosopher and a mathematician. Inflamed against Hypatia by Cyril, a mob of Nitrian monks and fanatical Christians assaulted Hypatia as she was going to her academy. They stripped her naked in the street, and dragged her into the Caesareum, then a Christian church, where she was murdered by a cleric called Peter the Reader. The monks and people cut her flesh from her bones with broken pottery. Cyril was not punished for his complicity in this crime of sadism, which ended Greek philosophy in Alexandria. Thereafter no one dared to cultivate "profane knowledge."

The eminent scholar Foakes-Jackson states: "Without monasticism there would probably have been no chance

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of Christianity surviving the Dark Ages with sufficient vitality to create a new civilization." The three stages of monastic history were hermit life, cloister life, and the period of the monastic orders. Against Jesus' teaching of "life more abundant," hermit life ran into terrible excesses of asceticism after the fourth century. Constructive monasticism would be a later growth.

Hermits fled to the desert, where they lived in filth, poverty, and absolute celibacy, and did severe bodily penances to mortify the flesh. Of course there have been psychopaths in all ages, but Christian ascetics who had stifled out all natural affection were unaccountably revered as the holiest of saints. St. Jerome praised the hermit life on the ground that it was impossible to perfect one's soul in the society of the worldly. Dominicus scourged his naked body. St. Besarion spent forty days and nights in the thorn bushes. Macarius exposed his naked body to the insects in the Scetic marshes for six months. Simeon Stylites laced his body so tightly that the cord cut through to the bones, and spent thirty-six years atop a sixty-foot pillar where he was exposed to the elements. Akepsimas neither saw nor spoke to any one for sixty years. St. Abraham, Silvia, St. Euphragia, and St. Mary of Egypt had a prejudice against bathing. Asceticism seems to be a sublimation of the rite of human sacrifice.

The ascetics condemned normal sexual relations, and glorified absolute celibacy. The Pagan Epictetus conceded that servants of humanity must sometimes abstain from marriage in order to concentrate on their all-absorbing life-mission. But Christian ascetics had the delusion that matter and generation are essentially evil. They held that marriage is corruption. They degraded womanhood, and some of them castrated themselves in order that they might be immune to the seductions of the "inferior sex." St John of Lycopolis did not see a woman for nearly fifty years. St. Odo of Cluny regarded the female sex as indecent. Warped ascetics asserted: "Temple above, sewer below. Wherefore do we desire to embrace this bag of

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filth itself. A person of the female sex should be ashamed at the very thought that she is a woman."

Many important figures of the Church had an unnatural attitude toward love and life. John Chrysostom pronounced virginity as high above marriage as the heavens above the earth. Aquinas said that virginity made humans as good as angels. The Council of Trent anathematized any one who held that it was better to marry than to remain celibate.

The marriage of higher ecclesiastics after ordination was forbidden by the beginning of the fourth century. In 385, Pope Siricius commanded all higher clergy to cease conjugal relations. In 1563, the Council of Trent made a binding doctrine of sacerdotal celibacy. Many clergymen simply concealed their dissolute conduct.

The Church adopted the policy of centralization, far as possible, though the bishops of Rome, Constantinople, and Alexandria struggled for supremacy. The universal authority of the Bishop of Rome as Pope was questioned by other churches. McCabe supplies documentary evidence that "every assertion of Roman authority over the other churches to the sixth century (when the other churches had either disappeared or formed the separate Greek Church) was indignantly, often contumeliously, spurned." By the eighth century, the Pope was both the spiritual head of the Church and the political ruler of Rome and its surrounding territory.

The Roman Catholic Church did uphold some civilized values when it was under wise leadership, but much greed for power and cynical exploitation of the people entered into its record. The Church restored the legalism of sacraments and penances which Jesus had regarded as unnecessary. The Church interpreted the relationship between man and God as contractual. Church indulgences were supposed to grant the forgiveness of future sins, and to shorten the pains of purgatory. It did not matter whether or not the believer set his soul right with God if he would light a candle to a saint and contribute money

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to the Church. Religion became a matter of sacraments, relics, and miracles.

In 476 A.D., the head of a Germanic coalition announced that the Roman Empire of the West no longer existed. Here is usually dated the beginning of the Middle Ages. The Roman civilization finally collapsed before the barbarian invaders. The invasions resulted in the break-up of the Roman Empire, the decline of civilization, and the fusion of races. Harry Elmer Barnes remarks: "Western European culture retrogressed to the level of the Cretan and Mycenaean civilizations." For hundreds of years, the future of Church and State seemed uncertain. The five centuries following the fall of the Roman Empire were the Dark Ages. The flourishing towns of the Western Roman Empire were largely destroyed by the barbarian invasions, and by the decline of agriculture and industry.

After the fall of the Roman Empire, Augustine's *City of God* set forth the great truth that the Eternal City is not a city of walls but is the spirit of religion. The Christian Church tried to civilize the barbarians. Heine notes that Christianity "softened the brutal Teutonic warrior spirit." In the disorderly days of the decline and fall of the Roman Empire, the Church did what it could to salvage learning and social idealism. St. Benedict and Cassiodorus preserved books and teaching. Pope Gregory the Great saw to it that the priests were educated in Latin.

If we judge the Church simply as a human institution, functioning in Europe's blackest hours of disorder, it should not surprise us that the Church had a mixed record. It had periods of wise leadership and periods of iniquity. As Theodore Roosevelt wrote: "It is not the critic who counts, nor the man who points out how the strong man stumbled, or where the doer of deeds could have done better. The credit belongs to the man who is actually in the arena; whose face is marred by dust and sweat and blood; who strives valiantly; who errs and comes short again and again, because there is no effort without error and shortcoming."

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When the old order was exhausted, the Christian Church accepted a great responsibility. The fall of the Roman Empire ended a relatively stable era in Europe. Some influence was necessary to maintain decency and stability. In the night of barbarism, the Papacy preserved something of Roman civilization, and supplied the cohesive force that was necessary to avoid utter anarchy. By converting the barbarians, the Church planted religious unity after the political unity of the Roman Empire had broken down. Of course modern, civilized, liberal standards cannot justify any "one true faith" demanding blind belief and obedience, but the Church did play an important role in the historical environment of the Dark Ages. Man learns gradually through his social experience and social evolution. We must consider the conduct of the medieval Church in the light of medieval standards and circumstances. Even so, we find much to deplore, but we also find much to praise.

As Dr. Will Durant notes, in *The Age of Faith:* "The sixth-century Church found Europe a flotsam of migratory barbarians, a babel of tongues and creeds, a chaos of unwritten and incalculable laws." The Church, as the most important institution of the Middle Ages, did much to civilize Europe.

The Roman Catholic Church was an international organization with its own code of laws (based on Roman-Stoic law) and its own system of courts. It drew huge revenues from its properties, and from the tithe which it collected in all countries. The Church had more power than any secular ruler.

The basic ideal of the Papal Court was "one universal rule of righteousness keeping the peace of the earth." The Church was a religious Government, or law-sustaining organization. The Church gave the nations a unity and a coordination, based upon a common conception of human destiny. The Catholic Church was man's first attempt at such World-Government founded on a religious ideal. As Wells has written:

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"For nearly a thousand years the idea of Christendom sustained a conception of human unity more intimate and far wider than was ever achieved before.

"As early as the fifth century Christianity had already become greater, sturdier and more enduring than any empire had ever been. . . . It reached out far beyond the utmost limits of the empire, into Armenia, Persia, Abyssinia, Ireland, Germany, India and Turkestan. . . .

"For more than a thousand years this idea of the unity of Christendom, of Christendom as a sort of vast amphictyony, whose members even in wartime were restrained from many extremities by the idea of a common brotherhood and a common loyalty to the Church, dominated Europe. The history of Europe from the fifth century onward to the fifteenth is very largely the history of the failure of this great idea of a divinely ordained and righteous world government to realize itself in practice."

Novalis even more enthusiastically idealized the medieval concern with the spiritual ends of society, the medieval aspiration for universal harmony under the guidance of the Church. There was a great ideal, but as Goethe reminds us: "Every great idea, as soon as it realizes itself, works tyrannically; hence the benefits with which it was fraught are only too soon changed into evils." The Church, in working to civilize the barbarians, became in no small degree barbarized itself. When the barbarian races were Christianized, the Pope claimed an overlordship of their Kings. Within a few hundred years, the Pope was in theory (and to some degree in practice) the divine monarch of Christendom. In the Middle Ages, before the Renaissance emergence of the modern national State, the Church maintained a kind of unification and order. But uniformity was maintained by a terribly rigid control.

While it is true that the medieval Church was guilty of engineering some wars, we can say to its credit that it tried to limit feudal warfare by means of the "Truce of God." Education in the Christian Dark Ages could not compare with education in the later period of the Roman

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Empire, but the Church did maintain schools and libraries the best it could in those barbarous times. Christian medical science was at a very low level, but the Church did support some hospitals. There was terrible poverty, but the Church was generous in its charities.

The medieval Church was undemocratic and authoritarian, but it laid the basis for European law, architecture, painting, sculpture, music, literature, philosophy, poetry, and drama. The medieval Church accepted the moral responsibility to protect the weak, and to serve as a civilizing influence for European society. The medieval Church was the authority to whom States and Kings were accountable.

The monasteries of the Middle Ages radiated the light of learning and social service in the midst of ignorance, selfishness, and strife. St. Benedict controlled twelve monasteries, and was an educator. At Monte Cassino, he found the countryside worshipping at a temple of Apollo, which had a sacred grove adjoining it. He persuaded the people to convert to Christianity, destroy their Pagan temple, and cut down their grove. The Rule of St. Benedict emphasized useful work and service. He discouraged extreme asceticism, and glorified hard work. He made his patrician disciples toil as hard as those of humbler birth. The monks were a civilizing influence. They copied and preserved ancient manuscripts, maintained schools, and cared for the unfortunate. They built orphan asylums and hospitals. Thoughtful persons who wanted to get away from wordly strife found refuge in monastic retreats. Montalembert's *Monks of the West* tells of their many services.

"Benefit of clergy" mitigated harsh penal laws.

From the second to the fourth century of our era, as we have seen in an earlier chapter, the Roman order embraced an immense civilized area. Europe had a world of splendid roads, schools, and libraries. Three centuries later, as James Harvey Robinson notes, this world was "almost completely barbarized." It was Cardinal Baronius, the Father of Catholic History, who coined the phrase: "The Dark Ages." The Western Roman Empire was

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utterly ravaged by barbarian invaders. The Church did a huge job of reconstruction after the ruthless ravages. It saved society from anarchy, even though it was manifestly impossible to civilize a continent of barbarians all of a sudden. But why, we wonder, did it take so long? Evidently it was because of religious authoritarianism that darkness prevailed until the eleventh century, not only in the invaded West but also in the East.

The Papal system did much in the organization of the family, the definition of civil policy, and the construction of the European States. But the Papal system demanded blind conformity. The people were kept in ignorance. Draper notes that there was "no far-reaching, no persistent plan to ameliorate the physical condition of the nations." There was pestilence, war, and famine. In the course of a thousand years, the population of Europe did not double. The Christian Middle Ages were scientifically sterile. The Church resisted free inquiry. The Church resisted democratic aspirations when they appeared.

The good accomplishments of the Church are adequately reported in Philip Hughes' *Popular History of the Catholic Church* and other readily-available volumes. But if we are to profit by the lessons of history, we will find it instructive to consider the shortcomings of the medieval Church at some length. Its dogmatic authoritarianism proved decidedly inimical to growth and progress.

The Church made every one conform to its superstitious interpretation of natural phenomena, punishing every attempt at free inquiry. At the instigation of St. Augustine, Pelagius was denounced as a heretic. His views were not heretical by the standards of third-century Christianity, but Augustine in the fifth century precisely defined the dogmas of original sin, total depravity, predestination, grace, and atonement. It was the crime of Pelagius to deny that death was the penalty inflicted on the world for Adam's sin, and to accept the sensible biological fact that death is as natural as life.

In the fifth century, Nestor, the Patriarch of Constantinople, regarded the popular anthropomorphism as blas-

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phemous. This student of Aristotle appreciated the infinity, the eternity and the omnipresence of God. But Cyril, the Patriarch of Alexandria, decided that the worship of Mary as the Mother of God should be recognized. Nestor thereupon said to his congregation at Constantinople: "God is the Eternal, the Almighty. Can this God have a mother? Mary was the mother only of the human Jesus, that temple which contained the divine Christ-Spirit."

Through their influence with the Emperor, the Alexandrians caused Nestor's exile and the dispersion of his followers. Many Nestorians emigrated to the Euphrates, where they established the Chaldean Church. The inheritors of the science of ancient Greece, the Nestorians founded the College of Edessa, and with the Jews they founded a great medical school. The Nestorians translated the works of Aristotle and Pliny into Syriac and Persian. Nestor's religious beliefs spread through Syria, Arabia, India, Tartary, China, and Egypt. Nestorian missionaries widely disseminated Nestorian Christianity over Asia, gained huge numbers of adherents. In Arabia, the Nestorians had a bishop.

In the sixth century, the Roman Emperor Justinian prohibited the teaching of philosophy, and decreed that all the schools of philosophy in Athens should be closed. Independent philosophy had to go under cover. It was dangerous for those who did not think as the ecclesiastical authority ordered. The sublime writings of the Greek philosophers were stigmatized as profane.

We must commend the monks for preserving some great classical literature, but they had a bad habit of erasing Pagan scrolls to use the parchment for mediocre writing of their own. Christianity also found more drastic ways of destroying Pagan heirlooms. As Alexander Pope complains:

> "A second deluge Learning thus o'erran
> And the monks finished what the Goths began."

The Christian Church was in a condition of anarchy,

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after the struggle with Persia and then the loss to Islam of nine-tenths of her geographical possessions in Asia, Africa, and part of Europe. The real motives for Church Council meetings were frequently concealed, and there was much violence, bribery, and corruption at these meetings. In the West, to gain an episcopate was a chance to gain wealth and power. Murders sometimes attended the elections of bishops. In the East, the Church was dissected by contentions and schisms.

Christian Europe in the Dark Ages was worse off than many pre-Christian civilizations, in regard to the liberty of the human mind, education, the treatment of women, the position of the workers, and the state of science. Eastern Christianity carried on Alexandrian science for awhile, but even there authoritarianism stifled free inquiry.

The Mohammedan civilization had a generally brighter record than the Christian. By the tenth century, the Mohammedans had a splendid civilization extending from Bagdad to Spain. Spain had been completely civilized by the Romans, and the Mohammedans were able to carry on classic science because religious orthodoxy did not resist such endeavor. The Mohammedans were much aided by the Nestorians and the Jews in their midst. They collected great libraries, patronized literature and research, established astronomical observatories, developed mathematics, translated old Greek scientific works, built colleges, organized a public school system, restored the inductive method of Aristotle, and laid the basis of modern astronomy, chemistry, and physics. The Arabians adopted Aristotle's philosophy. Averroism, based thereon, was introduced into Christendom through Spain and Sicily. The Mohammedans gave the lamp of learning to Christian Europe, influencing the Renaissance.

But we are getting ahead of our story. During the long night of medieval barbarism, conditions were miserable in Christian Europe. The Christian Church was not a spiritual confederacy, but an absolute monarchy. Papal authoritarianism was a crime against the progress of man.

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Differences of opinion were brutally suppressed. As Bishop Hilary said: "We make creeds arbitrarily and explain them as arbitrarily." The poor masses could only believe blindly and do as they were told. Ninety-five per cent of the people in the Dark Ages were agricultural laborers. Rustics paid their feudal obligations in food grown by the sweat of their brows. Filth, famine, epidemics, illiteracy, and violence prevailed. There were "drunken nobles and bovine serfs." The baron claimed the right to sleep with any pretty young peasant girl on her first night of marriage. Feuds were common. The law sanctioned torture. The Middle Ages accepted social inequality and brutal cruelty as the normal pattern of life. The rank and file were treated like garbage.

In the Middle Ages, the common people were garbed in skins, and cruel puttees were wrapped about their feet. Those who were a little better off wore crude fabrics. The average life-span was short. Men were old at forty. Extraction was the only dentistry. Medieval armor is too little and cramping for the puniest moderns. In the Middle Ages, some became military leaders before they were out of their teens. Many fortresses testify to the general sense of insecurity which then prevailed. Medieval Europe was filled with fortified castles and abbeys. Victors in battle plundered and raped.

Christian Europe long remained in semi-barbarism. It was in a state of desolation in the tenth century, "the Iron Century."

As a rule, the medieval town was little and crowded. There were few facilities for the disposal of sewage and garbage. The drinking water was polluted, with the result that epidemics raged. There was no effective police force; it was dangerous to go out at night.

The ancient Romans had great public baths, but with the medieval decadence the people were dirty and stank.

The ancient Greeks had established magnificent schools and libraries, and the ancient Romans had maintained a system of free schools. But the free primary and secondary schools of the Pagan Romans perished by 450 A.D. "Most

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of the public schools disappeared ," records *Encyclopedia Britannica,* "and such light of learning as there was was kept burning in the monasteries and was confined to priests and monks." Pope Gregory I forbade secular schools. The Christian monks did establish catechetical schools for religious instruction.

Provision was made for the care of the sick in the Greek, the Alexandrian, the Roman, and many other pre-Christian civilizations. *Encyclopedia Britannica* tells us: "In Christian days no establishments were founded for the relief of the sick until the time of Constantine." Then a few hospitals were erected so afflicted Christians would not have to go to the Pagan Temples of Aesculapius.

The Church doled out food to the poor, but made a virtue of poverty. Laws were passed in the Middle Ages against any "conspiracy" of workers to exact higher wages, and against their going to other districts in search of better working conditions. The laborer was at the mercy of his employer until the Church sanctioned a kind of unionism which regulated hours of labor and helped members in need. But all progress was hard-won.

The Christian destruction of Pagan buildings and marble goddesses has been called "the war on Apollo in the name of Christ." Christians destroyed the Pagan temples and libraries with their priceless treasures of art and literature. Christians denounced the "demoniac and satanic songs" of heathens and heretics. Art had to be purged of all Paganistic implications, all symbols of the "corrupt Pagan World." The Church despised masterpieces of Greco-Roman art as "indecent." The destruction of Paganism was commanded by law. But many Christians secretly clung to the old Paganism, cherishing hidden statues of Apollo.

The nations which had known the wisdom of Socrates, Plato, Cicero, and Cato moved into the benighted ignorance of the Dark Ages. "During the Middle Ages," *Encyclopedia Britannica* reminds us, "knowledge was no longer pursued for its own value, but became subsidiary

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to religious and theological teaching." Only against firm ecclesiastical resistance would science finally flower.

The Papacy became the wealthiest land-owner and slave-owner in Europe because Pope Gregory I persuaded the rich to pass on their property to the Church. When Gregory died in 604, the Papacy was already one of the greatest land-owners in Italy. Her possessions would be magnified into a kingdom by forgeries. The Papal temporal power began in the seventh century.

The temporal power of the Papacy was increased by means of the "Donation of Constantine," which Catholic historians admit to have been a forgery. This fraudulent document, published about 760, professed to be the gift of Rome and Italy from Constantine to Pope Sylvester I in the year 324. On this fabrication, the Popes induced the Frankish Kings Pepin and Charlemagne to conquer land for them in the eighth century. Kings were used to help the Pope maintain his temporal sovereignty. The pretensions of the Popes to temporal authority caused much bloodshed.

About the middle of the ninth century appeared the first edition of the False Decretals, including a collection of mostly-forged Papal letters, canons, and so forth. This spurious compilation from the decisions of Popes and Councils was perpetrated so that the lower clergy could appeal to Rome against secular rulers.

Nicholas I (ninth century) went from this point to claim Papal responsibility to God for everything done in the world, whether religious or secular, and to rule that not a book should be published anywhere in Europe without the Pope's permission.

Gregory VII (eleventh century) claimed for the Pope the right to appoint and depose Kings. He set nation at the throat of nation when he was disobeyed on secular issues. He said: "If the Pope is supreme in spiritual things, he has all the greater right to intervene in the smaller matters called temporal."

When Charlemagne conquered Pagans, he forced them to become Christians. No one could refuse baptism, or

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retract after baptism, if he valued his life. "Everywhere in Europe," notes Wells, "the ascendant rulers seized upon Christianity as a unifying force to cement their conquests. Christianity became a banner for aggressive chiefs."

Pope Leo III made Charlemagne Emperor, because he needed the support of the Frankish power in order to defy the bullying and annoying Emperors at Byzantium. In 799, Pope Leo was forced to leave Rome for Germany. His protector Charlemagne reinstated him in the next year. In 812, the Byzantine envoys formally recognized the imperial title of Charlemagne. The Western Empire became the "Holy Roman Empire." Its center of authority was Rome, but the Germans had the military strength.

For long, the Emperors and Popes had an insecure hold on the City of Rome. The tradition of the aristocratic republic was friendly to neither. Surviving patrician families claimed special privileges in the election and removal of Popes. So did the German Emperor. It should also be noted that the Popes could depose and excommunicate Emperors. There were overlapping Popes. In 1045, there were three Popes in Rome — Benedict IX, Sylvester III, and Gregory VI. Gregory VI bought the Papal Chair from Benedict IX, but the latter double-crossed him.

Pope Gregory VII (Hildebrand) imposed celibacy on the clergy. He had a long struggle with Emperor Henry IV, who created Anti-Pope Clement III. The Norman Robert Guiscard rescued Pope Gregory, expelled the Emperor and the Anti-Pope, and sacked Rome. Pope Gregory went under the protection of the Normans.

There was a long struggle between the Popes and the Emperors.

The history of the Roman Church abounds in schisms and conflicts.

No few Popes fought for power in a ruthless way for ignoble ends.

When the decay of the Empire of Charlemagne left the Pope unsupported, he was imperiled by Byzantium, by

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the Saracens who had taken Sicily, and by the nobles of Rome.

Among the nobles of Rome were Theodora and her daughter Marozia, two dissolute women. Theophylact, the patrician husband of Theodora, seized most of the temporal power of the Pope. Marozia imprisoned Pope John X in 928; he had been the paramour of her mother. After Pope John died, Marozia made her illegitimate son Pope John XI. Then her grandson became Pope John XII. The Pornocracy was a scandalous period indeed.

The Abbot Guibert, in the eleventh century, wrote of episcopal and Papal corruption.

The Crusades were stained with self-seeking, massacre, pillage, and rape.

From 1200 to 1600 A.D., several million heretics were burned, hanged, or massacred. The Inquisition forced secular officers to carry out its sentences. There was often a scramble for the heretic's property. Jesus had tried to free men from theological slavery, but the medieval Church ruthlessly suppressed freethought.

Having completed this outline of dramatic highlights, let us now consider important phases of medieval history in some detail.

From Feudalism to Emancipation

Feudalism lasted from the ninth to the thirteenth century. Political disorganization led to the development of the feudal system, as a means of administration, defense, and land-holding. The feudal units were local. Not until the later Middle Ages would the kings form truly national governments. The agricultural unit of the Middle Ages was the manor of the lord. The tiller of the soil was a serf bound to the land. In return for the strips of land the lord let him cultivate, he worked on the lord's fields several days each week, and gave the lord part of his own crops at stated seasons. The serf paid a fee for use of the lord's oven, wine-press, and mill. Farming methods were primitive. The manor produced almost everything it con-

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sumed. The women made flax and wool into homespun garments. Trade was mainly by barter. The serf had a servile status, worked like a slave, was oppressed by feudal dues and services, and bore the blight of ignorance and poverty.

In the twelfth century, trade developed between the manor and the neighboring towns. The serf found it profitable to sell his products in town, and to pay his feudal dues in money. The serf gained a sense of independence. An important cause of the decline of serfdom was the break-up of the estates of those nobles who were killed during the Crusades, and in feudal wars. The Black Death plague in 1348 destroyed half of Europe's population; laborers became so scarce that land-owners paid *wages* to get their work done. There were efforts to force the serfs to remain on the land on the old terms, but peasants' revolts ensued. Many serfs fled to the towns and became freemen. Serfdom declined in France, and disappeared in England.

The emancipation of the serfs and the granting of charters to the cities resulted mainly from economic causes. After 1050, European cities grew up and demanded their rights. Commerce developed, wealth accumulated, and the merchant class became important. The growth of industry and trade revived town life and civilization. Europe's closer relations with the East caused business to flourish in the Italian towns.

At first the towns were controlled by the feudal lords, and the people were heavily burdened with taxes. But in the twelfth century, many towns purchased their freedom from feudal restrictions. Town charters were granted.

Some of the towns liberated themselves from feudal oppression by military means. Sometimes a king granted charters to towns that helped him against the nobles.

The towns became the centers of medieval civilization.

The feudal system, bad though it was, preserved Europe from anarchy at its own point in history. The lord supplied the machinery of local government. However the feudal system retarded the development of national

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unity. Feudal restrictions had to be thrown off. Church Councils resisted the emancipation from feudal tyranny as long as they could, for they wanted the whole world to be under the feudal authority of the Pope.

Some land-owners freed the serfs because free labor was more profitable. Some serfs bought their freedom. The Crusades liberated many serfs as the reward for military service. Whole bodies of serfs won independence by serving in battles at home. Serfdom generally vanished in the thirteenth and fourteenth centuries.

We have briefly sketched the social evolution toward more modern conditions, and now it is appropriate to trace the long development in more detail.

Europe's Feudal Age

Clovis, in the fifth century, united the Frankish tribes. He drove the Visigoths out of southern Gaul, and became the first of the Merovingian kings. His successors ruled over what had been the Roman province of Gaul, the territory that was to become modern France.

The later Merovingian rulers let the chief minister conduct the Government. Charles Martel, who commanded the Frankish hosts at the battle of Tours, was a chief minister. Under his son, Chief Minister Pepin, an alliance was established between the Papacy and the Frankish rulers. Pepin supported the Pope against the Lombards who threatened Rome, and the Pope sanctioned Pepin's plan to depose the Merovingians. Pepin ascended the throne as the first of the Carolingian dynasty. The Pope blessed his rule with a religious sanction which was to develop into the Divine Right Theory of Kingship.

Charlemagne, the son of Pepin, was the outstanding Frankish king — a conqueror, a statesman, and a civilizer. He defended the Pope against the Lombards, encouraged education, developed a code of laws (the Capitularies), developed a system of administration for his lands, and waged wars against the Saxons, Slavs, and Saracens.

Alcuin was the eighth-century scholar who encouraged

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the Franks to open schools. With his help, Charlemagne established schools, and did much to restore civilization. Charlemagne ordered the monks to open schools for the children of serfs as well as free workers, and to provide a general system of elementary education. The Holy Roman Empire was created by Charlemagne, who was crowned Emperor in Rome by Pope Leo III. The Holy Roman Empire included the countries now known as France, Germany, part of Italy, and other lands in Europe. When Emperor Charlemagne exerted himself for education throughout the Empire, he was inspired by the school system of the anti-Papal Lombards. The Lombards, enemies of the Church, thus had a role in the restoration of European civilization.

Charlemagne championed education, art, and culture in general. He invited foreign scholars to his Court. Beautiful new buildings, palaces, and churches were constructed under his rule.

Charlemagne even achieved a temporary reform of the clergy. He put his name to a book denouncing Church abuses, and it was with rare-but-prophetic daring that he defied Pope Adrian I on the issue of the veneration of statues. Charlemagne was friendly toward his Jewish subjects.

Sad to relate, Charlemagne's reforms died with him.

As Philip Dorf notes, in his *Visualized World History:* "The important part played by the Pope in the establishment of the Holy Roman Empire induced later Popes to claim the right to supervise the conduct of emperors. This gave rise to a series of spectacular disputes between the Papacy and the Empire."

The successors of Charlemagne divided the Holy Roman Empire after his death. His grandsons took the territory of northern Italy, and a middle district known as Lotharingia. The northern part of Lotharingia was long fought over by the French and the Germans.

Other dynastic wars finished the disruption of the Holy Roman Empire. It fell to pieces in the ninth and

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tenth centuries, though Otto the Great would revive part of it in 962.

From all sides, there were renewed invasions of barbarians. The authority of the central Government was weakened by dynastic struggles. The lack of good roads hindered the Government in its efforts to maintain a centralized rule. The organization of European society therefore took on a feudal character. Feudalism involved local self-government. The lord ruled his domain with little interference from the king or emperor. In feudalism, which had both Roman and Teutonic origins, the land was cultivated by the serfs for the benefit of the lord. The lord or noble was a land-holder, and he also had to be a fighter. There was incessant feudal warfare.

Chivalry would end some of the more brutal practices of feudal warfare from 1100 to 1400 (the Age of Chivalry), but we must avoid romantic illusions. It is true that the noble youth was educated to conform to the standards of a "worthy knight," and to dedicate his martial impulses to "noble ends." But, in actual practice, the class of knights and nobles was notoriously hungry for loot and unsportsmanlike. The ruthlessness of the Crusades forbids us to glorify the results of the Chivalry-ideal too much. And *Britannica* notes that all our historical evidence dispels "the illusion that there was any period of the Middle Ages in which the unselfish championship of the Ladies was anything but a rare exception."

The Crusades

The Arabs robbed the Eastern Roman Empire of all its Asiatic territories except Asia Minor. In the eleventh century, western Asia was overrun by the Seljuk Turks, who took control of Asia Minor and threatened to capture Constantinople. Even though the Eastern Empire had broken with the Western Church, Emperor Alexius begged the Roman Catholic Pope for help. At a Church Council in 1095, Pope Urban II supported the First Crusade. He announced that the Turks had seized Jerusalem,

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and that all Christendom was in danger. He called on the feudal warriors to stop fighting each other, and to fight together against the "infidel" to recover the Holy Land.

The Crusades were part of the long struggle between Islam and Christianity. The Church "dangled the loot of the highly civilized East" before the knights of the first Crusade, and no few of the Crusaders were motivated solely by the desire to obtain glory, wealth, and lands.

In the first Crusade, the Crusaders captured Jerusalem (1099). They drove all the Jews in Jerusalem into a synagogue, and burned them alive. The Turks, in 1144, captured one of the States from the Crusaders. The second Crusade failed. In 1187, the Turkish leader Saladin recaptured Jerusalem. This precipitated the third Crusade (1190), wherein Richard the Lion-Hearted made a truce with Saladin (who agreed to let Christian pilgrims visit the holy places). Later Crusades were the fourth Crusade (1204), a pathetic Children's Crusade (1212), the Crusade of Emperor Frederick II, and the two Crusades of Louis IX of France.

In 1291, the Turks recaptured the last Christian stronghold in Syria. After two hundred years of war, Christian Europe acknowledged defeat in the Crusades.

The Church instigated the Crusades, those military expeditions which were periodically sent forth in a vain effort to recover the holy places of Palestine from the Mohammedan Turks. Ignorant soldiers of fortune went on the Crusades for loot and adventure; their conduct was shameful. There were some engaged in the Crusades who wanted to win themselves principalities in the rich East. The Latin Church basely schemed to subdue the Byzantine Church.

The Crusades were attended with greed, fear, and hatred. The Norman freebooters wanted nothing but plunder.

Economically, the Crusades were meant to open channels (then closed by the Seljuks and Fatimites) for the eastward trade of Genoa and Venice.

Undisciplined Crusaders moved eastward, and mistook

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all foreigners for infidels. They committed terrible excesses in Hungary. They were guilty of a huge pogrom of the Jews in the Rhineland.

Pope Urban II commanded: "Bathe your hands in the blood of infidels." Bernard exclaimed: "Expiate your sins by victories over the infidels. . . . Cursed be he who does not stain his sword with blood." In the first Crusade, we read: "Neither age nor sex were spared. Children's brains were dashed out against the stones, or their living bodies were whirled in demoniacal sport from the walls. Women were outraged."

Anselme of Ribemont wrote: "Our men, returning in victory and bearing many heads fixed upon spikes, furnished a joyful spectacle for the people of God."

Before the walls of Antioch, hungry Christians ate the flesh of the Turks they had killed.

Ernest Barker says of the capture of Jerusalem in 1099: "After a little more than a month's siege, the city was finally captured. The slaughter was terrible; the blood of the conquered ran down the streets, until men splashed in blood as they rode. At nightfall, 'sobbing for excess of joy,' the crusaders came to the Sepulchre from their treading of the winepress, and put their blood-stained hands together in prayer. So, on that day of triumph, the First Crusade came to an end."

The authority of the Patriarch of Jerusalem was grasped by the Latin clergy with the expedition. Already, Latin principalities had been established at Antioch and Edessa. There was an unsuccessful effort to make Jerusalem a property of the Pope.

The Byzantine Emperor Alexius benefited by the exploits of the Franks. Gibbon compares him to "the jackal, who is said to follow the steps and devour the leavings of the lion." Alexius enlarged his empire. Gibbon says: "In these paternal cares we may forgive Alexius if he forgot the deliverance of the holy sepulchre; but, by the Latins, he was stigmatized with the foul reproach of treason and desertion."

In 1204, it was Christian against Christian. Crusaders

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captured and plundered Constantinople, the capital of Eastern Christendom. Women were raped. Churches were desecrated. During the Dark Ages of the West, Constantinople had prospered enough to cultivate some of the esthetic and cultural refinements, though it was not exempt from religious authoritarianism. The outrages of some intoxicated Western soldiers of fortune during the fourth Crusade disgusted the Eastern Christians with those of the West. In drunken orgies, Western Crusaders violated the sacred altars of the Orthodox houses of worship; looted from the historic collection of sacred vessels, relics, manuscripts, and works of art; and made the ladies unwilling instruments of their lust. After Constantinople had been sacked and plundered, the people of Eastern Christendom were convinced that even the Moslems were better than their Western Christian "allies." Of course we have no reason to think that the Pope was culpable for the sacking and plundering of Constantinople. Bishops of the West and the East wanted the two segments of Christianity to fight together for mutual protection against the Mohammedan threat. At least the common enemy modified their greed somewhat.

The Children's Crusade could have occurred only in an age of collective psychosis. Scores of thousands of youngsters were permitted to start from France on foot, and they went forth with a sense of holy mission. Some of them succeeded in crossing the Alps, but death took many of them. Slave-traffickers promised to ship several thousand young girls from Italy to fill the ranks, but they were routed to Eastern harems. No few of the young Crusaders were sold into slavery.

Christianity began as a pacifistic religion, but the historian Lecky complains: "With the exception of Mohammedanism, no other religion has done so much to produce war as was done by the religious teachers of Christendom during several centuries."

The Crusaders failed in their immediate objective for the Christians, to rescue the Holy Land from "the Infidel." The Crusades involved massacre, loot, and rape. The

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Crusades made life intolerable for the Jews. The Crusades convinced the Eastern Christian Church that the Western Christian Church was made up of barbarians. But the Crusades did contribute something to the unification of Western Europe by providing a common cause. The Crusades did lead to trade with the East, intellectual and cultural stimulation, and the decline of feudalism. Surviving Crusaders returned from the sophisticated Levant with silk, velvet, dyes, chain armor, and a desire for luxury that had not been known to the West since the Roman Empire collapsed. Crusading knights brought home goldwork, spices, perfumes, new foods, new drugs, and new heresies. Knightly contact with the East brought about the "Age of Chivalry," such as it was.

The Great Schism of the East

There had been a growing breach between Latin and Byzantine Christendom, leading up to the Schism of 1054. Latin Christendom believed the Holy Ghost to proceed from the Father and the Son. Eastern Christendom believed the Holy Spirit to proceed only from the Father. But the reason for the conflict between Latin and Eastern Christendom was more political than theological.

There were dogmatic, political, cultural, national, and psychological differences between the East and the West.

The severance of the Greek from the Roman Church started with the theological argument over the word, *Filioque,* above-mentioned. Then other disagreements arose between the Latin-speaking Christians of the West and the Greek-speaking Eastern Christians of Constantinople, Alexandria, Antioch, and Jerusalem. In 857, Emperor Michael III introduced Photius into the See of Constantinople in place of the rightful Patriarch, thus overriding the Papal jurisdiction. In 1054, there were differences between Pope Leo IX and Patriarch Michael Cerularius, whereupon the Pope excommunicated the Patriarch of the entire Eastern Church. The Great Schism of the East was accomplished.

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Of course there was some cooperation between the Western Church and the Eastern afterwards, and reconciliation meetings were held from time to time. But the Orthodox Eastern Church still retains a distinct identity.

Papal Corruption

There were some great public servants in the Roman Catholic Church during the barbarous Middle Ages, but there were also blind leaders of the blind who made scandals. In one century, Italy had twenty-three Popes and five Anti-Popes.

No few of the medieval ecclesiastics preached asceticism and practiced gross sensuality. Of certain Italian bishops of the tenth century, Ratherius tells us: "They return at night to rich banquets with massive goblets of good wine, dancing girls for company, and dice to follow; and they retire, too often with their companions, to beds that are inlaid with gold and silver, and spread with covers and pillows of silk." Sensuality was the least of the vices of unworthy ecclesiastics, when we consider their authoritarianism, illiberalism, resistance to democratic aspirations, and resistance to science. The powers, privileges, and wealth of the Church led to such abuses as corruption and luxury in the monasteries, violations of the laws requiring clerical celibacy, the buying and selling of Church offices (simony), nepotism, and participation in political activities to the neglect of spiritual duties. The worst corruption of the Papacy was from 890 to 1050.

One reason why unworthy men filled ecclesiastical offices was the interference by kings and nobles in Papal elections and in the investiture of bishops and abbots. Where the State had power over the Church, almost any kind of man could be placed in high ecclesiastical office for political purposes. But with the supremacy of the Church over the State, a "good religious man" could engineer all kinds of social trouble.

Pope Benedict IX obtained the Papal chair by simony.

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and proved to be "the vilest man who ever wore the tiara." He was guilty of murders and rapes. He was deposed in 1044.

John XI (Pope from 931 to 936) belongs to that infamous period of Catholic history which Cardinal Baronius calls "The Rule of the Whores." The immoral women Theodora and her daughter Marozia ruled the Papacy for four decades, and the latter was the mother of the bastard John. His father seems to have been Pope Sergius III. Through the influence of his mother, John XI was made Pope, and Marozia was the power behind the Papal throne.

Pope John XII, grandson of Marozia, occupied the Papal chair from 955 to 964. He made a brothel of the Papal palace.

John XXIII (Pope from 1410 to 1415) engaged in murder, adultery, rape, spoilation, simony, tyranny, and theft. He was condemned by the Council of Constance and suspended.

Pope Alexander VI, an unscrupulous Spaniard, exemplified the corrupt spirit of the fifteenth-century Papacy. He entertained his mistress in the Vatican palace. To enrich his bastards, we read, "he was ready to commit any crime and to plunge all Italy into war."

Among the other Popes who were guilty of unbecoming conduct were Julius II, Damasus I, and Innocent VIII.

But the Church cannot be judged by its worst men. Many persons of excellent character endeavored to improve the state of morals in the Church. In the tenth century, a religious reform movement began in a French monastery and spread throughout western Europe. In 1059, the election of the Pope was vested in the College of Cardinals. In 1073, Gregory VII tried to end lay investiture, and to bring Church officials under his direct control. He opposed simony. He demanded clerical celibacy.

Gregory VII is remembered as "one of the greatest of the Roman pontiffs." He was a man of high character, a lover of righteousness. But the two dominant ideas of this eleventh-century Pope were the supremacy of the

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Papacy within the Church, and the supremacy of the Church over the State. He claimed for the Pope the right to appoint and depose kings.

The Persecution of Heretics

The early Fathers did not favor punishment for heresy, for Christianity itself was at first an illicit sect in the eyes of Roman law. In a synod at Bordeaux in 384, one Christian bishop opposed any torture of heretics. Heresies were punished when Christianity became the State religion, but there was not very much persecution of heretics in the West from the sixth to the twelfth century. An almost totally-illiterate world was not much given to unconventional doctrinal speculation. But occasional heretical outbursts were suppressed. There was more heresy in the East than in the West.

Radical heresy started in the Greek Empire. A ninth-century Empress executed more than one hundred thousand heretics, and a tenth-century Emperor exiled twice that number to Bulgaria. These heretics were influenced by Manicheism. The Persian teacher Mani interpreted the struggle between good and evil in symbols unlike those of the Catholic Church. But the many heretics in Bulgaria still considered themselves good Christians, although they had a heterodox conception of Christianity.

These heretics sent apostles to Italy (where they were known as the Paterins), to Germany (where they were known as the Catharists), and to the south of France (where they were called the Albigenses). They were most numerous in the French town of Albi. Sometimes they all were characterized collectively as the "Catharists" (the pure). Pope Gregory VII (Hildebrand) protected them. But their unorthodox interpretation of the Bible would later result in their extermination by the Catholic Church.

From the end of the twelfth century, anticlericalism became very strong. The returning Crusaders were susceptible to Oriental mysticism, at odds with sacerdotal Christianity.

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The Waldenses were heretics who followed Waldo, an individualistic rebel who protested against the riches of the higher clergy, and who translated the *New Testament* into Provencal. Waldo had many adherents in southern France.

To the Church, the peaceful heretics in southern France looked like monstrous menaces to the supreme authority of orthodoxy. Many were the weaknesses of the Church, and the frantic persecution of heretics in the thirteenth century was an effort to delay the inevitable Protestant Reformation. The Church stifled the intellectual conscience of mankind. Narrow-minded leaders of the Church had no faith in the common man. The wielders of thought-control especially resented the non-conformism of the Catharists, strongest of the heretical sects.

Edmond Holmes, in *The Albigensian or Catharist Heresy,* bears out that "history has done less than justice to the Catharists." These heretics had strict standards of virtue. Their priests advocated the vegetarian way of life. They maintained a brilliant civilization in southern France. The orthodox St. Dominic preached to the Cathari in an effort to wean them from their heresy, but at last he shouted at them in disgust: "Blows will avail where blessings and gentleness have proved powerless."

As early as 1017 some Albigensian heretics were executed, but the sect continued to flourish. In 1208, Pope Innocent III preached a crusade to suppress the Albigensian heresy in southern France with fire and sword. He engineered the massacre of thousands of men, women, and children, just because they refused to yield to Rome. Never has history seen a more gruesome nightmare of torture, massacre, and plunder. The Albigenses were "extirpated by fire and sword." The three hundred thousand French and English knights who were sent by the Pope to put down the Albigenses "looted and massacred in the provinces they conquered, sparing neither man, woman, nor child." These cruel adventurers took five hundred towns and castles. Forty thousand human beings were massacred in a single town. Some were burned alive.

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Gibbon notes that only "a bleeding remnant escaped by flight, concealment, or catholic conformity."

The Waldenses were massacred with the Catharists. In the valley of Savoy, surviving Waldenses continued their heresy undercover, at last to participate in the Reformation movement and suffer the blows of the Counter-Reformation.

It was for the purpose of thoroughly exterminating heresy that the Pope established the Inquisition. Judicial torture was crueler and more common in the Middle Ages than in any other section of civilized history, except a few Chinese and Persian periods. Heresy went undercover as "Witchcraft" — an organized secret religion claiming the allegiance of millions from the thirteenth century on.

In the Inquisition, the Church used torture to suppress heresy. Heretics were burned at the stake for what was regarded as a worse crime than treason. There was no respect for freedom of conscience. Had not Augustine pronounced it proper for the Church to compel men to enter in? And Aquinas said: "Heretics deserve not only to be excommunicated but to be put to death."

"The principle of the Inquisition is murderous," as Lord Acton has written, and "the Inquisition is peculiarly the weapon and peculiarly the work of the popes." The Popes did not merely cooperate with, follow, or assent to the Inquisition. The Holy Office carried out persecution as a duty, and defended it on principle.

The faithful were required to notify the authorities if they suspected any one to be a heretic. Mothers told on their sons, and wives told on their husbands. Toleration of heresy was considered the sin of sins. Suspected heretics were imprisoned in unsanitary dungeons for many years before they were tried. The prisoners were fed on bread and water. There were ordeal tribunals. There was the water-torture, scourging, the arm-breaking pulley, the tearing out of the tongue, the branding of the face, the thumb-screw, the boot and wedge. Sometimes the victim was forced to walk on hot irons. When one was sentenced to be burned at the stake, he was tied to a pillar, and

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inflammable material was piled up to his neck and then ignited. Altogether, nearly thirty-two thousand persons were burned at the stake by the Inquisition. There were hundreds of thousands made to suffer.

Of course it must be remembered that these terrible punishments for religious offenses were no worse than the medieval punishments for secular offenses. Penalties were not reasonably measured in those benighted times, when petty thieves were executed and counterfeiters were boiled in oil. Nevertheless, we must deplore the cruel persecutions which were imposed by religious authoritarianism when it endeavored to control the intelligence of Europe.

The name of Torquemada, the Spanish Inquisitor who burned ten thousand victims at the stake over a course of eighteen years, "stands for all that is intolerant and narrow, despotic and cruel. He was no real statesman or minister of the Gospel, but a blind fanatic who failed to see that faith, which is a gift of God, cannot be imposed on any conscience by force." *(Encyclopedia Britannica)*

Not only did Torquemada destroy human beings, but he also burned six thousand volumes of Oriental literature at Salamanca.

Many were the martyrs in the cause of secular and religious reform. The advance-guard Democrat Arnold of Brescia, in the twelfth century, was hanged at the Papal request. The towns of northern Italy were permeated with a heretical movement in the thirteenth century. There were many Waldenses in Lombardy. Even within the Church itself arose implicit criticisms of Church methods and organization. The anti-Papal Lollard revolt had the allegiance of no few fifteenth-century Englishmen, and John Huss enlisted most of the nobles of Bohemia. This revolt was put down by seventeen years of war. The extreme measures which the Church employed reveal to us how strong was the anticlerical revolt. The Church was ruthless in its own defense, but how much social value can we ascribe to an institution which had to gain its survival at the cost of so much torture and execution? The leaders of the Church should have searched their

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own hearts, corrected their oppressive policies, and granted religious tolerance. H. G. Wells speaks for enlightened moderns when he praises heresies as "experiments in man's unsatisfied search for truth."

John Scotus Erigena boldly said: *"Authority is derived from reason, not reason from authority."* And Peter Abelard stated: *"The first key to wisdom is this — constant and frequent interrogation."*

Papal tyranny was so resented that the Heretic Emperor Frederick II appealed to the Kings of Europe to abolish the Papacy.

The heretics of Christendom made the chief efforts at social reconstruction. When religious authoritarianism controlled the intelligence of Europe, the Continent groveled under the weight of ignorance and oppression. Men must think for themselves if they would reap the precious fruits of freedom. Heretics will always be necessary to keep the world from stagnating.

Scholasticism

Latin was the international cultural language of medieval Western Europe, "a bond among scholars in all countries." Every medieval university taught logic. The students learned to begin with a general premise, and then to develop their arguments logically by deduction.

The methods and doctrines of the Christian philosophers of the Middle Ages are called Scholasticism. The great problem of Scholasticism was to reconcile the religion of the Roman Catholic Church with reason. Will Durant characterizes Scholasticism as "rather a disguised theology than an honest philosophy." The very effort to reconcile the received religion with reason stimulated the life of the mind, but the Scholastic philosophers tended to be too formal, and too deferential to authority. Scholasticism neglected observation and experiment.

The most famous of the Scholastic philosophers was the Dominican Friar Thomas Aquinas (1226-1274). Aquinas began with the premises laid down by the Church, and

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justified derivative doctrines by close logic. His *Summa Theologiae* is a complete exposition of the medieval conception of God, man, and nature. But Aquinas was influenced by Aristotelianism to introduce a somewhat more liberal teaching than his Church had formerly sanctioned. His masterpiece inspired Dante's *Divine Comedy,* a universally-loved classic, and Dante with his genius mind respected Aquinas as "a flame of heavenly wisdom." What is great in the *Summa Theologiae* is Aquinas' exploration of the deeper meaning of *being.* "Truth," he says, "is the last end for the entire universe, and the contemplation of truth is the chief occupation of wisdom."

The Scholasticism of Aquinas is adequately explained in the volume, *Providence,* by Garrigou-Lagrange, and in the writings of Jacques Maritain.

In some of his down-to-earth utterances, Thomas Aquinas expressed sentiments of a democratic character:

"Positive law should consist of reasonable commands for the common good, promulgated by him who has charge of the public weal."

"A prince who makes personal gratification instead of the general happiness his aim, ceases to be legitimate, and it is not rebellion to depose him, provided the attempt shall not cause greater ills than his tyranny."

"Many men make a mistake and deem themselves noble, because they come of a noble house. . . . This inherited nobility deserves no envy, except that noblemen are bound to virtue for shame of being unworthy of their stocks; true nobility is only of the soul."

Saint Francis of Assisi

At a time when corruption threatened the Church from within, St. Francis of Assisi restored to Christianity the spirit of Christ. Had there been more men of his goodness, the Church would have had true and enduring power. When he set out to found the Franciscan monastic order, dedicated to altruistic service, the cardinals ridiculed this young man and his pilgrims as utter fools. But

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some one said: "If you assert that it is novel, irrational, impossible to observe the perfection of the Gospel, are you not guilty of blasphemy against Christ, the author of the Gospel?" The Pope gave St. Francis authority to go about his ministry with the blessing of the Church. The Franciscans journeyed about ministering to the poor and sick; they revealed the true meaning of Christianity. St. Francis realized that "a man is nothing more than he is in the eyes of God."

As Henry Dwight Sedgwick beautifully writes, in *A Short History of Italy:* "The world wished for sympathy and he gave it. He seemed to be sick with the sick, afflicted with those in affliction, holy with the good; and even sinners felt him to be one of themselves. To his disciples he was Jesus come again. Joy and happiness radiated from him. All the world felt the charm and beauty of his love of God, and poetry followed him as wild violets attend the spring." St. Francis had no doubt learned from his father about the exalted religious ideals of the Albigensian and Waldensian heretics of southern France. He and his pilgrims voluntarily accepted poverty. Having no property to defend, there was nothing to swerve them from their altruistic mission. When a novice requested permission to own a psalter, St. Francis said to him: "After you have the psalter you will covet and long for a breviary; and when you possess a breviary you will sit on a chair like a great prelate, and say to thy brother, fetch me my breviary." St. Francis would not allow his brethren to own a house or have a church. They were to think only of serving others.

Jacobus de Voragine, in the thirteenth century, said of St. Francis in *The Golden Legend:* "He called all beasts his brethren." In his characteristic mood of all-embracing love, St. Francis wrote this *Hymn to Creation:* "Praised be my Lord God with all his creatures; and especially our brother the sun who brings us the light; fair is he, and shining with a very great splendor: O Lord, he signifieth to us Thee! Praised be my Lord for our brother the wind, and for air and cloud, calms and all weather, by

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the which Thou upholdest life in all creatures. Praised be my Lord for our sister water, who is very serviceable unto us, and humble, and precious and clean. Praised be my Lord for our brother fire, through whom Thou givest us light in the darkness. . . . Praised be my Lord for our mother the earth, the which doth sustain us and keep us, and bringeth forth divers fruits, and flowers of many colors, and grass."

At first the Church tolerated St. Francis as a mad genius, but he resigned the leadership of his Order when the heavy-handed Church reconstituted it along authoritarian lines. After "Sister Death" came to St. Francis, the Franciscan Order held property through trustees.

St. Francis bettered the plight of the outcast lepers of Italy. He had an intense sympathy with everything human, and he deeply loved all nature. In his wholeness, he loved all things as his sisters and brothers. He had a profound influence upon art and literature. There is nothing nobler in the literature of mysticism than his famous prayer:

"Lord, make me a channel of Thy peace,
That where there is hatred I may bring love.
That where there is wrong I may bring the spirit
of forgiveness,
That where there is discord I may bring harmony,
That where there is error I may bring truth,
That where there is doubt I may bring faith,
That where there is despair I may bring hope,
That where there are shadows I may bring Thy light,
That where there is sadness I may bring joy.

"Lord grant that I may seek rather to comfort than
to be comforted;
To understand, than to be understood;
To love than to be loved."

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Medieval Literature

Medieval literature in the fifth century has Augustine's utopian *City of God,* in the sixth Boethius' Aristotelian *Consolations of Philosophy,* in the eighth the Anglo-Saxon chronicler Bede, in the ninth the German chronicler Eginhard, in the eleventh the anonymous *Song of Roland,* in the twelfth popular songs and ballads, in the thirteenth Dante's *Divine Comedy,* and in the fourteenth Chaucer's *Canterbury Tales.* The wandering minstrels of the popular songs and ballads used the vernacular tongues, rather than Latin. National literatures began in France, England, Spain, and Germany.

The monk Bede wrote a useful *Ecclesiastical History of England.*

The ancient Anglo-Saxon epic, *Beowulf,* was a folk-legend that grew from age to age.

In the twelfth century, Geoffrey of Monmouth wrote his *History of the Kings of Britain,* which would influence Shakespeare's *King Lear.*

Cassiodorus, who was born in Italy about 468 A.D., compiled an encyclopedia that carried over a little of the spirit of ancient civilization, and helped to preserve the continuity of ancient and medieval learning.

Alcuin, in the eighth century, established polite learning in France.

One of the greatest mystical writers of the Middle Ages was Hugo of St. Victor (1096-1140). Direct mystical awareness flowered in the abbey of St. Victor. Two of Hugo's followers were also authentic illuminates. The medieval mystics knew Principle to be the womb of fact.

Dante, in the thirteenth century, was influenced by Cicero, Aristotle, the Moors, and Aquinas. He is famous for the *Divine Comedy.* Such profound mystical insight came to him that he confessed: "My vision was greater than our speech." The "ultimate vision of knowledge" is suggested by a remarkable symbol in the *Divine Comedy:* "I saw ingathered, bound by love in one volume, the scattered leaves of all the universe."

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Medieval Art

It is appropriate to begin our consideration of art in the Middle Ages with a glance at Byzantine art.

The Emperor Constantine filled the city of Byzantium with an array of art that was unusual even in the East. His own sculptured head was substituted for that of Apollo on one colossal bronze stripped from Greece.

On entering the Palace of Byzantium, one passed through ivory-plated doors hung with curtains of purple silk. At the end of the marble audience-hall rose a begemmed throne under a golden dome.

The Byzantine style of church architecture blended the Greek, the Roman, and the Oriental. The Church of Sancta Sophia is notable for superb mosaics and colored marbles. This massive edifice is crowned with a wonderful dome.

The Eastern Empire was able to keep culture alive because it was undisturbed by barbarians, but theology sterilized Byzantine art. A Church Council delivered the following ultimatum to Byzantine artists: "To the Holy Fathers belongs the composition, to the painter only the execution." A swan was feared as the idolatrous emblem of Jupiter, a dove of Aphrodite, a vine of Dionysos. Byzantine art has a certain mystical expressiveness, but McCabe calls it "bloodless and sexless."

The metal workers of Byzantium created beautiful objects in the Middle Ages. Tapestry-weaving flourished there.

In Western Europe, where the barbarians came in, art was slow to flower.

Even in the Dark Ages, it took no little secular artistic production to keep up with the luxurious tastes of some Italian bishops, whose beds were inlaid with gold and who slept on pillows of silk.

The masterpieces of Christian religious art in medieval Europe were the Chartres, Rheims, and Salisbury cathedrals; and exquisitely-finished figures of saints in illuminated church-books. St. Hildegarde, in the eleventh cen-

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tury, made two hundred and fifty mystical drawings of her dreams and visions. Medieval Christian art avoided nude figures, though the Renaissance would return to the Greek ideal. For a time the Christians utterly avoided any sculpture in the round, for they hated the statues used as idols in heathen temples.

The are some excellent color-reproductions of illuminated church-book and Bible pages in *Early Medieval Illumination* (Iris Books, Oxford University Press, New York-Toronto).

Exquisite gold-carved altar vessels were used in Christian worship.

The Gothic cathedral, with its flying buttresses, pointed arches, and great stained-glass windows, was "the crowning glory of the Middle Ages." The pure lines of the arches and figures are full of mystical significance, and the corbels, carved spouts, and florid ornamentations have a symbol-language of their own. Victor Hugo has written: "Architecture was the chief writing of the human race. . . . Every human thought finds a page in this vast monumental book. . . . The license granted in those days to the writing in stone may be compared to the liberty of the press at the present time. . . . Sometimes a porch, a facade, or an entire church lacked all trace of religion in its symbolism; at times this was even hostile to the church. . . . In those days if a man was born a poet he turned architect."

The round arch is the general characteristic of the Romanesque architecture; the pointed arch, of the Gothic which developed from it. Many of the college buildings at Oxford and Cambridge follow this medieval Gothic type. Romanesque architecture developed in Saxony, and Gothic in France.

The columns, towers, spires, and pinnacles of Gothic cathedrals strain upward away from the earth. Strong sunlight flooding through the colored glass of the windows yields an indescribable effect.

Christian music was enriched with the Gregorian Chant by the end of the sixth century. The Gregorian Chant

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does not have measure, nor harmony, nor polyphony. It is dry and primitive, but it has a beauty all its own. Howard D. McKinney and W. R. Anderson, in *Music in History,* credit it with a mystical power: "In listening to this music we find ourselves far removed from the secular surroundings and hurrying bustle of the world."

The creative intellectual element of music exceeds that of the other fine arts, wherein the reproductive element is more pronounced. The musician is essentially a creator. Music was the first of the seven Liberal Arts of the medieval schools.

Until the later Middle Ages, all music was simple melody, minus the art of harmony. There was the Gregorian Chant, *Christus Factus Est.* There was the Plain Chant, represented by the medieval dirge, *Dies Irae.*

A popular English melody of the Middle Ages bears the archaic title. *Sumer Is Icumen In.*

The art of arts gradually evolved. Early in the Middle Ages, musicians composed songs for two or three voices. The names of the notes were derived from a Latin hymn. Musical notation was developed in the twelfth century. In the fourteenth century, writers referred to the grouping of notes. Harmony, in the strict technical sense, was unknown before the fifteenth century. Discovery of the art of harmony opened the modern musical era!

It is interesting to note that Boethius wrote five books on music, *De Musica.*

The medieval Mystery Plays were the predecessors of the opera. The Church achieved the dramatic representation of her Mysteries through plays dealing with the lives of great figures. Also there were Morality Plays, wherein various qualities such as Charity and Covetousness were personified. Musical interludes intensified the dramatic effects.

Medieval Education

Only in the later Middle Ages did higher education have its blossoming, under the influence of the Moham-

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medan civilization. Three great universities were founded —Salerno (center of medicine) in southern Italy, Bologna (center of Roman law) in northern Italy, and Paris (center of philosophy and theology) in France. Oxford was founded by a group of masters and students from the University of Paris.

History of Medieval England

Britain was for four centuries a Roman province, and the original Britons were civilized to some degree by the Romans. Angles, Saxons, and Jutes overran Britain in the fifth century A.D., and set up many petty kingdoms. The original inhabitants were practically wiped out, and the island returned to semi-barbarism.

Most historians believe that a captain named Arthur served the British "kings" after the Romans departed, but they regard the later Arthurian legend as fanciful. The legend has it that Arthur, King of the Britons, led his Christian armies against the pagan Anglo-Saxons, and conquered the heathen tribes. His capital was Camelot. He founded the Knights of the Round Table. His wife Guinevere proved false. Mortally wounded in battle, exhausted by the wars of the world, King Arthur went in a bark with fair maidens to an island without care that was governed by the spirit of the morning, the isle of Avalon. Many poets have thrilled to the beautiful old symbolic tale.

In 597, Pope Gregory the Great assigned Augustine to convert the Anglo-Saxons to Christianity. Churches, monasteries, and schools were constructed.

However bloody civil wars continued until the ninth century, when all the states were united in a loose confederation headed by the King of Wessex.

Alfred the Great (871-901) was the best known of the West-Saxon rulers. He became King when England was being ravaged by the wild Danes. He compelled the Danes to confine their settlements to the northeastern part of England. King Alfred codified the laws, encouraged agri-

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culture and shipbuilding, and rebuilt monasteries and churches.

After the death of Alfred, the Danes renewed their pillaging expeditions. For a short time, the Danish King Canute ruled all England. However the Anglo-Saxon dynasty regained control.

In 1066, Duke William of Normandy invaded England, defeated King Harold at the battle of Hastings, and subdued the whole island. Anglo-Saxon civilization was deeply affected by fusion with Norman-French culture. The government was centralized under a strong King. A Norman-French ruling class was added to the population. A modified form of feudalism was adopted. Many Norman and Flemish artisans and merchants moved to England, to the benefit of industry and trade. French is a Romance (from Roman) language. The English language owes the major portion of its Latin element to the French brought over by the Norman conquerors. The Norman influence modified English literature, architecture, and the practical arts. England got involved in French politics. In time, she would have wars with France.

Following the death of William's second son, there was a period of civil war and feudal anarchy. Henry II (1154-1189) restored order. He established a system of King's Courts, superseding the feudal and county courts. The decisions of the king's judges, based largely upon Anglo-Saxon precedents, became the basis of the English common law. Trial by jury started to replace the old "wager of battle" and "trial by ordeal."

Henry's son Richard the Lion-Hearted neglected England except as a source of revenue.

Richard's successor was the tyrannous King John, who misused the royal power by establishing oppressive taxation and illegal imprisonment. In 1215, the barons revolted and forced John to sign the Magna Charta, the Charter that was the cornerstone of English liberties. John promised to observe the established customs of the nation, to imprison no man without a trial by jury, and to levy no new taxes without the consent of the Great Council.

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The Great Charter limited the King's authority, and placed the Nation above the King. The Great Charter was a vital part of the English Constitution, and all classes shared in its benefits. This popular representation for the limitation of kingly power was the germ of the English Parliament.

To review the origins of representative government, the Norman rulers adhered to the Anglo-Saxon custom of seeking the advice of a great council of nobles and churchmen. In 1265, there was a parliament to which representatives of the towns and of the small land-holders were also invited. The Model Parliament of Edward I (1295), was composed of the great lords and bishops, two knights from each county, and two citizens from each town. Not long after, Parliament was divided into two houses — the nobles and bishops formed the House of Lords, and the elected knights and burghers formed the House of Commons.

The Magna Charta gave the Parliament control over taxes, and the Parliament won the additional rights to petition the king for laws, to control expenditures, and to exercise control over royal officials.

Medieval France

The Treaty of Verdun established France as a separate State, but the kings of France could not cope with the feudal disorder that prevailed there. The feudal lords were supreme in their own domains.

The rule of the weak Carolingians ended in 987. The early Capetians were not much stronger.

It was a great problem for the French monarchs to reassert the authority of the central Government over the whole country.

By inheritance and successful marriages, the English kings amplified their possessions and powers in France. The French kings resolved to drive the English kings out of France, and to annex the great fiefs of the nobles to the royal domain.

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When King John of England refused to render homage for his French lands, King Philip Augustus of France seized Normandy and Anjou.

Philip's successors suppressed the private warfare of feudal nobles, and extended the lands directly under royal control.

Louis IX (1226-1270) reorganized the Government and strengthened the authority of the royal courts.

Philip the Fair (1285-1314) invited representatives of the towns to meet with the clergy and nobility in an Estates General, corresponding to the English Parliament. However the French kings did not recognize the right of the Estates General to limit the royal authority.

The Hundred Years' War (1337-1453) was a conflict between England and France resulting from many causes. The English kings resented their deprival of so many feudal estates in France. The French rulers wanted to expel the English from their remaining strongholds in southern France. The English resented French aid to the Scots in their successful revolt of 1314. The English were afraid that French encroachments in Flanders would hurt the sale of their wool. The English ruler, Edward III, laid claim to the French throne (through his mother), but the French held that the Salic Law prevented a woman from transmitting the right to rule.

Edward III invaded France, and gained victories at Crécy and Poitiers. The English archers had the advantage over the heavily-armed mounted knights of France. But before Edward's death, the French King had recovered most of his lands.

England's King Henry V gained a brilliant victory at Agincourt. The English pressed steadily southward. Just when France seemed fated to fail, Joan of Arc renewed the courage of the French soldiers. Joan of Arc (now elevated into a saint by the agreement of the Vatican and the French Government) seems actually to have been a member of the heretical "witch" cult. Whether or not she had any military ability, she served as "a superstitious tonic in a jaded military world." (McCabe) By 1453, the

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French had regained all of France except the seaport of Calais.

The fact that the English kings lost all their French lands caused them to give all their attention to their own country. The need for military funds had enabled Parliament to enlarge its influence at the expense of the royal power in England.

France suffered much, because the war was fought on French soil. But final victory enabled the French ruler to go forward with national unification without foreign interference. No few of the feudal lords had fallen in battle during the Hundred Years' War, so Louis XI did not find it difficult to bring the remaining nobles under his control. However unification was accomplished along the lines of absolutism. The King allowed little power to the Estates General.

Holy Roman Empire and Papacy

Neither Italy nor Germany could achieve unification during the Middle Ages. The Holy Roman Empire and the power of the Papacy prevented the growth of central Government. The Holy Roman Empire included Germany and northern Italy. When the Pope crowned Otto the Great, "Holy Roman Emperor," he gave religious sanction to a political union between Germany and Italy. But the Germans and the Italians did not have common interests. The office of Emperor was not backed with the power to make laws or levy taxes. Some Holy Roman Emperors tried to assert their authority, but every such effort led to conflict with the independent princes of Germany and the towns of northern Italy.

Gregory VII claimed that the Pope was above all states and kings, and had the right to interfere in political affairs. The Pope set himself up as the court of final appeal in both sacred and secular matters. The ambitious Papal claims led to friction with the rulers of Europe, and with the Holy Roman Emperors.

When the Pope excommunicated a king, he freed his

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subjects of their oath of allegiance. The Pope wielded a tremendous power, but that power was not unchallenged.

When Pope Gregory forbade the practice of Church officials receiving their offices from laymen, Emperor Henry IV tried to depose the Pope. Pope Gregory forthwith excommunicated the Emperor. Ere long Henry led an army into Italy and drove the Pope from Rome. In 1122, the Concordat of Worms recognized the right of the Church to select bishops and abbots and invest them with their religious emblems, but the Emperor could refuse to invest the newly-elected bishop or abbot with his fief if the selection did not satisfy him.

The Emperors tried to consolidate Germany and Italy into one strong political unit. When Frederick I tried to get his hands on the Government of the Lombard towns, they united to defeat him at the battle of Legnano. Frederick II, who inherited Naples and Sicily, was resisted by all the power of the Church. When he died, the Papacy allied itself with the French house of Anjou to deprive Frederick's sons of their titles and dominions.

The position of Holy Roman Emperor was unfilled for a score of years, and the law of might prevailed in Germany. Rudolf of Hapsburg was elected Emperor in 1273, but he let Italy alone and exercised but little power in Germany.

Germany was a patchwork of hundreds of petty States until the nineteenth century.

State Versus Church

The claim of Papal supremacy brought the Church into friction with the Holy Roman Emperors and with the other rulers of western Europe. At first the Popes could assert their authority. But when the kings of England and France gained sufficient power, they influenced the selection of bishops, opposed appeals from their courts to the Papal Court, and taxed Church-property.

Pope Boniface VIII had to yield to Philip the Fair of France, who made him permit the payment of feudal dues

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by the French clergy. On the death of Benedict XI Philip had a French bishop selected as Pope. For more than seventy years, the Popes were all Frenchmen and lived in Avignon. The English, at war with the French, could not accept French Popes. During the Great Schism from 1378 to 1417, no single individual was recognized as Pope by all western Europe. The Council of Constance in 1418 stopped this religious discord, but the decline of the Papacy in authority and prestige was unmistakably evident.

Medieval Manufacturing and Trade

Medieval commerce was handicapped by the scarcity of money, the inadequacy of credit facilities, the prevalence of counterfeit and debased coins, the poor maintenance of roads and bridges, and the threat that merchandise would be seized by robbers and pirates.

The townsmen supported the growth of royal power, of a strong central Government adequate to suppress robbers and maintain a decent system of roads.

Manufacturing and trade were monopolies controlled by guilds. Members of the merchant-guild both imported goods from other towns and sold the products of their own city. The craft-guilds were associations of master-workers in each trade. Every master-worker had a little shop, and kept two or three boy-apprentices. When the apprentice was trained, he became a worker for daily wages. When he was admitted to the guild, he could open up a shop for himself. The guild did not permit non-members to engage in the trade. The guild regulated hours of labor, and the quality and price of goods. The guild helped sick and needy members. The medieval guilds drew no sharp division between capitalist and worker.

Many guilds made membership hereditary, with the result that the journeymen could not hope to open up shops for themselves.

In the Middle Ages, the Town Fair was the big event

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of the year. Makers of merchandise regularly visited the Fair to sell their wares.

Medieval centers of trade included Venice, Genoa, Pisa, Bruges, Ghent, Antwerp, and the Flemish towns. From the thirteenth to the fifteenth century, an association of German towns (Lubeck, Hamburg, Bremen, Danzig, and others) largely controlled the trade of northern Europe. This Hanseatic League had agents throughout Europe. Its ships cleared the northern waters of pirates.

Constructive Influences

Up to 1000 A. D., there was little cultural development in western Europe. But culture was kept alive in the Byzantine Empire, and in the Moorish Kingdom of Spain.

As the language of the Eastern Roman Empire was Greek, the ancient Greek classics were preserved in its libraries and universities. The Byzantine Empire retained copies of the classic writings, and nurtured the philosopher Psellos and the monk-historian Zonaras. The monasteries of the West were relatively unappreciative of pagan literature; St. Benedict directed his monks to copy religious books only. Constantinople, capital city of the Eastern Roman Empire, had flourishing trade, paved streets, schools, libraries, and parks. Barbarians had desolated the Western Empire, but not the Eastern. The churches of the East took on a distinctive architecture, characterized by the round dome. These churches had Eastern domes and Eastern barrel vaults. The Byzantine style suggests "the gold and jewels and spices of the Orient," and is rich in mystical expression. Byzantine civilization knew cultural interchange with the Slavs of the Balkans and the Arabs of Asia and northern Africa. Because of the Crusades, Byzantine culture greatly influenced western Europe.

The Arabic political empire had three rival caliphates at Bagdad, Cairo, and Cordova. Ninth-century Bagdad, under Haroun-al-Raschid, had a shining civilization. Tenth-century Cordova enjoyed a civilization far more advanced

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than that of western Europe. The Spanish Moslems or Moors practiced scientific farming, and introduced the cultivation of rice and cane-sugar. They produced Toledo swords and armor. They erected magnificent mosques and palaces. The Alhambra Palace at Granada was a true work of art.

Moorish Spain restored the Roman system of universal free education. We should also note that the Christian abbeys had far fewer parchments than the libraries of Moorish Spain. Western Europe finally blossomed, after its long night, under the stimulation of Mohammedan influences. Pope Silvester II, the most accomplished scholar of the Christian Middle Ages, studied in Cordova. Pope Gregory VII (Hildebrand) came close to losing election to the Papal Chair because he had studied "unholy mathematics" at the University of Cordova in his youth. The science of Pope Silvester II (Gerbert), Roger Bacon, Nicholas of Cusa, and other medieval wise men is traced to Moorish sources. Moorish science was a further development of the mathematics, astronomy, chemistry, and medicine of the Greco-Roman world. At the outset of the thirteenth century, the schools at Oxford, Paris, and Florence embraced Moorish science and literature. Moorish literature promoted love of the beautiful, liberality of thought, and refined social intercourse. Albertus Magnus brought the Moorish influence into Germany. More than anything else, it was the influence of Mohammedan civilization that redeemed Christian Europe. In the twelfth century, Christian Europe followed the example of the Mohammedan civilization by building superb schools and libraries.

The Medieval Christian civilization presented a long blank in medical science, but the Arabs and Persians carried on the scientific medicine which had been pioneered by the ancient Greeks, and in some departments they made considerable progress. There were great medical schools in the cities of Moorish Spain. The doctors used anesthetics, and performed wonderful feats of surgery.

Materia medica had been neglected in Christian Europe

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since the fall of Rome. The medical schools of Salerno, Italy and Montpellier, France, were built under the influence of the Mohammedan civilization. Southern France relied entirely on Moors and Jews for the practical science of medicine.

The chemists of the Mohammedan world discovered how to make alcohol, sulphuric acid, and potash. The mathematicians laid the foundation of algebra, and introduced Arabic numbers and decimal notation. The philosophers wrote scholarly commentaries on the Greek classics.

The Jews had settled in Spain under the Romans. A hundred thousand Spanish Jews cooperated with the Moors as soon as they took power in Spain. Under the tolerant Mohammedans, the Jews held the highest social and professional rank. Jewish merchants and scholars continually traveled over the Continent, and broadcast Moorish ideas for the education of Christian Europe. Jewish scholars translated Arabic books into all languages. There were Jews in both Mohammedan and Christian lands, and the Jew played the role of intermediary. Through the Jew, classical philosophy found its way to the Christian Scholastics. The Jew helped to transfer Mohammedan medicine, mathematics, and astronomy to the Christian world. The Courts of Princes sought Jewish physicians, versed in the surpassing medical science of the Moors, and so did Christian Popes. The founding of the earliest medical schools of France and Italy credits largely to the Jews.

Moorish Spain welcomed Christian scholars to its learned schools, save at one intolerant period. Many scholars from Christian countries attended the Mohammedan universities.

Mohammedan thinkers followed this Aristotelian precept: "We must believe the evidence of our senses rather than arguments, and believe arguments only if they agree with the phenomena." It is not surprising that the Mohammedan world had achieved a high state of civilization by the ninth century. It was the Mohammedan influence, more than anything else, that finally enlightened Chris-

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tian Europe. The emergence of Christian Europe from the long night of barbarism resulted mainly from the civilizing influence of the Moors in Spain and the Saracens in Sicily.

Ninth-century Saracens made trouble for the Christians of Italy, not without provocation — but in the next century they helped to civilize Italy.

Provence, in southern France, was inspired by the Moors to create bold literature.

Even in orthodox circles, learned works from Moorish Spain prompted the Christian Schoolmen to rationalize and liberalize their philosophy. Philosophy would become something more than the handmaid of theology.

Thanks chiefly to the Mohammedan influence, the latter part of the Christian Middle Ages saw the rise of painting, sculpture, schools, rich universities, Gothic cathedrals, rich civil halls, trade unions, and other marks of civilization. Even as the Mohammedans carried on the science of the later Greeks, the Christian world now began to think scientifically. From the time of the Eleventh Century Awakening, Christian Europe took a new pride in human things. In the twelfth and thirteenth centuries came the troubadours, the minnesingers, and the "courts of love." The fourteenth century would bring the decisive Renaissance, ushering in modern times.

When the Mohammedans brought their rich culture into Sicily, all the arts and sciences (including scientific agriculture) were cultivated to an advanced degree. Christian inquirers were welcomed in the prosperous Sicilian communities on the fringe of Italy. With this source of culture at her doors, no wonder twelfth-century Italy progressed to the great days of Florence, Venice, and Genoa with their rich universities and consummate works of art.

Those Norman raiders who drove the Saracens out of southern Italy and conquered them in Sicily were in the Papal employ. Within a century, Christian Normans were educated by the Mohammedan civilization of Sicily. The Normans, occupying southern Italy as well as Sicily, conveyed the culture of Islam to all Italy. A Norman

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mother raised the open-minded Emperor Frederick II — who inherited Naples and Sicily, who was resisted by the Papacy, and who did more than any other to restore culture in Italy.

The Glimmerings of Dawn

Christian Europe began to rise out of the Dark Ages in the middle of the eleventh century, not without lingering reactionary streaks.

Peter Abelard (1079-1142) was accused of heresy because he championed reason against superstition. He was so much persecuted that he thought of going to live among the Moors. His pupil Arnold of Brescia was put to death.

The scientific thinkers Albert the Great and Nicholas of Cusa were silenced by promotion to lofty clerical dignities. Roger Bacon, Cecco of Ascoli, and Peter of Abano were silenced by imprisonment or execution. Roger Bacon reproduced the physics, chemistry, mathematics, and astronomy of the Moors (when he could obtain pen and parchment).

In the first decade of the twelfth century, intelligent laymen opened schools which were independent of ecclesiastical control. There were many wandering scholars who searched out truthful teachers, and dared to think for themselves. Of course it is only fair to note that orthodoxy did have a hand in the growth of education. Kings and Popes encouraged the rise of universities by granting charters and special privileges.

Many refinements appeared in the massive stone castles of the nobles, from the start of the twelfth century. There was a big demand for artistic metal and glassware of Spanish manufacture; this bespoke the development of esthetic taste.

It was the ideal, if not always the practice, of knighthood, to redress the world's wrongs.

A blithe period opened for the troubadours of southern France and the minnesingers of Germany, whose light songs of love replaced the old barbaric chants. The trou-

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badours used the musical instruments of the Moors to gladden the mistresses of their hearts. Gaily-decorated fair dames listened eagerly to the minstrels, who filled the castle halls with delicate strains about the grace and beauty of womanhood. The troubadours "went through the world beguiling ladies." In the Bodleian Library at Oxford are these words of a troubadour: "I can play the lute, the violin, the pipe, the bagpipe, the syrinx, the harp, the gigue, the gittern, the symphony, the psaltery, the organistrum, the regals, the tabor, and the rote. I can sing a song well and make tales to please young ladies and can play the gallant for them if necessary."

The fashion of singing amorous lyrics began in eleventh-century Provence, that land of love and laughter in southern France which drew its inspiration from Moorish Spain. In that center of arch-heresy, the poets flouted ascetic Church teachings which frowned on human passion. The influence of Moorish Spain, and the results of the Crusaders' contact with the East, inspired a pronounced interest in poetry and music during the twelfth century. William, Count of Poitiers, was the first troubadour mentioned in history. From the twelfth to the fourteenth century, the love-singers' glorious outburst of song rang through France, Germany, Italy, and England. They sang of sophisticated frivolity, youthful amorous gaiety, flesh-and-blood desires, the magic spell of love, and epic adventures. They captured the romantic melancholy of frail abbesses dreaming wistfully of old raptures. Medieval Europe threw off its other-worldliness to express a renewed interest in the delights of human life on earth.

The Troubadour Movement enlisted Richard the Lion-Hearted, Queen Eleanor, Kings of Aragon and Castile, King Thibaut of Navarre, and Italian Princes. Peire Vidal was called "the terror of husbands." The centers of the Troubadour Movement were the courts of Provence, Toulouse, and Poitou, and of the dukes of Flanders and Brabant, and of the Kings of England, France, and Spain.

German minnesingers of the twelfth and thirteenth centuries, romanticized the lusty lives of early pagan chiefs in

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their *Song of the Nibelungs.* Wolfram von Eschenbach authored *Parsifal and the Holy Grail.*

The songs of the troubadours resulted from the contact which Christian Europeans established with the highly-developed civilization of the East. The aristocratic European world took a new interest in cultural refinements. France was the center of the Romantic influence, which spread to England and Germany. The poetry and music of the troubadours celebrated the beauty and loveliness of women, and deeds of chivalry. "My soul to God, my life to the king, my heart to the ladies!"

The troubadours secularized music by dealing with subjects outside the Church. They were encouraged by nobles who reacted against the dominance of the Church. E. K. Chambers, in *The Medieval Stage,* notes that the minstrels "wandered at will from castle to castle, and in time from borough to borough, sure of their ready welcome alike in the village tavern, the guildhall, and the baron's keep." Some of high and others of lowly birth, they were the beloved vagabonds of the later Middle Ages. The troubadour implored the favor of the lady of his choice (usually the wife of another). "The lover, kneeling down with clasped hands before his lady, vowed fidelity to her; she then lifted him up, gave him a ring, and kissed him, as a token that she 'retained' him."

Peire Vidal, the Provencal poet-musician, sang for Lady Azalais, Countess of Saluza:

"As a mariner, sea-tossed,
Capsized in desperate plight,
Gives himself up for lost,
Yielding to craven fright,
Then sees a sudden light
And feels a rescuing hand
Drawing him safe to land;
So I, distraught, downcast
By heavy doubt, and long
Love-hungry, find at last
A splendid theme for song.

"Beneath her beauty's mask
If I could know her mind
I'd have no need to ask,
Is she no more than kind,
And am I somewhat blind,
To steer my passion's bark
Through the uncharted dark,
Trusting to her regard
Without assurance? Dear
Lady, be not so hard,
But make the sailing clear!"

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The so-called "courts of love" of the later Middle Ages were gatherings to discuss love and etiquette. Knights, poets, and ladies participated.

A new secular spirit had come into the world. At the end of the thirteenth century, Jean de Meung's *Romance of the Rose* set forth "the whole art of love," as Ovid had known it. To "pluck a rose" was to win a fair damsel.

Aucassin and Nicolette, written in French in the latter half of the thirteenth century but probably of older origin, is a delightful tale of love told in prose and songs. It was probably recited by a company of Troubadours. It is not only a love-story of refined artistry, but it expresses a defiant change in religious feeling. Aucassin says he does not want to go to Paradise. "But in Hell will I go. For to the Hell go the fair clerks and the fair knights. . . . And there go the fair and courteous ladies, who have friends, two or three, together with their wedded lords. And there pass the gold and the silver, . . . harpers and minstrels, and the happy of the world. With these will I go."

Munro and Sontag comment, in *The Middle Ages:* "The matter may be summed up by the statement that the rewards of Paradise and the pains of Hell no longer held so prominent a place in the thoughts of the nobles. They were too much interested in this life to spend much time in preparation for the life to come."

Eventually the Church encouraged luxurious tastes, idleness, and vice. The Troubadours and Minnesingers ridiculed the luxury and greed of the Roman prelates. A popular proverb ran: "The Roman Curia is not looking for a sheep without wool." Dante put the Pope in hell. Petrarch characterized men of the Church as "slaves to wine, debauch, and gluttony." Boccaccio tells in his *Decameron* of a Jew who goes to Rome, sees the loose conduct of Pope and cardinals, and concludes that the Christian Church must be Divine to be able to support such a burden.

Art came to be inspired by secular themes when it made

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its great strides from the thirteenth to the sixteenth century. Instead of concentrating exclusively on angels, saints, and Madonnas, painters and sculptors revived the Greek humanistic ideal. There were pictures of middle-class merchants in velvet and brocade, and of spirited young ladies who took pride in their appearance. We all know that the Church creditably encouraged the artists, but it was mainly the new accent on secular interests that motivated the new trend in painting, sculpture, and architecture. Architecture made remarkable strides from the eleventh to the fourteenth century.

The twelfth and thirteenth centuries saw the progress of heresy in southern France, northern Italy, and western Germany.

Serfdom generally disappeared in the thirteenth and fourteenth centuries, despite the resistance of Church Councils.

Frederick II, Emperor of the Holy Roman Empire, promoted art, literature, and science in Florence, Genoa, and Venice.

Before 1300, there were hardly any schools for laymen in Christian Europe. After 1300, European universities attracted thousands of young men.

Even in the Renaissance, however, the Church did not allow free inquiry and free expression to teachers, writers, scientists and social reformers. Many Christian intellectuals were put to death for trying to spread Moorish science. No few political liberals were executed. When enlightenment spread in the twelfth century and after, only unparalleled coercion and violence could preserve the Papal government.

In the twelfth century, the Italian monk Arnold of Brescia attacked the corruption of the bishops, and urged the large ideal of self-government by the citizens (a Republic on the ancient Roman model). He earned general respect, but he was put to death for ideals offensive to Pope and Emperor. The Papacy fought the democratic aspiration in Italy.

In 1347, Cola di Rienzo led a revolution of the people

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for a revival of the Roman Republic. For seven years, the great nobles of Rome honored the authority of this son of a peasant.

After the darkness of medievalism, the Renaissance and Reformation came as Western history's great movements of enlightenment and emancipation!

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15. THE CIVILIZATION OF ISLAM

At the start of the seventh century, the Arabs were just a group of disunited Bedouin tribes, and there was inveterate strife between them. The rise of Islam united these marauding sons of the desert into a nation, and the Arabs became a civilized World Power. The Moslems were scientifically enlightened during the Dark Ages of Christian Europe.

Early Arabia was the land of idols and incense. The religion was a combination of animism and polytheism, with hundreds of nature-gods and idols. Arabia was divided into numerous clans and tribes, each with its own idols and beliefs, and these tribes were always fighting between themselves. Early Arabia, because of its geographical position, escaped oppression by Babylon, Persia, Greece, and Rome, and also missed the opportunity of cultural interchange with these more advanced civilizations. However there were some Jews and Christians in this land of idolatry, who cherished the idea of one Most High God. Mohammed was born in Mecca, the Sacred City, about 570 A.D. Judeo-Christian monotheism influenced him.

Mohammed was just a poor camel-driver in that Arabian trading-center. He led his caravans through the desert to the market places of Syria, Persia, and Egypt. He had many opportunities to converse with Jews and Christians in his own country and elsewhere. The rich widow Kadijah employed him to lead a caravan laden with spices and perfumes. When he spoke to her, she found his voice "like the music of the Sacred Well." They were married, and he became one of the richest merchants of Mecca.

Young Mohammed was illiterate, but he was a deep and poetic thinker. He was grieved by the idolatry and internecine strife of his people. Mohammed had the Old

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and New Testaments read to him. This inspired dreamer meditated upon the Judeo-Christian ideals of compassion and charity, as he sat in a cave on the slopes of Mount Hira. He developed a religion of ethical monotheism, and felt inspired to unite his people by prophetic leadership. A voice seemed to say to him: "By the brightness of the morn that rises, and by the darkness of the night that descends, thy God hath not forsaken thee, Mohammed. . . . Did he not find thee an orphan, and did he not care for thee? Did he not find thee wandering in error, and hath he not guided thee to truth? Did he not find thee needy, and hath he not enriched thee? Wherefore oppress not the orphan, neither repulse the beggar, but declare the goodness of the Lord."

Mohammed gained only thirteen disciples in the first three years of his preaching to the idol-worshippers of Mecca. He taught worship of the one God, observance of the principles of morality, the practice of kindliness and charity, and belief in a hereafter. It is customary in the West to call the religion of Mohammed "Mohammedanism," but Mohammed (anxious that his followers should worship the one God rather than the Prophet) called his religion Islam, which means submission to the Will of Allah. As Dr. Henry Thomas explains, in *The Story of the Human Race:* "It was the religion of *Islam* — the joy of submitting to the will and the wisdom of Allah, since his will is the ocean in which our human desires are but drops of water, and his wisdom is the sun which puts to shame the murky flickerings of our mortal thoughts. . . . Let us cheerfully and without question accept our destiny, whatever it may be, for it is a necessary thread in the weaving of Allah's plan." Predestination is a fundamental doctrine of Islam. "A thousand ropes cannot hold one whom Allah has destined to be free."

Mohammed refused to be deified, but said he was only a Prophet through whom the Word of God was revealed. He recognized Abraham, Moses, and Jesus as major Prophets like himself.

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At first Mohammed brought a gentle and inspired religion. He told his listeners not to steal, lie, slander, depart from temperance, or practice idolatry, but to dedicate their lives to the one God. He condemned the corruption and commercialization of religion. These exalted words came through his lips:

"Your God is the one true God, there is no other God beside Him. He is the kind and merciful one. He is the beginning and the end, the Alpha and the Omega, the source and the origin. In His knowledge all things are included and contained. He is aware of that which boreth in the earth and of that which riseth to the surface, that which cometh down from the sky and that which mounteth up to the heights above. He is with you wheresoever you may be. God is the witness of all that ye do.

"God maketh His creation to proceed from Himself, thereafter to return back again and in the end all returneth to Him, its maker. It is God who hath created the seven heavens. His commands descend from Him and circulate among these various spheres.

"God exacteth no more from any of us than He hath already dispensed to each. As our problems arise, He provideth the solution and maketh able for any obstacle.

"The grace of God is not limited; He bestoweth it without measure, and it has no end.

"God Himself is the torch which lighteth up the heavens and the earth. The shining of His light resembles that of an inextinguishable flame which darteth its rays across a fragment of crystal hidden in a niche. Then is this crystal likened to a star.

"The temple of the Lord is His universe. The heart of man is His altar, and every Moslem is a grand Priest. God is in the East and in the West, so wherever thou turneth thy face, there is the face of God. God is nearer to you than yourself, but you do not observe.

"When the heavens part, then shall each soul behold its deeds from first to last.

"He who is able to distribute largess to others, let him do it with a lavish and generous hand, whilst he who

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is obliged to count all that he spends, must provide for others according to his means.

"Strive ever to obtain the Grace of your Lord, and reach forward to Paradise.

"There is no God but Allah, and Mohammed is his prophet.

"Behold, it is Allah who raised the heavens without pillars that ye can see. And it is He who spread out the earth, and put thereon firm mountains and flowing rivers. O ye who seek miracles: By the daybreak, and by the night that cometh on; by the sun in its rising brightness; by the morning and by the afternoon; by the fig tree and by the olive and the date; verily in these things are miracles for you to reflect upon.

"If thou hast two loaves of bread, sell one and buy white hyacinths for thy soul.

"A camel lent out for milk is alms, good words are alms, and your smiling in your brother's face is alms.

"Use no violence in religion. I have not been sent to curse, but to be a blessing to mankind.

"Praise be to God, the Lord of the Worlds, the Compassionate, the Merciful, the King of the Day of Judgment. Thee do we worship, and to Thee do we cry for help. Guide us to the straight path.

"Verily God's love overcometh His anger."

The people of Mecca planned to kill Mohammed. One night, now remembered as the Hegira or Night of the Flight, Mohammed fled from Mecca to Medina, where he was proclaimed ruler of the city. The year 622-623 A.D. is for the Mohammedans the year One A.H. (*Anno Hegirae,* Year of the Flight). The Moslem year is lunar, we should note.

Early Mohammedanism did not develop a priesthood. Mohammedan ritual was much simpler than Christian ritual. Mohammed cleansed his land of idolatry, and taught the Arabs to believe in one God. He forbade heavy drinking and gambling. He gave property rights to women.

But Mohammed's virtue shrank when his power grew.

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The gentle poetic prophet became a savage. The Prophet of the Sword cast terror into the hearts of unbelievers.

He who had been against all violence now organized an army to establish his power. Mohammed and his followers plundered caravans carrying goods from Mecca to foreign lands. Mecca declared war on Medina, but the City of the Prophet was triumphant. Mohammed and his followers entered Mecca and destroyed its idols, with the words: "Truth is come, and falsehood is fled away." Mohammed allowed persons of other faiths but two alternatives: "Choose between the *Koran* and death." Mohammed's follower Abu Bekr wrote down his sermons as the *Koran,* the Sacred Scriptures of Islam.

Mohammed established the brotherhood of the Moslems: "Know that every true believer in the Faith is the brother of every other true believer. All of you are of the same equality. You are all of one brotherhood." But the ideal of world brotherhood regardless of creed was too broad for the Church Militant which Mohammed established. Mohammed killed nine hundred Jews because they would not convert to his religion.

Mohammed brought under his dominion all Arabia and many neighboring tribes. He dreamed of a World Empire ruled by Islam.

Mohammed's successors, the Caliphs, carried on a career of conquest. But Islam became militant in an imperialistic, rather than the old theological, sense. Subject-peoples who wanted to keep their own religions could do so if they were willing to pay a tax for the privilege. As we read in the *Cambridge Medieval History:* "The acceptance of Islam by others than Arabs was not only not striven for, but was in fact regarded with disfavor." Perhaps Arabian overpopulation would have caused the imperialistic expansion even if there had been no religious banner over the conquering armies.

The Moslem army took Damascus in 635, Jerusalem in 636, the Euphrates region in 637, and all Egypt in 640. Arnold J. Toynbee sums up the Moslem conquests, in *The World and the West:* "In the seventh century of the

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Christian Era the Muslim Arabs liberated from a Christian Graeco-Roman ascendancy a string of Oriental countries — from Syria right across North Africa to Spain — which had been under Greek or Roman rule for nearly a thousand years — ever since Alexander the Great had conquered the Persian Empire and the Romans had overthrown Carthage. After that, between the eleventh century and the sixteenth, the Muslims went on to conquer, by stages, almost the whole of India, and their religion spread peacefully still farther afield: into Indonesia and China on the east and into Tropical Africa on the southwest." It was about the year 1000 that the Moslems entered India; there they set up their capital at Delhi. The Taj Mahal in India is the most beautiful building in the world. On its white marble walls are verses from the *Koran* spelled out with gold and gems. Among many different peoples, Islam split into numerous sects.

The Moslems surged eastward into Syria, Mesopotamia, and Persia; and westward into Egypt, across all of northern Africa, and into Spain. The brilliant Arab-Persian Empire resulted from the seventh-century conquest of a refined and artistic civilization by a minority of Arabs. Within a century, the Persians were the intellectual and cultural victors. Islam's Caliphs had their seat of empire in the luxurious city of Bagdad, where music, poetry, and science flourished. The Arab-Syrian Moslems restored civilization in the valley of the Nile. A high civilization was established in Moorish Spain. The Moslems established an empire that stretched from the frontiers of China and India, across Asia and Africa, and into Europe as far as the Pyrenees. No few Zoroastrians, Christians, and persons of other faiths voluntarily embraced Islam. Arabs migrated to all parts of the Moslem empire, especially to Syria and Mesopotamia. The political capital was shifted from Medina to Damascus to Bagdad. The Moslem Arabs absorbed the cultural heritage of Persia, Greece, and Rome, and carried civilization forward with their own genius. They created beautiful mosques, and contributed to chemistry, medicine, mathematics, astro-

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nomy, philosophy, and poetry. Among their many contributions, the Moslems gave all the civilized world Arabic figures, which replaced Roman numerals. We owe to the Arabs our system of numerals, the decimal system, algebra, the mariner's compass, alkali, paper, fine steels, ventilation, rhubarb, myrrh, and spinach. Philosophically, the evolutionary pantheism which Erigena and Bruno spread in Christian Europe was derived from the Arabs.

The Mohammedan civilization advanced the scientific work which the Alexandrian Greeks began. The scientists cultivated mathematics. From the balconies of the minarets, those lofty towers attached to the mosques, star-gazers searched the heavens. Brilliant colleges adjoined the mosques. Keen inquirers developed the sciences of chemistry and physics, and made a start with geology. Those great navigators the Moors sent explorers down the coast of Africa. Public zoological and botanical gardens were established, with strange beasts and birds and plants from all over the world. Scientific natural history took root as the habits of animals were studied.

Intelligent Moslems scientifically analyzed politics and interpreted history.

World-synthesis was attempted in encyclopedic dictionaries of culture.

Men of alien races and religions were invited to cooperate in the march of Mohammedan learning. Wise Moslems appreciated the fact that the Fortress of Truth towers above all men's petty differences. The progress of the sciences and the arts has ever transcended nationalism and sectarianism.

Many of the star-names we use today are Arabic names. The Arabs determined the eccentricity of the earth's orbit, and the amount of precession of the equinoxes. They avidly observed sunspots and shooting stars.

It is interesting to note that the Arabs, like the ancient Chaldeans, believed in spiritual influences emanating from the heavenly bodies. In the Middle Ages, all Europe believed in astrology, and it was taught in the universities as a science. Many Moslem fatalists credited divinatory

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and horary astrology. However the Jewish scholar Maimonides pronounced astrology unverified. At least the astrological idea that celestial bodies affected mankind supplied the incentive for careful observation of the skies, and thus led to the discovery of real astronomical facts.

The Arabs developed algebra and trigonometry. In the Royal Observatory at Cairo were six thousand books on mathematics.

Geber, an eighth-century Christian who became a Mohammedan, was regarded by the Arabians as the most illustrious of the alchemists. Moorish chemists progressed in the working of metals, the making of alloys, the fusing of glass, and the discovery and invention of new chemicals and drugs.

The literature of medicine and surgery was very extensive. Practically every organ of the body had its specialists. The Moslem civilization would give scientific medicine to Christian Europe.

Arabian geologists distinguished between the fossils of land and water organisms. When they found the fossils of water organisms on the summits of mountains, they realized that those areas must have been covered by water in past ages. The Arabian geologists also studied erosion and stratification.

To sum up some other scientific advances of the Arabs, they constructed the pendulum clock. On receiving the magnetized needle from the Chinese, they invented the mariner's compass. They drew up a nearly-accurate table of specific gravities. They discovered the force of capillary attraction. It is also interesting to note that the brilliant Arabs estimated the height of the atmosphere, and discovered the laws of refraction and diffraction.

There were schools and colleges throughout the Moslem world. Learned men rose to the highest offices of State. Prince Al-Hakem II, in Moorish Spain, left a library of four hundred thousand scholarly volumes, with marginal notes.

The rise of Islam led to many centuries of conflicts between the East and the West, between the Crescent and

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the Cross. Islam triumphed in Asia and Africa. The Arab hosts conquered Spain, and crossed the Pyrenees into the Christian Kingdom of the Franks. Charles Martel and his Frankish warriors stopped the Moslems at the Battle of Tours in France, in the year 732. Had it not been for the Christian victory in this decisive battle, Islam might have prevailed in western Europe. The Byzantine Empire in the East maintained itself until 1453, when Constantinople was taken by the Moslem Turks.

The Arab conquests were huge and loosely-integrated. No few of the conquered peoples accepted the religion of Mohammed. The capital of Islam moved from Medina to Damascus to Bagdad. Spain was the first province to break away from Bagdad; it acknowledged no authority but Cordova. Africa seceded, and made Fez (and then Kairouan) its capital. Egypt seceded, and made Fostat (and then Cairo) its capital. The Arab Empire lost its political unity, but it retained a singleness of language and the same prayers throughout the amalgam.

The civilization in tenth-century Cordova was far beyond that in Christian Europe. The influence of Moorish Spain would be chiefly instrumental in stimulating the Christian revival of learning. Averroes, born at Cordova in 1126, was influenced by the philosophy of Aristotle. He taught that a spark of the universal intelligence is imparted to man, and that this soul at last returns to the eternal Source. Averroes held the ancient Eastern concept of emanation and absorption. He influenced the Jewish scholar Maimonides, who was born in Cordova. Moorish Spain respected its Jews. There the Jewish genius Solomon ibn Gebirol wrote his masterpiece in the Arabian language, and patterned both his poetry and his philosophy on the Arabian models.

The Greek-inspired Arabian physician and metaphysician Avicenna (980-1037) was a pioneer of scientific medicine. As a philosopher, he synthesized Aristotelianism and Neoplatonism. He held that one aspect of man's rational soul turns toward matter for practical uses, while a higher aspect "lies open to the reception and acquisition of the

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intelligible forms, and its aim is to become a reasonable world, reproducing the forms of the universe and their intelligible order." The human vessel can receive the light of the Active Intellect only insofar as obstacles are removed.

The tenth-century Arabian philosopher Alfarabi served as a Court physician at Damascus, and explored the sciences of astronomy and mathematics. His philosophy has traces of Platonism, and he was interested in precognitive dreams.

Omar Khayyam, in the tenth century, was the great Persian mathematician, astronomer, and poet. He reformed the Moslem calendar, and wrote a brilliant treatise on algebra. As philosophic poet, he created the beautiful and profound quatrains of *The Rubaiyat.* His soul flung the dust aside to pierce through the invisible. "Of my base metal may be filed a key that shall unlock the door."

The Arab philosopher Abu 'l-'Ata, in the tenth century, was influenced by the Pythagorean philosophy, and advocated the humane diet of vegetarianism. An ecclesiastic in Cairo tried to destroy his influence with the words: "You need not be kinder than the Creator."

The eleventh-century mathematician Alhazen, who died at Cairo, announced part of the law of gravity and a doctrine of evolution.

Ibn-Khaldun, the celebrated Arabic philosopher of history, took account of material agencies involved in the historical process, and emphasized the social life of the people above the monarchs and their wars. He died in the year 1406.

Albategnius, in the ninth century, was the greatest of the Arabic astronomers. He served as governor of Syria.

Almamon, the ninth-century Arabian Prince, invited all the great scholars of his day to his capital, Bagdad. He was the moving spirit behind an important period in the history of natural philosophy.

Ulugh-Beigh, in the fifteenth century, corrected errors in the Arabian star catalogues.

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The enlightened scholar of the Moslem world generally had command of more than one field of study. Ibn-al-Khatil wrote eleven hundred books on philosophy, history, and medicine. Ibn-Hasen produced four hundred and fifty books on philosophy and law.

Scholarship was life-centered in the Moslem world. Those who cultivated the life of the mind dedicated themselves to an arduous program, it is true. Avicenna began to teach at sixteen. Averroes spent every day and the greater part of every night at his studies. But there was nothing dry-as-dust about these men. They could turn out love-sonnets as readily as they could write scientific monographs.

Some of the Arabian thinkers took the Ionic approach to natural philosophy, while others preferred the Greek philosophies of mystical Idealism. Some of them favored Aristotelian induction, while others delved into the abstruse aspects of Platonism. The wisest Moslems synthesized intellect and intuition in a whole and unitary philosophy of life. At first the works of Arabic philosophy were just a continuation of Alexandrianism, but then the Moslem scholars also got acquainted with the philosophy of Aristotle.

Mystery schools abounded in the Mohammedan world. The Moslem mystics are called the Sufis. Sufism was inspired by Greek, Persian, Hindu, and Buddhist philosophy. As an Indian Moslem has written: "The Islamic world provided a meeting-ground wherein the Orient and the Occident kissed each other in the medieval times." Besides its foreign sources of inspiration, Sufism is based upon the esoteric or hidden meaning of the *Koran*.

The Sufi mystic Awarif al Ma'arif has written: "The reflexion of every existence is from the light of the Absolute Essence."

Then we have these words of a great Persian Sufi: "Man is so engrossed with himself that he fails to recognize the unity behind all things, and is blind to the beauty of oneness. The animal soul is the most potent of all the veils between man and God."

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The poet Jami sang:

"His beauty everywhere doth show itself
And through the forms of earthly beauty shine
As through a veil."

There is good counsel in the profound words of the mystical poet Rumi:

"Since thou canst not bear the unveiled Light, drink the Word of Wisdom, for its light is veiled,
To the end that thou mayst become able to receive the Light, and behold without veils that which now is hidden."

Kashf-Al-Hahjup voices a prayer to this effect, in the oldest Persian treatise on Sufism: "Thy will be done, O my Lord and Master. O Thou who art my Spirit's treasure meaning! O Essence of my being, O Goal of my desire! O All of my all, my Whole and my Element and my Particles!"

Then we have the following beautiful Sufi invocation:

"Praise be to Thee, O hidden One and manifested One. Praise be to Thy Glory, to Thy Might, to Thy Power, and to Thy Great Skill. O All, to Thee all greatness belongs. O Thou who possesseth the Power and Beauty and Perfection. Thou art the Spirit of all. Praise to Thee, O Sovereign of all Monarchs, O Master of all affairs. . . . Thou art free from death, free from birth, and free from all limitations, O Thou Eternal One."

The great poet Hafiz wrote:

"Hurt no heart, and do whatever thou pleaseth,
For there is no other sin in our religious canon."

Bayasid al Bistami told the learned doctors: "You receive a dead science from dead people. We receive our science from the Living One."

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The greatest Sufis rose to the universalism of the true mystic. They taught world brotherhood, racial equality, universal tolerance, and the uplift of woman.

Ibn el Arabi counseled: "Do not attach yourself to any particular creed exclusively, or you will fail to recognize the whole truth. Do not interfere with other men's beliefs. The water proverbially takes its color from the containing vessel, but the enlightened perceive God in every form of belief. I follow the religion of Love whichever way its camels take."

An inspired Sufi poem teaches us:

"The true mosque in a pure and holy heart
Is builded, there let all men worship God,
For there he dwells, not in a Mosque of stone."

Shabistani said: "Your true miracles are comprised in the worship of Truth."

The Sufis drank from the fountain of grace in the cup of fellowship. They saw God everywhere, and in all circumstances. They rose above the world of division to the world of the One. "The lover of God is the beloved of God. The beloved, the mirror, and the image are one."

Mysticism is not dead formalism, but direct awareness and spiritual freedom. Islam has no mediatory sacraments. Every seeker can enter the direct presence of God, as did the Sufis. It is fitting to conclude this discussion of Sufism with the words of a young lady named Rabia: "O God, if I worship Thee from fear of Hell, burn me in Hell, and if I worship Thee from hope of Paradise, shut me out of Paradise, but if I worship Thee for Thine own sake, then withhold not from me Thine everlasting beauty."

Secular as well as sacred literature flourished in the Moslem world. The passion for poetry extended from the metropolitan palaces to the huts of peasants. Poets were "numerous as nightingales." Lovers courted their beloved with verses, and the ladies answered them in rimes. Not

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only were there poetical love-conversations, but an ancient Arabian poet penned this guide to the art of love:

"When the heart burns with love,
It finds alas, nowhere a cure;
No witch's magic art
Will give the heart that for which it thirsts.
The working of no charm
Will perform the desired miracle;
And the most intimate embrace
Leaves the heart unsatisfied
If the rapture of the kiss is wanting."

The wise men of Mohammedan capitals were urbane freethinkers, not creedbound by any conventional orthodoxy. Men of this caliber got the Caliphate at Damascus, whose liberal culture was carried to Italy, Spain, Egypt, and Carthage. Old Greek literature inspired most of the social idealism of the Mohammedan world. The sensual and the spiritual were synthesized. Free and happy were the Syrians of Damascus and Cairo, and the Moors of Cordova and Seville.

Damascus, Cairo, and Bagdad were cities of colorful splendor, extraordinary sensuality, luxury, and freedom. The *Thousand and One Nights* (with its Persian, Egyptian, Indian, and Syrian sources) vividly pictures the rich world of palaces and harems which the Moslems enjoyed. Moslem sexual standards were quite outside the Christian tradition, but sensuality was compatible with education, refinement, humanitarianism, and scholarship.

The palaces of the Caliphs gleamed with rich and fantastic decorations in porphyry, alabaster, lapis lazuli, gold, and jewels. Marble lined the walls. The amazing furniture was of ebony and mother-of-pearl, the ceilings of perfumed wood. The baths had basins of porphyry. Fountains ran wine for the silk-garbed houris in the spacious harems; these houris were the world's most beautiful women, purchased at fabulous prices. All free Moslem women gloried in their liberty, and they had property rights. But the

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West does not regard the institution of polygamy as compatible with sexual equality, and the magnificent harems of the Mohammedan princes have been likened to legalized brothels. Of course history teaches us to respect cultural relativism. Certainly esthetic taste was highly cultivated in the Moslem world. Fountains played in the fragrant gardens, and music filled the air. The women wore rich and colorful silks. The courtiers were garbed in gold brocade. Merchant princes vied with nobles in the quest for richer living.

The Moslem world loved the finest linens, the daintiest silks, and the most beautiful ornaments.

Every branch of the Arab civilization practiced the enameling and coloring of tiles, and the Arabs of Egypt were geniuses in their mosaic work.

The elaborate harmony of Arabic architecture contrasts with the simple dignity of Greek architecture.

In the tenth century, the Saracens of Sicily had five thousand mosques pointing their beautiful minarets at the starlit sky.

In Haroun al-Raschid's city of Bagdad, back in the eighth century, splendid architecture was erected at prodigious cost. Also, he patronized music, poetry, and learning.

The domes of Damascus, sparkling beneath the Syrian sun, are world-famous. The Great Mosque of Damascus is one of the greatest ecclesiastical buildings the Mohammedans created.

Gorgeous and inspiring are the courts, windows, and roofs of the Alhambra Palace on the hills overlooking Granada, in southern Spain. This miracle of architecture was built by the Moors in the thirteenth and fourteenth centuries. It is entered by the Gate of Justice. In the Court of the Lions, one of its two greatest courts, we see a group of lions supporting a large alabaster basin, whence a fountain rises. The rooms of the Alhambra are decorated with exquisite sculptures, columns, and carvings.

The gracefully-rounded minaret of the Mohammedan mosque corresponds to the steeple of the Christian church.

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The call to prayer was given from its platform by a human voice. The mosque of a thousand storied windows at Adrianople presents a superb picture with its openings, arches, and pillars.

Music reached a new high of development in Persia during the eighth and ninth centuries. The classic music of the Arabic countries was established in Spain during the Moorish occupation from the eighth century until the fifteenth. By the twelfth century, the music of Moorish Spain was known throughout Europe. The troubadours found in Spain the sources of their popular melodies and verses.

Joseph McCabe has written: "At the time when the few million people of Christian Europe — probably not fifty million in all — were at the lowest depth of their degradation, other nations numbering several hundred millions — the Moors of Spain and Africa, the Saracens of Italy, the Arabs of Egypt and Syria, the Persians, Hindus, and Chinese — were at the height of a brilliant civilization."

Moorish Spain

The Arabs ruled North Africa, and it was from Morocco that Arabs and Moors (mainly Berbers) came forth to conquer wealthy Spain. The Arabs and the Moors came to Spain in the eighth century. Their creations gave the art of the Spanish peninsula those qualities which we call distinctively Spanish. Before the end of the ninth century, Moorish Spain had highlights worthy of ancient Greece and Rome. Her architectural styles were strongly modified by the Arab taste. Her pictures became exceptionally rich in coloring. She cultivated poetry, music, and the sciences. Moorish Spain was a highway for the diffusion of world culture. Her rich colleges and huge libraries attracted many truth-seekers. A large population benefited by enlightened laws and generous philanthropy. The atmosphere of religious tolerance permitted the abundant Jewish element to flourish, and to

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further the national cultural and material prosperity. The Jews were the great intermediaries between the Mohammedan and Christian civilizations. In the Moslem world, they blossomed out as high officials, scholars, physicians, and leaders of commerce. Traveling widely, they diffused the wisdom of Moorish Spain. Some of the scholars translated Arabic books for the Christian world.

There were many Christian scholars who visited the learned schools of Moorish Spain, and of the Sicilian communities on the fringe of Italy.

The Moslem Moors and Saracens supplied the chief impetus to lift Christian Europe from barbarism. Among other things, the Moslem civilization taught Christian Europe cleanliness. In the Dark Ages, the Mohammedans wore washable under-linen, but their Christian brethren did not.

Cordova had ten thousand graceful palaces, most of them marble, framed in gardens along the ten miles of river front. Seven hundred mosques glorified this city. It had paved and lighted streets. Pure water was drawn from the mountains.

The timber roof of the old mosque at Cordova was decorated with scarlet and gold, and supported by more than a thousand slender columns of marble, porphyry, and jasper. Nineteen doors open into the immense structure. Through the broad aisles, one beholds the praying chamber afar, with an impressive portal framed in facades of mosaic and dull gold.

Near Cordova, a Moorish prince built a palace with four thousand marble columns. Pearls and rubies encrusted the capitals of the columns of its central hall. There were fifteen thousand doors of bejewelled ivory and ebony, and the tiles of the roof were silver and gold. Nothing remains of this wonder palace now.

Toledo, Seville, and Granada, the other major Moorish cities, enjoyed every luxury of the world. Even persons of average income were clean and tasteful in their way of life. The houses were beautifully furnished. Agriculture flourished.

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A Moorish Prince paid the chief Scholar of the Court an annual salary of forty thousand gold-pieces. Learned men ranked first in public esteem, and the princes advanced them to high and remunerative office.

The richest monastic library in medieval Christian Europe held six thousand, seven hundred volumes, mostly religious. The library of one Prince in Moorish Spain contained four hundred thousand books on all subjects.

The Moorish Kingdom in Spain notably cherished science, established splendid schools and colleges, and reserved the highest offices of State for the most learned men.

S. P. Scott observes, in his *History of the Moorish Empire in Europe:* "There was not a village within the limits of the empire where the blessings of education could not be enjoyed by the children of the most indigent peasant. . . . All children whom misfortune had left destitute were cared for in charitable institutions maintained by the government."

The Moors and Arabs in Spain were generally tolerant toward the Christians there, but the Christians resented Moslem rule. Native Spanish princes and the Spanish Christian clergy finally crusaded against the Moors, with the support of English and French knights. Then bonfires were made of the Moorish instruments of science, and of a literary treasury embracing history, philosophy, and science. Every Moslem who would not accept baptism into the Christian faith was banished.

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16. THE RENAISSANCE

The Renaissance was the revival of culture from the fourteenth century to the sixteenth. Classical culture was resurrected. The bold ancient classics of Greece and Rome were restored to a place of honor in the educated European mind. Human life took on a new dignity, patterned after that of the ancient world. Life and learning took a new direction. The humanists of scholarship, literature, philosophy, and art rebelled against medievalism. The questioning attitude replaced authoritarianism. The Renaissance revived the Greek joy in unfettered intellectual inquiry, free creative activity. The Renaissance was the Age of Discovery, the Dawn of a New Day. Travel, the discovery of new lands, printing, and the progress of science coincided with the classical literary stimulation to broaden men's outlook and give them a fresh untheological interest in human life and art on earth.

The Renaissance was not a sudden awakening. Some historians speak of a "Carolingian Renaissance" in the ninth century. Charlemagne made an unsuccessful effort to revive old times. In the eleventh century, from about 1050 A.D., the Moslem influence encouraged a revival of culture in Christian Europe. The twelfth-century troubadours placed a Renaissance accent upon the here rather than the hereafter. In the thirteenth century, Roger Bacon (who championed observation, experiment, and reason) was a connecting link between the Middle Ages and the Renaissance. The intellectual dawn after the Middle Ages began as early as 1260. It is customary to date the Renaissance proper from the classical revival in the fourteenth century, about the year 1350. Petrarch has been characterized as the first modern man. He led in the recovery of ancient Greek and Latin manuscripts, and praised the beauties of nature in his writings. He is

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famous above all for his lyrics. His friend Boccaccio was the father of Italian prose. Fifteenth-century Humanism endeavored to revive the writing of Latin verse, but Europe created virile literature of its own.

History cannot be classified exactly in separate periods, but we may say that the decisive Renaissance began in Italy in the latter half of the fourteenth century. The High Renaissance in Italy was from 1499 to 1521. In the latter part of the *Cinquecento,* the sixteenth century, Italian culture passed into its decadence. There was not much Renaissance enthusiasm in England at first, though the new learning gained a foothold in Oxford, and Colet led the study of Greek. The Renaissance blossomed in England in the sixteenth century, under Queen Elizabeth. We shall discuss the Renaissance in other countries on subsequent pages. Here it suffices to generalize that the Renaissance was a period of new germinal ideas and new endeavor. The Renaissance pioneered modern literature, science, and political freedom. In Italy the Roman Catholic Church supported the Renaissance, but as Sedgwick notes, "did not foresee that the Renaissance, with its spirit of examination, investigation, criticism, with its encouragement of the free play of the human mind, was necessarily preparing the way for the Reformation."

Great Humanists of the Renaissance cherished the ideal of internationalism, but it was with the Renaissance that European history became the history of independent national States. The Renaissance introduced nationalism and individualism.

The Renaissance Humanists devoted themselves to the classics. As Henry Dwight Sedgwick tells us, in *A Short History of Italy:* "For some time they had had access to the Latin past through Italy, and now they found their way to the far greater classic world of Greece. The one uninterrupted communication with that world was through Constantinople, which, like a long, ill-lighted, and ill-repaired corridor, led back to the great pleasure domes of Plato and Homer, and all the wonderland of Greek literature and thought. . . . The glowing young city of

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Florence lit its torch at the expiring embers of the imperial city. A few Italians went to Constantinople and learned Greek, then stray Byzantines came to Italy. The doom which hung over Constantinople frightened scholars and drove them westward, and the fall itself (1453) dispersed the last of them. These Greeks brought valuable manuscripts and firmly established Hellenic culture in the kindred soil of Tuscany. . . . After the immigration of Greek scholars all intellectual Florence went mad over Plato, and Cosimo founded a Platonic Academy. The study of Greek brought with it examination, comparison, criticism; it brought new knowledge; it gave new ideas to all the arts, new impulses to the creative imagination, and general intellectual freedom."

The Renaissance saw the revival of classical learning and the renewal of man's interest in himself and in his world. The Renaissance brought revolutionary social, economic, national, and intellectual changes. The Catholic Church was the unifying center of medieval life, and the Church went along with the Renaissance, but it was with the Renaissance period in history that Christian Europe freed itself from the puppet-strings of the Church. Now man sought answers to his questions, examined the foundations of authority, and cultivated learning for its own sake. The Renaissance revived the Pagan Humanism of the classic civilizations. Natural law was respected. Man learned the true place of his earth in the solar scheme. Rich patrons encouraged all the fine arts. André Maurois lauds "those universal minds, consumed with curiosity concerning science, literature, and action, which were found in Europe at the time of the Renaissance."

Churchmen had read Virgil for his moral lessons, but the Renaissance rediscovered his ancient masterpiece as pure literature and once more crowned him with laurels as a poet.

Columbus, Da Gama, and Magellan enlarged men's horizons by their voyages of discovery. Gutenberg invented the art of printing with movable type. Spiritually, the Renaissance brought liberation from the burden of

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medievalism, introduced intellectual rather than mythic thinking, established the individualistic realization that every man's thoughts are of value, planted a new interest in the laws of nature, and provided new incentives for living. The enjoyment of living was zealously cultivated by the growing class of wealthy laymen.

The Renaissance brought concrete material gains in business and politics. The financier became an important figure. Italy in the fourteenth and fifteenth centuries consisted of small independent City-States. Savoy, Milan, and Modena were governed by dukes. Genoa, Venice, and Florence were rich and powerful City-States controlled by merchant-princes — bankers and businessmen who had seized the Government of their Cities. The Papal States, with their center at Rome, were in central Italy. In southern Italy were the kingdoms of Naples and Sicily.

Every prince and tyrant tried to make his region the most magnificent of all. Therefore artists were encouraged as at no other period of history. Unsurpassable buildings, statues, and paintings were created. The city of Florence holds the very spirit of the Renaissance. On the walls of the Medici Palace are Gozzoli's telling pictures of Renaissance life.

Florence led the other cities of Italy. In the fifteenth century, Lorenzo the Magnificent was the center of an inspired circle of artists, sculptors, poets, and scholars. Lorenzo, that most wonderful prince of the *Quattrocento,* voiced his Pagan outlook in the following poem:

> "O how beautiful is youth,
> Ever hurrying away.
> Come, let him who will be gay;
> In tomorrow there's no truth."

Among the famous Florentines were Benedetto da Maiano, Giuliano da San Gallo, Andrea della Robbia, Mino da Fiesole, Antonio Rossellino, Andrea Verrocchio, Benozzo Gozzoli, Antonio Pollaiuolo, Filippino Lippi, Bot-

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ticelli, Domenico Ghirlandaio, Pulci the poet, Poliziano the dramatist, Marsilio Ficino the philosopher, and Pico della Mirandola the universal scholar. In the *Primavera* (Spring) and *The Birth of Venus,* Botticelli expressed "the first unveiled fresh beauty of the world which the Greeks saw." Verrocchio's painting of the Annunciation has a beautiful mystical quality. In 1469, Leonardo da Vinci was apprenticed to Verrocchio. Young Michelangelo roughed out blocks of marble for others to sculpture, in the gardens of Lorenzo de Medici. That rich banker, who was the unofficial dictator of Florence, noticed a carving which Michelangelo had made from waste marble, and thereupon took him into his palace to sit at the princely table with poets and scholars.

After Lorenzo died, the primacy in culture passed from Florence to Rome. At the summons of the Papacy, great men came to Rome from all Italy, mainly from Florence.

Tommaso Parentucelli was educated in Florence and Bologna, and he shared in the Florentine Humanistic culture. He became bishop, cardinal, and finally Pope Nicholas V (1447-55). This Renaissance Pope was a champion of scholarship and art. He founded the Vatican Library. He brought to Rome scholars, artists, and architects. J.C.L. de Sismondi tells us, in *The Italian Republics,* that Pope Nicholas V was "devoted to learning, philosophy, and ancient literature, and . . . showed some zeal for collections of ancient manuscripts and for translations from Greek writers. But he was resolved to put down the democratic spirit in the Eternal City. He put all offices into the hands of prelates, whom he himself appointed. Those who entered into controversy with the pope were exiled or executed, and the last spark of liberty in Rome was extinguished in blood." Nicholas V hoped to keep the Papacy at the head of Christendom by means of the forces of the Renaissance, which he understood only in part and superficially. He did not realize that the Renaissance as a movement of cultural and intellectual freedom would be certain to destroy the tyranny of religious authoritarianism.

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Renaissance Rome had beautiful art, but it also had a thousand sins. Licence, profligacy, and crime removed Rome from the sympathy of mankind. The Italy of the High Renaissance was morally blind.

Rodrigo Borgia passed his time in luxury and intrigue until he was elected Pope, under the title of Alexander VI. From 1492 to 1503 he occupied the Papal Chair, and concentrated on amassing wealth and power. He was rich, depraved, and an infamous politician. It was his purpose to make his son Caesar Borgia the supreme ruler in Italy. Caesar was made an archbishop and a cardinal. As captain general of the Papal forces, he brought the States of the Church into submission. He was a man with neither principle nor compassion, and he became notorious for his refined cruelties. Any who opposed Caesar Borgia were murdered, gangster-fashion. He brought about the mysterious deaths of cardinals whenever it suited his purposes to have them out of the way. He was a ruthless political leader. Papa lavished Papal revenues upon his children. Caesar Borgia became the Duke of Valentinois in France by means of intrigues with the French King. By deeds of treachery and tyranny, he gained the duchy of Urbino and many small principalities. His father supported him in his unscrupulous struggle for power and wealth. A contemporary reported that there was "nothing so wicked and so criminal as not to be done publicly in Rome and in the house of the Pope." In 1503, Caesar Borgia and his father the Pope drank by mistake some poison they had prepared for their guests. His father died, and he became very ill. The new Pope Julius II imprisoned Caesar Borgia, but he eventually escaped. In 1507, this man of evil was killed in battle in Spain.

His sister Lucrezia Borgia was famous for her learning, beauty, and piety. "There is no character in history," notes *Encyclopedia Britannica,* "about whom such differences of opinion exist in the minds of historians."

Pope Julius II organized the Holy League, and freed Italy from the yoke of France. Pope Julius II (1503-13) was the first Pope-King. He made the States of the Church

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into a compact principality, the absolute Papal State.

The Church aspired to be the mistress of the world's culture under the Popes Nicholas V, Julius II, Leo X, Clement VII, Pius II, Paul II, Sixtus IV, Innocent VIII, and Eugenius IV. During the pontificates of the two Medici, Leo X and Clement VII, everything was done for the arts but nothing for reform. Sedgwick notes that the passion for art tended "to cover the Papacy with a pagan glory in its time of religious need." Great works of art cost so much money that the "sale" of indulgences and the exaction of tribute were pushed to new extremes. Pope Leo X was "the last Pope to wield the Italian sceptre over all Europe." Germany launched the Protestant Reformation during the pontificate of Leo, and the unity of the Church was broken. An army of rebels sacked Rome during the pontificate of Clement.

The greatest masters of culture did their work in Italy's High Renaissance period (1499-1521).

Guicciardini was the first modern historian.

This beautiful Platonic passage greets us in Count Baldassarre's *Book of the Courtier:* "By the stairway that bears the shadow of sensual beauty on its lowest step, let us mount to the lofty mansion where dwells the heavenly, lovely, and true beauty, which lies hidden in the inmost secret recesses of God, so that profane eyes cannot behold it."

Matteo Boiardo authored an epic of chivalry called *Roland in Love,* but he did not finish the story of Roland's love for the beautiful Angelica. Lodovico Ariosto carried on the tale under the title, *Roland Crazed (Orlando Furioso),* a poem of irony and wit: "The angel seized the goddess of Discord by the hair, kicked and pounded her incessantly, broke a cross over her head, till Discord embraced the knees of the divine envoy and howled for mercy."

No English sonnet can match the passionate intensity of some of Michelangelo's sublime sonnets to Vittoria Colonna. The following is translated from Michelangelo:

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"Yes! hope may with my strong desire keep peace,
And I be undeluded, unbetrayed:
For if our affections none find grace
In sight of Heaven, then wherefore hath God made
The world which we inhabit? Better plea
Love cannot have than that, in loving thee,
Glory to that eternal Peace is paid
Who such divinities to thee imparts
As hallow and make pure all gentle hearts.
His hope is treacherous only whose love dies
With beauty, which is varying every hour:
But in chaste hearts, uninfluenced by the power
Of outward change, there blooms a deathless flower
That breathes on earth the air of Paradise."

The chief masters of the beautiful arts in the High Renaissance period were passionate Michelangelo, serene Raphael, balanced Bramante, and ever-curious Leonardo. Michelangelo painted glorious frescoes on the ceiling of the Sistine Chapel. Many regard Raphael as "the most charming figure in the world of art." Bramante of Urbino was the greatest architect of the High Renaissance. As the Papal architect in Rome, he shared with Michelangelo and Raphael the credit for making St. Peter's Basilica and the Vatican Palace such magnificent structures. It was predicted that when he died he would pull down Paradise and build a lovelier place for the saints to dwell in. Leonardo, who sometimes painted from sunrise to sunset without stopping to eat, exclaimed: "Thou, O God, sellest us everything at the price of hard work."

Not all those who embraced a secular conception of life were Humanists, but the true Humanists of the Renaissance had a sublime faith in man as man. They were concerned, like the greatly wise ancients, with the elevation and the enrichment of human life on earth. Enthusiastic lovers of life and learning, they took pride in man's natural powers instead of groveling like worms in the dust before the bogeys of supernaturalism. They lived by the ideal of life expressed in the great pagan

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classics. Their thought and action centered upon distinctively human interests and ideals. They were confident that man could rise to larger understanding, learn to govern himself, and better his lot in this world. The intellectual temper of the time was largely secularistic, and wholly adventurous. Even as geographical pioneers ventured into unknown seas with proud full sail, fearless pioneers of thought enlarged man's mental horizons.

The Renaissance brought great painting, sculpture, classical culture, architecture, individualism, geographical discoveries, science, literature, and music. The invention of the printing press ended the clerical monopoly of learning. Cheap books permitted the spread of knowledge. The invention of the compass made possible voyages of discovery.

Dr. Will Durant tells us in his splendid volume, *The Renaissance:*

"In the Renaissance wealth discovered that it was meaningless unless it could transform itself into goodness, beauty, or truth. . . . Renaissance painting was a sensual art, though it produced some of the greatest religious paintings. . . . But that sensuality was a wholesome reaction. The body had been vilified long enough; woman had borne through ungracious centuries the abuse of harsh asceticism; it was good that life should affirm, and art enhance, the loveliness of healthy human forms. The Renaissance had tired of original sin, breast-beating, and mythical post-mortem terrors; it turned its back upon death and its face to life; and long before Schiller and Beethoven it sang an exhilarating, incomparable ode to joy.

"The Renaissance, by recalling classic culture, ended the thousand-year rule of the Oriental mind in Europe. . . .

"Everywhere today in Europe and the Americas, there are urbane and lusty spirits — comrades in the Country of the Mind — who feed and live on this legacy of mental freedom, esthetic sensitivity, friendly and sympathetic understanding; forgiving life its tragedies, embracing its

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joys of sense, mind, and soul; and hearing ever in their hearts, amid hymns of hate and above the cannon's roar, the song of the Renaissance."

How the Renaissance Began

A long build-up, the general European revolt against Papal tyranny, paved the way for the Renaissance and Reformation, those two great emancipations. Daring heretics were influenced by the science and philosophy of the Moors, and by the literature of ancient Greece and Rome.

The Renaissance began in Italy because Italy had been the center of Roman civilization, because Italy had ready access to Mohammedan culture through the Saracens in Sicily, because Italy was a natural center for the development of navigation, and because the Italian cities had won their independence and had become wealthy.

The Renaissance brought in a sharper sense of personal freedom, though personal thinking on religion was still at a huge risk. The Italian Church shared in the culture of the time, to some extent. Some philosophers and scientists in the medieval universities were even allowed to exercise a little freedom of thought, but they could say nothing that might tend to undermine the faith of the people. The Church still made explicit freethought very dangerous. Savonarola was executed. Pico della Mirandola was driven from Rome. Bruno was burned alive; the Papacy manipulated a corrupt agreement with the Venetians to get hold of this fearless critic and put him to death. However the Papacy increasingly lost power over the secular monarchs, and some bold thinkers were able to do their work with impunity.

The Great Schism of the West, during which the leadership of the Church was in dispute, prevailed from 1378 to 1417. The Papacy shifted its seat from Rome to Avignon, France. After the return of the Papal Court from Avignon to Rome and the death of Gregory XI in 1378, an Italian was elected to be his successor as Urban VI. The French cardinals would not acknowledge him, but

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chose Clement VII. The scandal of rival Popes lasted for thirty-nine years, but at last Martin V was elected to the Papal Chair. The Church was losing its prestige and authority.

To throw off the medieval incubus, Christian Europe had to break the chain of despotic ecclesiastical and political authority.

With the growth and self-government of the cities came an improvement of commerce and increase of wealth. The rich merchant, the prince, and the city employed artists who had previously done their work only for bishops and abbots. Writers were now more concerned with human interests than with "parched and bloodless" theological speculations.

Luxury characterized the Italy of the Renaissance. The wealthy cities of northern Italy "gleamed with gold and jewels, velvet and silk." Venice was the city of Marco Polo, Genoa of Christopher Columbus, and Florence of Dante. These cities contributed much to Italy's rebirth of her ancient luxury and splendor.

The Recovery of Culture

Petrarch inaugurated the rebirth of classical literature, and, inspired by a beautiful married lady of Avignon named Laura, he created three hundred and seventy-five glorious sonnets. The difficulties encountered by Petrarch and his circle when they tried to collect the ancient Roman writings were great indeed. The monks of the West had been lax in copying and preserving classical literature. They had not entirely neglected Cicero, Virgil, Horace, Slatius, Juvenal, and Ovid, but it took a century's search for Renaissance scholars to locate surviving Roman classics in the musty archives of the older abbeys. No abbey had a systematic collection; isolated speeches of Cicero were found thousands of miles apart. Only a fragment of Livy's precious historical literature could be found. The cultivated outlook of antiquity had been in a state of almost total eclipse for a long time. But now a new spirit was in the air. The project of hunting out the great

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writings of antiquity was subsidized by merchant-princes, bankers, and Pope Nicholas V.

Boccaccio was one of the most influential Italian scholars engaged in the recovery of the classics. Boccaccio translated Homer, and authored the *Decameron* (a lively account of the sexual improprieties of elegant Florentines). The men and women of Renaissance Italy, clad in brilliant-hued silks and velvets and brocades, were beauty-loving and sensual.

The study of the Greek and Latin classics was known as Humanism. Scholars studied classical Latin, not the Latin of the Church. When Constantinople was taken by the Turks in 1453, Byzantine scholars fled to Italy and brought with them classical Greek literature. The Humanists recovered the polished works of ancient Greece and Rome. Latin and Greek became the foundation of university education. The new learning consisted of classical studies.

At first the Scholastic theology was so firmly entrenched in the universities that the reborn zeal for secular studies could hardly enter, but the new trend took hold in small circles. Soon the Courts of monarchs welcomed literature centered in the human truth of life. The ancient Greek philosophy revived a rational foundation for freedom of inquiry. "The proper study of mankind is man," became the motto of the classic scholars of the universities, whose eyes were opened by Pagan literature.

In every educated center, a cult of the classics arose — classical letters, art, philosophy, and science. Masters of Greek taught in Italy and France. New standards of art, letters, and science (exempt from clerical control) now established themselves. The feeling for beauty intensified.

Art passed from the monks to the laity in large measure, "abandoning the houses of God for the house of man." Human passion inspired secular art, and the artists were much aided by a careful study of Greek and Roman models. The Church caught some of the Pagan spirit and became an important patron of art.

The Renaissance esthetic taste and mood of luxury was

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conducive to stimulating art. Attractive ladies in exquisite silks strolled through beautiful gardens with their lords. The nobles decorated their town mansions with shining, colorful ornaments. Italy was the scene of classically-ornamented buildings and exquisite palaces. There were so many beauty-lovers that all the arts flowered.

Modern music began in the Renaissance period. Devout Palestrina got away from the pedantic style in music, and fostered the beautiful rather than the mathematical. He is famous for his *First Book of Masses.* The musicians Monteverdi and Gesualdo created songs of secular sophistication. The aristocratic and Court music of the Renaissance was decidedly secular. Renaissance musicians abandoned past traditions to develop harmony as we now know it. They cultivated music for varied instruments. Musical instruments were played in all circles of society. The violin was perfected. The forerunner of the pianoforte was invented. Renaissance opera imitated the classic Greek drama.

As is usually the case in a rich and luxurious civilization, sexual liberty (and even licence) prevailed. There was sensuality in the gay Courts of monarchs, the studios of artists, the mansions of rich men and nobles, and the Papal Court. The Church shared the moral laxity of the Renaissance period, some of the Popes keeping mistresses. From 1300 to 1670, the reign of reforming Popes amounted to only about a score of years. Great art had its flowering when Italy was drunk with sensuality.

Art found lavish patrons because it expressed the Renaissance joy in living. The Renaissance artist was regarded as a man select and apart (quite unlike the medieval artist-artisan). The Renaissance artists consulted living nature, but they also turned to classical sources for rules of law, order, balance, and proportion. They cherished an absolute standard of perfection. In the Florentine Academy emerged an exalted artistic ideal of balance, unity, and fitting relationship of the parts to the whole. Renaissance sculptors and architects emulated antique models. The mathematical scheme of the "Hellenic Tri-

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angle" was employed in the composition of Renaissance paintings. Mathematical correctness was involved in the selective principles of Leonardo and Michelangelo, and they also used their souls.

Filippo Brunelleschi founded the Renaissance style of Italian architecture, a modified restoration of the classical.

Bramante was the master architect of the High Renaissance, the first architect of St. Peter's at Rome. We have spoken of him on an earlier page.

Michelangelo said of Ghiberti's Door of the Baptistry at Florence: "It is fit to be the Door of Paradise!"

The Italian masters of painting took their models from the ancient Greek and Roman masterpieces, rediscovered perspective, and expressed character and emotion. The revival of painting saw a return to nature. The pictures rounded out. Giotto of Florence painted from living models. Masaccio "made his figures stand on their feet." New trails were blazed.

There was real progress in sculpture. The anonymous Gothic *Pieta* of the fourteenth century presents gaunt and angular figures. But Michelangelo's sixteenth-century *Pieta* is natural and rounded. It might incidentally be mentioned that esthetic critics compare Michelangelo's Jesus to the Greek Adonis.

Words cannot do justice to the great age of Michelangelo, Leonardo, and Raphael!

Michelangelo was an architect of the Cathedral of St. Peter in Rome, and one of the greatest sculptors and painters of all time. Certainly he was *the* greatest sculptor of the Renaissance. We see the unashamed representation of virility in his magnificent *David* at the Accademia in Florence. His wonderful paintings in the Vatican Sistine Chapel display his delight in portraying the nude human body. Herculean are the figures, symbols of Day and Night, on his tomb of Giuliano de Medici.

Michelangelo learned his artistic magic, or rather perfected his native gift, in the classical Pagan atmosphere of the Medici Palace at Florence. His was a broad Pla-

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tonic theism, but he pretended to believe the prevailing creed rather than die in an Inquisition-dungeon like the sculptor Torrigiano. Michelangelo's mode of interpretive expression took away from Christian art its traditional religious meaning, but gave it a deeper significance which is spiritual as well as secular.

Leonardo da Vinci also created consummate art. This universal genius was a painter, sculptor, scientist, engineer, musician, inventor, and philosopher. All the subtle love-passion of the ages has its focus in the inscrutable smile of the *Mona Lisa.* Leonardo was without superstition and dogmatism, but he felt an "imaginative sympathy" with the Christian religion.

Raphael, "the divine painter," is famous for his *Sistine Madonna, The School of Athens,* and other masterpieces. He was remarkably productive, but he also led a life of pleasure. His type of the Virgin is half-Christian and half-Pagan, ethereal and sensual alike. Reinach says in tribute to Raphael: "It seems as if the momentary fusion of two hostile worlds, Paganism and Christianity, had been brought about by the genius of Raphael; if others were the flowers of the Renaissance, he was its perfect fruit."

Titian painted such Pagan subjects as *Bacchus and Ariadne* and *Danae in the Shower of Gold.*

Correggio has given us the voluptuous *Venus, Mercury, and Cupid.* "He was of a gentle, sensuous temperament," notes Reinach, "equally attracted by the romantic myths of paganism and the pious legends of Christianity. He treated both in the same spirit, and with the same delight in flickering and caressing light, mellow, vaporous forms, and the languorous softness of chiaroscuro."

Botticelli's *Primavera* (Spring) is a marvelous naturalistic painting. This work has been called "the most perfect expression of Humanism." Botticelli was a highly-original creative genius, famous for expressive line. He portrayed Pagan themes for princes, and created religious works for the Church.

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Immorality and Decadence

The Italy of the High Renaissance was woefully immoral.

Machiavelli wrote, perhaps satirically: "A prudent lord ought not to keep faith, when keeping faith would make against him, and the reasons which made him promise are no more. . . . I shall even make bold to say this, that to have certain moral qualities and always observe them is bad, but to seem to have them is good. . . . In order to maintain the State, Princes are often obliged to act contrary to humanity, contrary to charity, contrary to religion."

A needy writer named Pietro Aretino made his way up in the cynical sixteenth century by means of toadying, bullying, and blackmail. Kings paid tribute to his "genius." He received knighthood from the Pope. He became wealthy, and Titian painted his portrait.

The sixteenth century saw disintegration in both the cultural and the political life of Italy. There was much cultural cleverness in the *Cinquecento* (sixteenth century), but genuineness and originality ebbed out. The passage from maturity to decay was gradual. Between the High Renaissance and the Baroque, there was a period of good taste. Giacomo Barozzi created some architecture in the grand manner, but he also contributed to the establishment of the Baroque.

After 1540, Italy's cultural Golden Age was over. She knew hundreds of years of national degradation.

After 1580, the exaggerated Baroque style of architecture prevailed. "Sham tyrannizes, wood and plaster mimic stone, columns twist themselves awry." Baroque architecture, with its deformities and contortions, would be fully developed in the seventeenth century. Architects relieved blank surfaces in their structures with false windows, and erected ornamental pillars that supported nothing.

Benvenuto Cellini was one of the few important sculptors to appear after Michelangelo. He was a gifted artist in metal, and also a libertine, gambler, conspirator, and

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betrayer. Beautiful Florence in his time was the scene of intrigues, ambushments, and duels.

In the late *Cinquecento* and in the seventeenth century, crazy decadent Baroque sculpture appeared. We cannot explain the reason for the decadence of the arts which ensued in Italy after the period of great masterpieces.

After the close of the High Renaissance, Bronzino's painting was "a heap of cumbrous nothingness and sickening offensiveness." (Ruskin) The decadent painters painted huge figures in attitudes copied from Michelangelo, but they did not have a trace of Michelangelo's genius.

Tasso was the last great poetic genius of the Italian Renaissance. The critics of his time, with their debased tastes, were so unappreciative of his poems that he lost his mind. Carducci says of him: "Italy's great literature, the living, national, and at the same time human literature with which she reconciled Antiquity and the Middle Ages and, in a Roman way, represented a renewed Europe, ended with Tasso."

The arts continued to flower in Venice after they had declined elsewhere in Italy. The Lombardi family shone in architecture and sculpture. Palladio (1518-80) gave his name to the neo-classic style in architecture, which we call the Palladian. Venice inspired such painters as Giorgione, Titian, Palma Vecchio, Sebastiano del Piombo, Lorenzo Lotto, Giovanni Antonio da Pordenone, Bonifazio, Paris Bordone, Tintoretto, and Paolo Veronese. The sixteenth-century painters of Venice ministered to the sensuous eye. At the end of the century, Venice had no more great painters.

In the seventeenth century, the potential artists in Italy tended to shrug their shoulders with the words: "We cannot equal the masters who have gone before us, so why aspire?"

Spread of the Renaissance

The Italy of the Renaissance was visited by wealthy men of Spain and Germany, nobles of France, and lords of

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England. The Renaissance crossed the Alps, and influenced all Europe. The Renaissance was one of history's greatest forward-strides. The universal minds which appeared in Renaissance Europe until the end of the seventeenth century have earned an immortal place in humanity's hall of fame. Their interests embraced all the arts and sciences. They restored mankind to himself, to Nature, to Reason, and to exalted social idealism.

Artists of the Renaissance in France and Flanders included Hubert and Jan Van Eyck, Jacques Daret, Gerard David, Quentin Matsys, J. Fouquet, Germain Pilon, and Jean Goujon. Artists of the Renaissance in Germany included Albrecht Durer, Hans von Culmbach, Hans Holbein, Lucas Cranach, and Barthel Bruyn. Velasquez and Murillo were the greatest painters of the Spanish School. "Before a work of Velasquez," said Henri Regnault, "I feel as if I were looking at reality through an open window." Rembrandt, Rubens, and Van Dyck were the masters of art in the Netherlands and Flanders.

The Dutch humanist Erasmus was the greatest scholar of his time. He edited the *New Testament* both in Greek and Latin. This clear-thinking modernist defied censorship with volumes chock-full of the kind of heresy Christian Europe needed. He studied Greek in France and Italy, helped the classical scholars of England, and settled in southern Germany to criticize Church abuses with wisdom, wit, and irony. This main connecting link of the new learning lectured at Oxford, Paris, Rome, and Basle. Erasmus the peace-lover challenged the "right of the sword," in his *Complaint of Peace.*

Now books could be published and given popular circulation. The Moors had introduced paper into Europe in the eleventh century, and the printing press was used by Coster in Holland and Gutenberg in Germany by the year 1450. With introduction of printing and paper through the Moslems, busy presses reproduced the Bible, Greek and Latin classics, and bold current literature.

Thanks to printing, living ideas had widespread currency. Printed books were the agencies of unprecedented

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cultural interchange, opening men's minds to different patterns of thought, and quickening human wills with a new understanding of the possibilities of life. Printing accelerated the diffusion of ideas, and assured their preservation. Reading became a common practice, rather than the privilege of the few. Before the invention of printing, the Church had possessed the monopoly of intercommunication. "This monopoly and the amazing power it conferred were destroyed by the press," as Dr. John William Draper reminds us. The Church tried to restrain the press by censorship. The Lateran Council directed the censors to "take the utmost care that nothing should be printed contrary to the orthodox faith." But free intellectual intercommunication was achieved against all resistance.

Incunabula are books printed before 1500, now very rare and of special value to collectors. A Latin version of the Bible was printed at Venice in 1497 by Hieronymus of Paganini. As the *Cambridge Modern History* reminds us: "No book was more frequently republished than the Latin Vulgate, of which ninety-eight distinct and full editions appeared prior to 1500." Of course only the educated minority could read the language of the learned. But, before 1530, more than seventy editions of the Bible were made in European languages. Many thoughtful persons read and interpreted the Bible for themselves, and no doubt arrived at heterodox religious opinions in their private thinking.

Works of Horace issued from the press of Johann Grunninger, Strassberg, in 1498. A Venetian press published *The Propositions of Aristotle* in 1493. The German Humanist John Reuchlin urged his fellow-Christians to study the Greek classics, but the orthodox tried to silence him. The Duke of Gloucester persuaded Oxford University to embark upon the study of the ancient classics. "Beware of the Greeks lest you be made a heretic," cackled the orthodox divines. But Chairs of Greek found establishment in several English universities, and the influence of Pagan literature stimulated clear and idealistic thinking.

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Only the wealthy had been able to afford laboriously hand-written manuscripts. The Printing Press was humanity's most important invention because it multiplied the reading audience a hundredfold. In all the great cities, merchants, artists, doctors, lawyers, and teachers read and discussed honest books. They had won charters of civic self-government, and some measure of representation in parliaments. The new literature increased their desire for personal liberty. They resented the drain of money from every country to Rome. When they read the rediscovered literature of ancient Greece and Rome, they realized that great ideals had lain dormant during the Middle Ages, and that it would be the mission of the Renaissance to reestablish the rights of man. Thoughtful persons challenged despotic ecclesiastical authority, questioned religious dogmas on the basis of keen critical scholarship, and sought to reform the scandalous abuses of existing institutions. The Renaissance saw the rise of the educated middle class.

Rabelais wrote in 1532: "By the grace of God, light and dignity have been in my time restored to letters. . . . The whole world is full of savants, learned teachers, ample libraries, so that it seems to me that not even in the time of Plato, Cicero, or Papinian was there such faculty for study as one sees now. Now all studies are restored, the languages installed: Greek, without which it is shameful for man to call himself a scholar, Hebrew, Chaldean, Latin. These exist in elegant and exact printed books invented in my time by divine inspiration, just as, on the other hand, artillery was by diabolical suggestion."

Renaissance Literature

In *The History of Utopian Thought,* Dr. Joyce Hertzler reminds us that such optimistic thinking atrophied during the Middle Ages: "Following the appearance of Augustine's *City of God* there was a period of nearly a thousand years during which there was no instance of even the most meagre and insignificant utopian literature." But with

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the Renaissance, man had the heart to dream again. This-worldly utopias were visualized by More, Campanella, and Bacon.

Where the approved medieval literature was ascetic in tone, the literature of the Renaissance dealt frankly with human life as it was lived, in *The Miller's Tale* of Chaucer, *The Decameron* of Boccaccio, and Francois Villon's *Complaint of the Fair Helm-maker Grown Old.*

Natural philosophy was slighted in the Middle Ages, but the idealistic Renaissance scholar Mirandola asserted, in *The Dignity of Man,* that "natural philosophy will allay strife and differences of opinion which vex, distract, and wound the spirit from all sides." This man of universal learning exemplifies the Renaissance pursuit of truth for truth's sake: "I have sought no other reward than the cultivation of my mind and the knowledge of the truth I have ever longed for above all things."

The Renaissance saw the development of national literatures in Spain (Cervantes, De Vega), France (Rabelais, Montaigne), Germany (Luther), and England (Spenser, Shakespeare, Bacon).

Chaucer was the Morning Star of the English Renaissance. His *Canterbury Tales* is a fascinating book which recites the stories of a group of pilgrims going to the shrine of Canterbury. Many of Chaucer's pithy proverbs have become common currency: "That which is done cannot be undone." "No man can see everything." "Nothing can last forever." "Looks are deceiving." "No need to worry about what one cannot change." "Lost time can never be regained." "It would have been better for you to have held your peace than to have shown your ignorance."

Sir Thomas Malory collected inspiring but unhistorical legends about King Arthur and his knights, in *The Death of Arthur.*

The poem, *Tristan and Isolde,* was written by Thomas of Britanny. Tristan was the ill-fated lover of Isolde (Iseult), wife of his uncle, King Mark of Cornwall.

Aucassin and Nicolette is a charming and daring French

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story of love and adventure in the time of the troubadours. It is told in poetry as well as prose, and never was there more delightful poetry:

"Little Star I gaze upon
Sweetly drawing to the moon,
In such golden haunt is set
Love, and bright-haired Nicolette.
God hath taken from earth's war
Beauty, like a shining star.
Ah, to reach her, though I fell
From her Heaven to my Hell!"

François Villon, "prince of sweet songs made out of tears and fire," was born in a Paris slum, passed his brief years in dissolute amorous adventures, and died under a rain-sodden hedge. In his "Ballad of Fair Dames of Long Ago," he asks with tender sadness: "Where are the snows of yesteryear?"

In Italy, Ariosto wrote "the purest and most perfect extant example of Renaissance poetry," *Orlando Furioso.* To quote but one couplet:

"What he through love had lost, to reacquire
Was his whole study, was his whole desire."

Tasso was driven out of his mind by the adverse criticism of his poetry, but it lived on to inspire Milton.

Cellini's *Autobiography* is the confession of an evil genius whose personal life was a succession of infamies, but whose works of art are still cherished as "products of Heaven." He loved many women for personal pleasure, and killed many men for personal power. His book is valuable historical source-material, revealing the immorality that was taken for granted back in the sixteenth century. But the great Florentine will live forever for his surpassingly beautiful artistic creations — precious jewel settings, silver plates, golden ornaments, candlesticks, vases, and huge statues in bronze and marble. Cellini was an

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unscrupulous adventurer and a charlatan, but he was also the creator of the *Victorious Perseus.*

At Oxford University, Thomas More learned about the lofty Greco-Roman social sentiments. He was stimulated to invent an ideal society. Writing in the days of the far-ranging merchant-adventurers, More lays his imaginary *Utopia* in the south seas. He imagines a wonderful land where a six-hour working day prevails, where the prince is elected and may be deposed, where crime has been abolished, where religious toleration prevails, and where there is a rich blossoming of education and other public services. However More did not suggest any possible course of evolution from the existing order to the realization of his beautiful dream.

Thomas Campanella, that inspired Catholic mystic, created another stimulating utopian romance, *The City of the Sun.* The Renaissance revival of classical literature restored the ancient dream of an ideal commonwealth. An elected prince heads Campanella's perfect society, and the citizens enjoy economic security by working only four hours a day. There is no crime. Women are equal with men. Learned educators select the officials strictly on the basis of merit. Inspired by Pagan lore, Campanella appreciated the rich promise of science. He rebelled against Scholasticism, for he evidently sympathized with the scientific groups who were gaining a foothold in some of the Italian universities.

The advancing science of Francis Bacon's time struck some people as unprofitable, but he predicted what science could do in *The New Atlantis.* In his ideal State, science has created enough wealth to end poverty. Understanding has rid society of many evils. The central institution is the College of Wisdom, whose representatives collect knowledge all over the world. There are telephones, automobiles, and airplanes. The scientists create new kinds of flowers and fruits by selective breeding, and they have high towers for meteorological observation. There is freedom for all. The ruler's authority rests upon his ability to promote the public welfare.

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In England's Elizabethan Age, broadened commerce and the discovery of new worlds excited men's minds. England effervesced with joy and pride. A new demand arose for spices and gold, silk and velvets, interesting literature, fast entertainment. With the death of the old ecclesiastical tyranny, new standards of life emerged. Half a century of prosperity prefaced the Elizabethan Renaissance. Morals were as free under the Virgin Queen as in Rome, Paris, and Vienna. Elizabethan literature reached its peak in the universal genius Shakespeare, whose writings are spontaneous and unlabored, rich in vivid images, deep in understanding. Shakespeare is as Eros-intoxicated as Ovid in his *Venus and Adonis, Comedy of Errors,* and the amatory sonnets.

In *The Merchant of Venice,* Shakespeare's Lorenzo utters these most beautiful words:

> "How sweet the moonlight sleeps upon this bank!
> Here we will sit, and let the sounds of music
> Creep in our ears: soft stillness and the night
> Become the touches of sweet harmony.
> Sit, Jessica. Look how the floor of heaven
> Is thick inlaid with patines of bright gold:
> There's not the smallest orb which thou behold'st
> But in his motion like an angel sings,
> Still quiring to the young-eyed cherubins;
> Such harmony is in immortal souls;
> But whilst this muddy vesture of decay
> Doth grossly close it in, we cannot hear it."

The Faerie Queen of Edmund Spenser is "the most poetical of all poetry," subtle allegory of depth:

> "For of the soule the bodie forme doth take:
> For soule is forme, and doth the bodie make."

Christopher Marlowe, a skeptic of thorough classical education, formed with Sir Walter Raleigh the first rationalist society of Europe. When Marlowe translated

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bold passages from Ovid, bishops ordered the burning of his book. Marlowe's greatest creative achievement is *The Tragical History of Doctor Faustus:*

"Was this the face that launched a thousand ships,
And burned the topless towers of Ilium?
Sweet Helen, make me immortal with a kiss.
Her lips suck forth my soul: See, where it flies!
Come Helen, come, give me my soul again!
Here will I dwell, for heaven is in these lips,
And all is dross that is not Helena. . . .
O, thou art fairer than the evening air
Clad in the beauty of a thousand stars;
Brighter art thou than flaming Jupiter
When he appeared to hapless Semele;
More lovely than the monarch of the sky
In wanton Arethusa's azured arms;
And none but thou shalt be my paramour."

Sir Walter Raleigh, famous for his *History of the World,* was regarded as a "damnable atheist." He went to America and founded Virginia.

John Fletcher wrote, in his *Lines Upon An Honest Man's Fortune:*

"Our acts our angels are, for good, for ill,
Our fatal shadows, that walk by us still. . . .
Our deeds pursue us from afar,
And what we have been makes us what we are. . . .

"The soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate;
Nothing to him falls early or too late."

"Fletcher's keen treble and deep Beaumont's bass" collaborated to create unforgettable plays.

Robert Burton, "the modern Democritus" packed his *Anatomy of Melancholy* with curious quotations, where-

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fore it has been recommended to "those who wish to appear learned at small expense."

Giordano Bruno, "the knight-errant of philosophy," caught the scientific spirit of the Renaissance, and divorced himself from musty tradition. The discoveries of Copernicus opened his mind to the boundless universe of the Infinite One. The search for unity absorbed him. He regarded the human soul as a portion of the Divine Life, midway between the Cosmic Intelligence and the world of external things. Bruno visited London from 1583 to 1585, and was a good friend of Sir Philip Sidney. He wrote six books in England, which may have influenced Francis Bacon.

The discoveries of science compelled many to reject theological dogmas. But the publication of heretical opinions was punishable with death during the sixteenth century. Therefore, as E. Royston Pike points out, "such of the speculations as were committed to paper were encased within a covering of satire or allegory." François Rabelais, the French monk and physician, pioneered the satiric form of criticism. With rare good sense, he observed life just as it was, and exposed all its raw actualities as his rational eye beheld them. Smug hypocrites were unmasked by the Gargantuan laughter of Rabelais. He appreciated the fact that man is the only animal capable of laughing, capable of perceiving the disparity between high professions and low practice. Rabelais satirized the vices of the priesthood. He satirized the worshippers of the great god Gluttony, describing at length the carniverous feasts of the "Gastrolaters." He exposed the ecclesiastics who took vows of celibacy and lived loose lives, who made a virtue of poverty but worshipped luxury. There is much coarseness, obscenity, and smut in *The Books of Gargantua and Pantagruel,* but this outspoken masterpiece has endured in world literature because it invites mankind to live with honesty and understanding. Rabelais hoped that his soul would live on after his body's death, that he might watch the advancement of learning and its world-transforming consequences.

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His friend Margaret, Queen of Navarre wrote the loose and riotous *Heptameron,* an imitation of the *Decameron.* Walter B. Kelly has translated this book from the French with some candor, but no strictly-literal translation is available in the English-speaking world.

Montaigne, steeped in classical literature, carried its virile candor and liberalism into his famous *Essays.* This compassionate writer protested against man's arrogance in treating all other living beings as though they were expressly created for his use. "After the Romans had accustomed themselves to the spectacle of the murder of other animals," he reminded, "they proceeded to the murder of men." Montaigne was exceptionally frank in discussing social questions, and he took a decisive stand against all cruelty and intolerance in human relationships. The following plea for tolerance is abstracted from his writings:

"To give factions the bridle to uphold their opinion is the ready way to mollify and release them; and to blunt the edge. He who establishes his arguments by noise and command shows that his argument is weak.

"Wit and dullness, lying and truthfulness, learning and ignorance: all these things I perceive in myself in some degree according as I turn myself about. Let us consider through what clouds and how blindfold we are led to the knowledge of most things that pass our hands. Verily we shall find that it is rather Custom than Science that receiveth. Is there any opinion so fantastical or conceit so extravagant that Custom hath not established and planted it by laws in some region? Whatever is off the hinges of Custom is believed to be also off the hinges of Reason; though how unreasonably, for the most part, God knows."

Great writers of the High Renaissance in France included Moliere, Racine, Corneille, Descartes — "the voice of reason amidst the clash of militant faiths," Pascal, Montesquieu, Bayle, and Bossuet. Classicism was at first

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revived as a liberating influence, but Bossuet made a straitjacket of the classical ideal.

The Revival of Science

Ancient Greco-Roman science was unappreciated by the superstitious Middle Ages. The Renaissance took up the thread of ancient inquiry into the natural causes of phenomena, and established modern science.

Roger Bacon in the thirteenth century first called for the scientific method of observation and experiment, instead of reliance on dogma.

The Middle Ages taught that the sun, moon, and stars revolved around a fixed earth. But the Polish scientist Copernicus revived the ancient Greek theory which placed the sun in the center of the solar system. He held that the earth revolves about the sun, and the revolution of the earth about the sun gives us the solar year, and its revolution on its axis gives us day and night. He postponed the publication of his heliocentric theory until he was near death.

Galileo used a telescope to make discoveries which supported the Copernican theory, with the result that the Church forced him to abjure his "heresy."

By applying the scientific method, Galileo founded the modern science of dynamics.

Against many obstacles, science was on the march.

Geographical Discoveries

Medieval Christians were woefully lacking in geographical knowledge. They knew only Europe and the lands that fringed the Mediterranean Sea. They were ignorant of the real size of Africa and Asia. They had no idea that the American continents existed. The earth was supposed to be flat, and the ocean was supposed to be inhabited by monsters. Ocean travel in fragile little boats, without scientific nautical instruments, through

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uncharted seas, was so dangerous as to discourage distant voyages.

Long before Columbus, Chinese vessels may have reached America across the Pacific. About 985 A.D., the Norsemen of Scandinavia braved the Arctic seas to make their way to Greenland. From this island, their ships ranged southwestward to a region which they called Wineland. Around the year 1000, Leif Ericsson landed in what is now the United States. But the Norsemen were not able to retain a foothold in the New World, or to leave authoritative accounts of their travels. Some think they got as far down as Long Island, but that is only conjecture. It is believed that Welch sailors reached American soil in the twelfth century. Rumors must have circulated about the land across the Atlantic in the Christian Europe of the Middle Ages, but there was nothing to rely on, and America would be discovered *by accident* in the fifteenth century.

After the thirteenth century, there were bigger sailing vessels. Men learned the art of sailing against the wind. The compass, the astrolabe, and the quadrant made it possible for the mariner to determine his location. Maps and charts were made. Many geographical errors were corrected. Van Loon has written, in his popular volume, *Ships:* "When these voyages . . . carried our ancestors into the distant lands of gold and spices and veiled women and mystery, these expeditions not infrequently attained a sort of nebulous glamor that made it easy for the contemporary scribes to overlook the very prosaic and highly practical motives that had inspired these brave pioneers."

Marco Polo's account of travel in the Far East quickened Europe's desire to get acquainted with obscure parts of the world, for purposes of trade.

In the latter part of the fifteenth century, the eyes of European navigators and merchants were turned westward. Western Europe's overland trade with Asia had started in the days of Marco Polo. Now the Turks blocked the eastern route to India and China — but rich European princes, bishops, and burghers demanded Oriental spices,

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drugs, perfumes, carpets, and fabrics. The Western European powers sought to get to Asia another way.

So long as it was believed that the earth was flat, there seemed to be only the eastward route to India. But, under Saracen influence, the best Italian scientists returned to the Greek realization that our earth is a globe. We encounter this fact in Dante's poem. With the revival of science, navigators were confident that one who should sail due west from Europe would reach either the eastern shore of Asia or some land lying between Europe and Asia. But only vague legends hinted that such an intermediate land might exist.

Plato's "Lost Atlantis" legend carried the supposition of other lands out on the ocean. Ancient Seneca wrote: "After the lapse of years, ages will come in which Ocean shall relax his chains around the world, and a vast continent shall appear, and Tiphys shall explore new regions, and Thule shall be no longer the utmost verge of earth."

European sailors noticed seeds and branches of obviously non-European origin on the west coast of Europe, drift that was actually borne from Florida to Norway, though its origin was then unknown.

No one then had positive knowledge that North and South America stood in the way of reaching Asia by sailing westward. If the world were really round, men reasoned, it should be possible to sail west from Spain and continue until the land of Asia should be reached.

London merchants continually sent sailors from the port of Bristol to try to find a way to the treasures of China. They were balked by the westerly current and frequent gales.

Commerce between the East and the West was a vital part of Europe's economic life by the fifteenth century. Europe was accustomed to Oriental silks, dyes, perfumes, drugs, precious stones, and manufactured products. Europe enjoyed Oriental spices — pepper, cloves, cinnamon, and ginger. Spices were very expensive, for the trade between Europe and the Far East was indirect and com-

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plicated. Spices had to pass through the hands of Hindu, Arab, and Italian middlemen. The main trade routes that converged on the Mediterranean ports utilized both caravan and sailing vessel. Many shipments were lost to pirates and robbers. Western Europe wanted a direct, all-water route to the Indies, minus the delays and perils and costliness of the older trade-routes. This desire became imperative need when the Ottoman Turks captured Constantinople in 1453, taxed Christian merchants, and threatened to end the East-West trade altogether.

Spain and Portugal, ill-situated for the older trade-routes followed by the Italian City-States, took the lead in the search for a new route.

Christopher Columbus was a Genoese who had studied at Pavia — Europe's best school of science. He saw a map of the earth as a globe, drawn by the Italian physicist Toscanelli. Perhaps he also saw a world-globe which was constructed early in 1492. He persuaded the Spanish Court to provide him with three small vessels. After a ten-weeks voyage, this Italian sailing in the service of Spain finally reached what he thought were the Indies. He called the inhabitants "Indians." Columbus' discovery of a group of islands inhabited by savages was a disappointment to Spain, which had anticipated the lavish wealth of India. But the Spaniards would indeed get rich exploiting the Amerinds. Columbus himself sold natives as slaves, and regarded all the native land and population as material for exploitation.

In the fifteenth century, Prince Henry the Navigator established a school for navigators. Every year, a little expedition ventured further out into the Atlantic. The Portuguese rediscovered the Madeira Islands and the Azores, and mapped miles of the African coast. In 1498, Vasco da Gama reached India by the eastward route, then came back to Portugal with spices. Portugal opened a new era in world history by the discovery of an all-water route to the Far East. Europe widened her horizons greatly.

America has derived its name from Amerigo Vespucci, an Italian who explored the coast of Brazil in 1501. On

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his return to Europe, he wrote so much about his travels that he stole Columbus' glory. Map-makers would name the New World, "America."

Balboa, at the Isthmus of Panama, gazed at the Pacific Ocean which lay between him and the East.

An expedition under Ferdinand Magellan of Spain (1519-22) sailed around the tip of South America and across the Pacific Ocean to Asia. Magellan was killed in the Philippines, but his men went on to sail down around Africa and back to Spain, thereby proving the rotundity of the earth. The new mastery of the seas brought the expansion of Europe. Globe-mastery was unfortunately attended with international piracy, ruthless imperialism, and the slave-trade. The news of discoveries spread to every port. For "Gospel, Gold, and Glory," hundreds of vessels crossed the Atlantic. Spanish vessels sailed the "Spanish Main," and brought home vast wealth from the New World. The early mariners were intrepid, and the spirit of the time was adventurous. But the whole enterprise was clouded by the proclivity of pious Europeans to loot, cheat, and enslave "backward" populations that lacked the military might to resist. The Spanish and Portuguese quarreled about spheres of influence. The Pope as international feudal sovereign made the award of land, but that did not settle things.

With the expansion of European civilization throughout the world, European history became world history.

The world's commercial center shifted from the Mediterranean to the Atlantic, with the result that old seaports declined, and ocean ports (Lisbon, Amsterdam, London) took on a new importance. There was a larger supply of precious metals. New commodities such as tobacco came into use. Large trading companies developed. New facilities developed in credit and banking, and international trade grew up. Europe expanded through the founding of colonial empires, not without unsavory commercial rivalries and wars.

In the early years of conquest, Spain took the lead. Spanish fortune-seekers poured into the green jungles of

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tropical America. Hernando Cortez led an armed expedition against Mexico which destroyed the civilized Aztecs (1521) and made their nation a Spanish colony. Francisco Pizarro conquered the Inca Empire of Peru (1533), making ample gold and silver available to the Spanish Crown. Sixteenth-century Spain, fed by the wealth of South America, was the chief power in Europe.

Some of the Spaniards moved north into what is now the United States. Ponce de Leon, that seeker for "the Fountain of Youth," landed in Florida and made an unsuccessful effort to establish a colony at Tampa (1521). Cabeza de Vaca, after he was shipwrecked in the Gulf of Mexico, wandered across Texas and continued to California. Hernando de Soto discovered the Mississippi River (1541). Coronado searched for gold on what is the present site of Kansas. The first permanent settlement in the land destined to become the United States was at St. Augustine (1565). There the Spaniards, colorful cavaliers in rich capes and armor, built a great fort.

France, England, Holland, Sweden, and Portugal also concerned themselves with the New World. John Cabot, an Italian in command of an English ship, explored Labrador and Newfoundland (1497). Verrazano, under the French flag, explored the North Atlantic Coast from the Carolinas to Newfoundland (1524). Jacques Cartier, also under the French flag, went up the St. Lawrence River to what is now Montreal, Canada (1535).

In the latter half of the sixteenth century, jealous English "sea-dogs" preyed on Spanish shipping, and captured Spanish gold. Queen Elizabeth blessed the piracies of Hawkins, Cavendish, and Drake.

In 1588, King Philip of Spain invaded England with a huge Armada. When Philip's fleet sailed into the English channel, it was defeated by the English. There followed a storm which destroyed the Spanish Armada.

When the sea-power of Spain was broken, she could not contest the English for control of the North America seacoast.

In 1578, Queen Elizabeth gave Sir Humphrey Gilbert

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a patent to "inhabit and possess all remote and heathen lands not in the actual possession of any Christian prince." Gilbert led an unsuccessful expedition to Newfoundland, and was lost at sea on the return voyage. Six years later, Queen Elizabeth designated the coastal strip between the St. Lawrence River on the North, and Florida in the south, for English settlement. She placed Sir Walter Raleigh in charge of effecting the settlement in Virginia. Several expeditions were dispatched to Roanoke Island, off the coast of North Carolina, from 1585 to 1587. The last expedition ended tragically. The settlers disappeared.

We shall tell the story of the Pilgrims and the Puritans on later pages.

The greatest achievement of the Age of Discovery was the discovery of America.

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17. THE MODERN SPIRIT

Were history a story without a plot, we could read with the same feeling of cruel aggressions, and of the gentle hand of mercy binding up the wounds. But history does have a meaningful plot, and therefore some of its developments fill us with pride and others with shame.

As Benedetto Croce bears out, in *History as the Story of Liberty,* the principle of liberty "is synonymous with activity or spirituality, that is, of the creations of life. . . . To assert that liberty is dead is the same as saying that life is dead, that its mainspring is broken." A man in chains, whether literal or figurative, cannot create. Even in the darkest times and places, liberty has had its champions. Even the sins against liberty have stimulated greater efforts for freedom. Man's eternal yearning for larger liberty is history in the making. Croce urges that the ideal of liberty be "accepted and respected and so placed as to produce ever greater achievements."

What we call the Modern Spirit is man's slowly awakening realization of what he really is, why he exists, and his natural right to life, liberty, and the pursuit of happiness. Despite all the blunders of mankind, we can trace a progressive main line of history, grounded in growing respect for the freedom and significance of the individual. Despite all the periods of dark reaction, there has been a cumulative build-up working toward the amplest fulfillment of human rights. The world has seen great social and political movements of enfranchisement, tending toward the equalization of opportunity. Our planet has seen the gradual emergence of the democratic process in human relations. Dr. Harry Emerson Fosdick defines democracy as "the conviction that there are extraordinary possibilities in ordinary people, and that if we throw wide the doors of opportunity so that all boys and girls can

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bring out the best that is in them, we will get amazing results from unlikely sources."

Lafayette well said: "Liberty is never a static thing. It has to be won over and over again. It is a living thing never to be relegated to the archives." Goethe penned words to the same effect: "He only earns his freedom and existence who daily conquers them anew." Freedom is not something that men can just inherit from their ancestors with no effort on their own part. Augustus Caesar seized the Roman Republic and established an Empire, but the people did not realize what had happened because he called his Government a Republic. Civilizations crumble when men forget their spiritual goals and put all their faith in hollow symbols. The inner spirit counts for more than the outward husk.

Croce reminds us that we cannot interpret the lessons of history intelligently without having recourse to philosophy. Here is the appropriate place to sum up history's *meaning* — the gradual emergence against difficulties of liberty, opportunity, justice, understanding, and the rights of the common man.

Ancient philosophers who discovered the strength of Natural Law planted the seed of subsequent efforts to realize man's Natural Rights. Philosophy is too often considered a mere impractical pastime, but it has been the source of the great movement for Human Rights.

Athens was the cradle of democracy. Pericles was the great leader of the limited democracy of Athens.

Socrates, "the Pagan Christ," was a philosopher of questioning mind who pioneered keen critical thinking at the cost of martyrdom.

Jesus said: "Thou shalt love thy neighbor as thyself." Harlan Eugene Read opines that this sentence "lies at the basis of all liberty," for "no man can be free who does not love his neighbor as himself. Then, and not until then, will he be willing to extend to all mankind the privileges he himself desires."

The Roman philosopher Marcus Aurelius noted that a

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man must give to others the consideration he expects from them.

Natural science was retarded in medieval Christian Europe. Even sciences of the most obvious practical utility were restricted by the Church, lest men learn to reason for themselves and assert their freedom from thought-control.

Free inquiry was impossible in Christian Europe so long as philosophy was the mere "handmaid of theology." But Mohammedan philosophers honored the fact that no thought worthy the name is possible without liberty. Their writings lit the lamp of candid learning for Christian scholars of the twelfth and thirteenth centuries. Independent thought revived in Florence. Thanks largely to the advanced Mohammedan influence, the Italian universities began to teach the sciences. We find many Italian names in the roster of the scientific revival.

In England's Magna Charta (1215), "the idea of liberation from authority was presented with marked emphasis upon the personal liberty and rights of the individual." The medieval English barons forced tyrannous King John to sign the Magna Charta, basis of the unwritten British constitution. This freedom-giving document limited the powers of the English King. It defended all free men against arbitrary arrest, and assured them of fair trial before a jury of their equals.

Friar William of Occam broke the fetters of authoritarianism when he advised against the needless multiplication of causes to explain any natural event.

Peter Abelard championed rational inquiry, with the result that he was charged with heresy.

Roger Bacon, influenced by Arabian science, pioneered the experimental method, and criticized the blind acceptance of authority. He was suspected of black magic.

The characteristic genius of the Christian Middle Ages was rather spiritual than scientific. Many abused the spiritual ideal, but St. Francis of Assisi was a true apostle of spiritual liberty. His power was based upon strength of soul rather than possessions.

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After the long medieval centuries of blind faith in authoritarian religion, there was bound to be a reaction. In the Middle Ages, religion was not generally construed to mean the spiritual perception of spiritual verities, but credulity and the paralysis of inquiry. The Renaissance dawned in the fourteenth century, and continued through the sixteenth century. After the fall of Constantinople in 1453, the Greek spirit emphatically influenced Western Europe. The Renaissance substituted a love of this world for the otherworldliness of the Middle Ages. There was a return to the ancient Greek conception of humanity as the center of experience. The sixteenth-century religious Reformation was a significant emancipatory movement which coincided with the Renaissance in its later period.

If we may get ahead of our story by way of preliminary summary, the Age of Reason was established between 1650 and 1800. This new rationalistic movement was clearly an outgrowth of the Renaissance. It was characterized by trust in reason, freedom from preconceptions and dogmas, and optimistic confidence in human possibilities. As Louis L. Snyder has written, in *The Age of Reason:* "The thinkers of the Enlightenment labored to free the intellect from the fantastic myths and fanaticism that had enslaved it for centuries. Liberalism, tolerance, humanitarianism, natural law, the social contract, the social sciences — these are some of the fruits of a great period in human history. . . . The Age of Reason, known to German scholars as the *Aufklarung,* to some British historians as the Illumination, and now generally termed the Enlightenment, was a great intellectual revolution that gave the modern mind its temper and spirit. Modern man, rejecting medieval theology as the final authority, now sought to interpret the universe, the world, and himself in terms of reason or logical analysis." Among the great men of the Age of Reason were Bacon, Descartes, Newton, Spinoza, Voltaire, Hobbes, Locke, Condorcet, Smith, Ricardo, Montesquieu, Milton, Rousseau, and Jefferson.

Now let us resume our chronological approach, and

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give a little more detailed consideration to the Renaissance which preceded the Age of Reason.

The Modern Spirit richly came to life in that great emancipation from tradition we call the Renaissance, which introduced a new accent upon human fulfillment on earth. The travels of Marco Polo helped to free men's minds from narrow boundaries. Christopher Columbus was an instrument of liberty, though not by deliberate design. Gutenberg and Coster gave the West printing (which had been known to the ancient Chinese). Despite censorship, the art of printing spread the truth to free the mind of man. "Error clearly seen is destroyed, while the truth clearly seen can never be forgotten." Petrarch and Boccaccio played an outstanding part in the classical revival. Thinking was freed from theological trammels. There was a return to the Greek ideal. Brave men dared to exercise the right of free inquiry. Philosophers got away from sterile obscurantism, and occupied themselves with living problems. Courageous reformers stood up for the rights of man. Freedom of expression appeared in literature, painting, sculpture, and architecture. There were such artists as Leonardo, Michelangelo, Titian, and Correggio. Among the leading writers of the Renaissance were the Italian Ariosto, the Frenchman Rabelais, the Spaniard Cervantes, and the Englishman Shakespeare.

Seventeenth-century Italy formed many academies for the cultivation of science, and had such luminaries as the anatomists Malpighi and Vesalius, the physicist Torricelli, and the astronomer Galileo. On principles of optics learned from the Moors, a Dutch spectacle-maker built a small telescope in 1608. Next year Galileo made a telescope, and with it found evidence to support the heliocentric theory which had been advanced by Copernicus. The Church, ignoring the astronomical evidence, forced Galileo to recant his "heresy," and imprisoned him in the palace of the Inquisition. Faver has recently published hitherto-unnoticed documents on the Galileo case which display the conduct of the Pope in a disgraceful light.

Even as Galileo was silenced, Vesalius was driven out

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of Italy and then Spain. Lingering medievalism made the advance of science very difficult, but men of science are true leaders of the human race in the struggle against the darkness of ignorance.

Tycho Brahe in Denmark and his follower Kepler in Germany paved the way for a true science of astronomy. Sir Isaac Newton in England would go still farther in explaining celestial mechanics, literally revolutionizing man's cosmic view.

In the fourteenth century, there was intricate social stratification. Poor people wore cast-offs, were ill-housed, and suffered the effects of malnutrition. The Black Death took millions of lives in the middle of the fourteenth century. Men of property tried to work the surviving laborers harder than ever, paid starvation wages, and forbade migration. John Ball was a priest and social reformer who went about England preaching human equality and the need for social reform. He was adverse to any specially-favored class owing its power to the possession of property. He told the English workers:

"Good people, things will never go well in England . . . so long as there be villeins and gentlemen. By what right are they whom we call lords greater folk than we? On what grounds have they deserved it? Why do they hold us in serfage? If we all came of the same father and mother, of Adam and Eve, how can they say or prove that they are better than we, if it be not that they make us gain for them by our toil that they spend in their pride? They are clothed in their velvet and warm in their furs and their ermines, while we are covered with rags. They have wine and spices and fair bread; and we oat-cake and straw, and water to drink. They have leisure and fine houses; we have pain and labour, the rain and the wind in the fields. And yet it is of us and of our toil that these men hold their state."

John Ball was often imprisoned for his freedom-efforts. and at last he was hanged at St. Albans.

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Wat Tyler led the Peasants' Revolt, England's first democratic revolution. He was slain.

Modern-minded thinkers, inspired by the revived Greco-Roman ideals which illumined the Renaissance period, threw off stagnant learning and reactionary traditionalism. Daring books appeared in Italy, France, England, Holland, and Germany; the printing press gave them wide circulation. In the Renaissance and afterwards in the Enlightenment period, the movement for the freedom of the human mind was furthered by the humanism of Erasmus, the empiricisms of Locke, Newton, and La Mettrie, and the rationalisms of Descartes, Spinoza, Montesquieu, and Voltaire. History moves according to the way men think. Man's quest for intellectual freedom was against great obstacles. Descartes and Spinoza were persecuted even in Holland, "haven of heretics." John Locke, who found a fair degree of liberty by doing his work in Holland, promoted the modern philosophic epoch. Concrete freedom-gains stemmed from the intellectual contributions of brave philosophers, who supported man's democratic aspirations and challenged the abuse of power.

The Church did not modernize to keep abreast of the times, but persecuted heretics. Men in holy orders first challenged the methods and disciplines of the Church. Writers also criticized abuses of the Church. Chaucer's *Canterbury Tales* reveals the popular distaste for the methods and exactions of the religious power. Most of the Canterbury Pilgrims are skeptics. Langland's *Vision of Piers Plowman* criticizes Church abuses.

John Wycliffe was the morning star of the Reformation. This learned doctor at Oxford criticized the corruption of the clergy, had the Bible translated into English so the common people could understand it, and organized a group of itinerant preachers (the Lollards) to spread the Bible message.

John Huss, a Catholic priest who lived in Prague, supported Wycliffe's ideas, and was burned at the stake for heresy (1415).

In the sixteenth century, Martin Luther in Germany

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established the Protestant Reformation. Luther had the support of German princes because they did not like the interference with their Government by the Pope. Luther said: "I cannot submit my faith to any external authority. . . . Heresy is a spiritual thing; it cannot be cut with iron nor burnt with fire nor drowned in water. . . . *Faith is free.*"

Servetus set forth the doctrine of Unitarianism, with the result that he was burned alive by the order of the Protestant Council of Geneva.

In sixteenth-century France, fifty thousand Huguenots — Protestants — were slain in the Massacre of Saint Bartholomew. A hundred years later, the Huguenots were expelled from France.

The Italian philosopher Giordano Bruno held that man is saved by right living rather than by faith, that God's laws are the immutable laws of nature, and that anthropomorphic religion is ridiculous. He was burned at the stake for heresy in 1600.

The Thirty Years' War between Catholics and Protestants began in 1618. Terrible atrocities have resulted from religious intolerance.

Holland revolted against the despotism of Philip II of Spain. William the Silent, a true friend of religious tolerance and other rights of man, won for the Dutch their freedom from Spain.

The Dutch lawyer Hugo Grotius wrote one of the first books on international law. This great man attacked inhumanities in war. He distinguished between "just" and "unjust" wars.

According to the old theory of the Divine Right of Kings: "It is presumption and high contempt in a subject to dispute what a King can do, or say that a King cannot do this or that." The English philosopher Thomas Hobbes held that the King ruled by Social Contract rather than Divine Right, though he did not oppose absolute sovereignty. At least the Social Contract theory planted the seed of free government.

The contest for power between the people and the

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King was the great issue of seventeenth-century England. England revolted against the despotism of the Stuarts.

In 1629, Charles the First dissolved Parliament. As a way of levying taxes without the consent of Parliament, Charles demanded payments which he called "ship money." John Hampden, a squire of Buckinghamshire, refused to pay those unlawfully-levied taxes. His trial aroused all England. Next time Charles demanded "ship money," he received so little that he had to summon Parliament again. Hampden urged Parliament not to compromise with the King. Charles did not get the money he needed. When a Scotch army was prepared to march upon London, Parliament demanded everything it wanted in return for its support. Charles ordered the arrest of five members of the House for "high treason," but they escaped — and England's Civil War began.

The Parliamentary party invited the Scotch army to join the fight against the King. At the battle of Marston Moor, the Scotch Presbyterians and the Parliamentary Englishmen (Roundheads) defeated the Royalists. The commander of the Royalist forces had ceased the day's fighting at five p. m. The Roundhead Oliver Cromwell thereupon charged and defeated the enemy before dark.

Charles the First was executed. The ruler Cromwell voiced these principles:

"The State, in choosing men to serve it, takes no notice of their opinions."

"I desire union and right understanding between the godly people, Scots, English, Jews, Gentiles, Presbyterians, Anabaptists, and all."

"It will be found an unjust and unwise jealousy to deprive a man of his natural liberty upon a supposition he may abuse it."

John Milton, secretary for foreign tongues under Cromwell, began the struggle for freedom of the press in his *Areopagitica.* He called for the liberty of unlicensed printing, on the ground that freedom is necessary to the growth of social responsibility. The Parliamentarians re-

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spected Milton's conviction that the press should be free. John Milton boldly asserted: "Let Truth and Falsehood grapple: who ever knew of Truth put to the worse in a free and open encounter."

The English foolishly reinstated the Stuart family in the person of the son of the "Martyr King," Charles II. The Restoration proved disappointing. Charles II had all the duplicity of his father plus graver vices of his own.

He made a secret treaty with Louis XIV of France whereby he was to obtain a large pension and the aid of French troops in return for becoming a Catholic and requiring the English to support Louis in his wars.

The Crown passed to Charles' brother James II — who was of the Catholic faith and had married a Catholic wife, and who wanted to re-establish Catholicism in England.

The Duke of Monmouth rebelled, but his feeble rebellion was suppressed.

Then came the Bloody Assizes of Judge George Jeffreys. He was monstrous in the prosecution of cases arising out of the rebellion of the Duke of Monmouth. He executed hundreds, sold hundreds into slavery, and ordered mutilations. He had uncooperative witnesses flogged and imprisoned. He sentenced Lady Alice Lisle to be burned at the stake for giving refuge to a fleeing Monmouth soldier. King James changed the penalty to beheading. Infamous Judge George Jeffreys was made Lord Chancellor of England. As Grenville has written: "A great deal of harm may rouse men to remove what a little harm would only accustom them to endure."

The people of England petitioned William of Orange to become their King. James fled. Lord Chancellor Jeffreys died in the Tower of London. The English people had proved that they had the right to dismiss a King, and to choose a new one. They had proved that Parliament had the sole right to levy taxes. They had proved that Parliament had the power to supervise expenses, and the right to declare war. Under the conditions upon which the Crown was offered to William of Orange (William III), England became definitely a constitutional

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monarchy, the ultimate power residing in the people. The great Bill of Rights conferred upon Parliament the power to levy taxes, authorize expenses, and control the standing army. It guaranteed the people freedom of speech, freedom of the press, and the right of trial by jury. The bloodless rebellion of 1688 is remembered as the "Glorious Revolution." William III kept faith with Parliament.

In 1689, the Bill of Religious Toleration was passed in England.

England's brilliant school of Deistic writers, in the late seventeenth century, deserve special credit for their critical study of religion and ethics. The Deists drew on the ethics of the Greek and Roman Stoics. They revived the Natural Religion and the classical ideals of Seneca and Cicero.

Lord Herbert of Cherbury set forth a "gentlemanly" conception of God.

Sir Thomas Browne's *Religio Medici* was a further contribution toward the Natural Religion movement.

John Locke's *Essay on the Human Understanding* became the Bible of the Deists. Locke called for Government deriving its just powers from the consent of the governed.

"Wise men are of but one religion," said the broad-minded Earl of Shaftesbury, whose writings inspired Benjamin Franklin to author a Deistic pamphlet.

The great Deist Edward Gibbon was labeled an "infidel wasp" for his candid treatment of Church history in *Decline and Fall of the Roman Empire.* In behalf of penal reform, Gibbon wrote: "Whenever the offense inspires less horror than the punishment, the rigor of penal law is obliged to give way to the common feelings of mankind."

Viscount Bolingbroke inspired both Pope and Voltaire. He comments in his *Letters on the Study and Use of History:* "The study of history will prepare us for action and observation. History is the ancient author: experience is the modern language."

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Charles Blount defined Natural Religion as "the belief we have of an eternal intellectual Being, and of the duty which we owe him, manifested to us by our reason." It was his thesis that all men "shall be judged by the Law of Nature."

Matthew Tindal noted that all men owe their religion to chance and education, and "are mutually and equally obliged to examine what may be said on all sides."

Alexander Pope was a frequent guest of the royal Deist, Princess Caroline, as were the astronomer Halley and other Deists prominent in literature and science. Pope held that "the proper study of mankind is man." His *Essay on Man* offended the orthodox because it omitted all the dogmas of orthodox theology.

David Hume brought a radical skepticism to philosophy, which stimulated the epistemological pioneering of Kant.

Adam Smith founded the science of political economy with his *Wealth of Nations,* wherein he explains that fundamental law of supply and demand which is the basis of the economic life of mankind. He also wrote a humanistic essay entitled, *Theory of the Moral Sentiment.*

England had a long line of liberals who criticized the foundation of the existing *status quo,* and the broad and tolerant Deists were among the greatest of these social reformers. We should note also that Voltaire spread Deism in France; Leibniz in Germany; and Franklin, Paine, and Jefferson in America.

English liberals pleaded for the multiplication of schools, the liberation and education of women, and the humane treatment of criminals and the mentally ill. It required vigorous effort to establish individual liberty, freedom of expression, free scientific inquiry, labor's rights, woman's rights, popular education, and impartial justice.

William Godwin, influenced by the French philosophers, left the Church for literature. His broad *Political Justice* was published in 1793. The paramour he later married, Mary Wollstonecraft, answered Burke's attack on the French Revolution with her bold *Vindication* of

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the Rights of Man. Then she authored her pioneering *Vindication of the Rights of Woman.*

The poet Shelley's second wife, who lived with him in Switzerland for two years before they were married, was the daughter of William and Mary Godwin. Shelley's association with a brave little liberal group in London inspired his poetry in behalf of human rights:

> "The loathsome mask has fallen, the man remains
> Sceptreless, free, uncircumscribed, but man;
> Equal, unclassed, tribeless and nationless; . . .
> Nor yet exempt, though ruling them like slaves,
> From chance, and death, and mutability."

The nineteenth-century English liberal John Stuart Mill wrote these significant words in his essay, *On Liberty:*

"There is the greatest difference between presuming an opinion to be true because, with every opportunity for contesting it, it has not been refuted, and assuming its truth for the purpose of not permitting its refutation. . . .

"He who knows only one side of the case knows little of that. . . .

"The only freedom which deserves the name is that of pursuing our own good in our own way so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it."

The seventeenth-century Frenchman René Descartes founded the modern period of philosophy. His scientific mind rejected the intellectual fumblings of the past as "elegant and unworthy trifling." He boldly examined the very bases of human thought, recognized the consequential fact of the evolution of life, and emphasized the ideal of human progress through education. This advanced thinker was forced to leave France, and then Holland. At last the liberal Queen Christina of Sweden welcomed him to her court.

In eighteenth-century France, Louis XIV depleted the

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national treasury and flouted the rights of the poor. Voltaire said: "I have seen the people wretched under a rigorous servitude." This greatest of the eighteenth-century thinkers was the leader of the French Enlightenment in its opposition to the Old Regime. He was the champion of Reason and Humanity, the foe of blind belief and all the tyranny and injustice which it permitted. Voltaire was the sworn enemy of arbitrary government, and of privileged orthodoxy. To present the briefest possible *precis* of his wonderful message:

"Let us be consoled that the number of reasoning people is growing every day. All is not lost when the people are taught that they have minds. All is lost, on the contrary, when they are treated like a herd of bulls. The revolution works in all minds. Reason penetrates into the merchants' shops as into the nobles' palaces.

"A few claim the right belonging to rank; all possess the right of nature.

"It is to him who masters our minds by force of truth, and not to those who enslave them by violence, that we owe our reverence.

"The individual who persecutes his brother because he is not of the same opinion is a monster. Though I do not agree with a word you say, I will defend with my life your right to say it.

"Your soul will not be the object of God's eternal hate. What does it matter under what name we pray to Him? The eternal wisdom of the Most High has engraved in the depths of your heart the Religion of Nature. God judges us by our virtues, not by our sacrifices. The wholesome goodness of a merciful God everywhere attaches pleasure to human needs. Let us do our duty to God by being just and true to each other."

Jean Jacques Rousseau also struggled for the restoration of man's natural rights. "It is the common people who compose the human race," he said. In *The Social Contract,* Rousseau advocated Government based on the

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consent of the governed, and pointed out that the ruler is just the people's delegate. He argued that Government should not be based upon Divine Right, but upon the Principle of Popular Sovereignty. Rousseau urged the abolition of artificial social and political inequalities which have been introduced into human life by usurpations of power:

"Man is born free, and he is everywhere in chains. Slaves lose their all in chains, even the desire to leave them.

"The human species is divided into herds, each having a chief who guards only to devour it.

"To renounce liberty is to renounce manhood.

"Since no man has natural authority over his kind, and since strength does not make right, there remains only agreement for the basis of all legitimate authority among men.

"What a man loses by the social contract is an unlimited right to anything that tempts him which he can obtain; what he gains is civil liberty and the ownership of all that he possesses."

Rousseau's message has done much to place man's social life upon a sounder basis.

The most brilliant writers of the age contributed articles on science, politics, and economics to Editor Diderot's famous *Encyclopedia.* Diderot was so poor in his youth that he resolved to help the needy always. His volume *Philosophic Thoughts* was consigned to the flames, but he continued his daring heresies in the face of censorship and denunciation. He carried on to make the *Encyclopedia* "the handsomest monument of the nation and of literature."

Baron von Holbach was one of the most eminent contributors to the *Encyclopedia.* Holbach wrote, to quote by way of digest: "Nature invites man to love himself, incessantly to augment the sum of his happiness. Nature bids man consult his reason and take it for his guide.

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Nature tells man to seek light, to search for the truth. Nature commands the perverse man to blush for his vices, for his shameless desires, his crimes. But religion says to the most corrupt: 'Fear to kindle the wrath of a God whom thou knowest not; but if against his laws thou hast committed a crime, expiate thy misdeeds by sacrifices, offerings, prayers.' Nature says to man: "Thou art free, and no power on earth can lawfully strip thee of thy rights.' Religion cries to him that he is a slave condemned by God to groan under the rod of God's representatives."

On the economic side, the Encyclopedists were led by the economist Du Pont de Nemours and the statesman Turgot. The latter was dismissed from his Government post because "he did not sufficiently dissemble his hatred for the cowardice and baseness of those who fattened upon the abuses that were eating like an ulcer into the heart of France."

In the first half of the eighteenth century, Baron de Montesquieu's *Spirit of Laws* cited the utility of a law as its real authority. This masterpiece, of classical inspiration, did more for man's social progress than any other book which had yet appeared in a European language. "I have not drawn my principles from my prejudices," wrote Montesquieu, "but from the nature of things." With an impartial recognition of diverse patterns of culture, his book compares the laws of different countries, and discusses the basis of law and authority. *Spirit of Laws* went through twenty-two editions in eighteen months, and was translated into most of the main European languages. Montesquieu also wrote the *Persian Letters,* satirizing French social and political life in his day. Gibbon testified: "My delight is to read and reread Montesquieu, whose vigour of style and boldness of hypothesis are so potent to rouse and stimulate the genius of the age."

Pierre Bayle held that "moral convictions can exist independently of religious beliefs." He left France for safer Holland, and taught philosophy at Rotterdam. His *Historical and Critical Dictionary,* written in the seven-

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teenth century, was a major source of eighteenth-century rationalism.

Count Volney's *Ruins of Empires* relates "the tragedies of superstitions which have engulfed empires and brought them to an inglorious end." His *Natural Law* treats of morality as a science, to be studied by the same methods as the other natural sciences. Volney championed tolerance and the rights of man.

Prior to the French Revolution, the wealth of France was in the hands of the clergy and the nobility. The common people suffered more and more under Louis XIV, Louis XV, and Louis XVI. The common people owned little of the land. They were like mistreated beasts of burden. Honest critics were liable to imprisonment without trial. For these reasons, the French Revolution ensued. Absolute monarchy was overthrown. The National Assembly issued the Declaration of the Rights of Man. The French Revolution enforced uniformity of laws throughout France. It removed the privileges of special classes. It freed the land for the farmers' use. It introduced free trade between all parts of France. There was no more exorbitant taxation. All vocations and professions were opened to all citizens, and complete freedom of religion was established. The French Revolution established the rights of self-government, access to opportunity, and property-possession.

There was a temporary set-back in the Reign of Terror and Napoleon's effort to defend advanced ideals by dictatorial methods.

The Italian reformer Beccaria attacked the brutal system of dealing with criminals in the eighteenth century, opposed the use of torture in obtaining confessions, and held that the punishment should fit the crime. This professor of political philosophy was appalled by the torture and vindictive punishment of criminals in his day. Only rarely did the chained and underfed Italian prisoner survive until the expiration of his sentence. Humanitarian Beccaria was convinced that society shares some of the blame for crime, and should take steps to reduce its in-

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cidence. He urged that a serious effort be made to rehabilitate the offender. His book recommending a scientific, civilized approach to the crime-problem went into many editions in many languages.

Back in the eighteenth century, it was customary to lash the mentally ill, and even to tear out their tongues. The French physician Philippe Pinel "cut the chains from the madmen," and introduced the scientific treatment of mental disorders.

In the seventeenth century, an Englishman named Roger Williams emigrated to Boston and became the champion of religious liberty in America. He did not find liberty in Massachusetts. There suffrage depended on religious tests. No criticism of the stern politico-religious power was permitted. "Blasphemous" opinions were brutally punished by scourging, tongue-boring, and ear-cropping. Sabbath violators were placed in the stocks. The Pilgrims and the Puritans had come to America for their own freedom of worship, but they did not accord the same right to the others. Roger Williams was sentenced to banishment for his opinions that the State had no jurisdiction over men's consciences, that the colonists were bound by justice to purchase their land from the Indians, and that magistrates should not require an oath of an unbeliever. Roger Williams bought land from his Indian friends, and founded the settlement of Providence. He established complete religious tolerance. Rhode Island was the home of the oppressed.

The Quaker William Penn recognized the rights of the Indians to the land they occupied. When Penn took possession of land in Pennsylvania, he paid the full value of their land to the Shawnee and Susquehanna Indians, and to previous white settlers. In his charter for his colony, Penn gave every adult male the right to vote, regardless of church membership or property qualifications. His charter granted religious liberty and free speech to all. He established free education for the poor.

William Penn authored *An Essay Towards the Present and Future Peace of Europe,* recommending a United

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States of Europe with an organization to which all nations should submit their disputes.

The Salem witchcraft persecutions (1692-93) were an abuse of power which resulted in the destruction of the political power of New England ecclesiastics. Samuel Parris, pastor of the local church at Salem, brought charges of witchcraft against members of his church who had resisted his scheme to get the church parsonage deeded to him. Then Cotton Mather got in the act. Nineteen good gentlemen and ladies were hanged. Giles Corey was squeezed to death between two great slabs of stone. One hundred and fifty people were thrown in jail, and a larger number were placed in home-arrest. When everybody became disgusted by these atrocities, the Governor pardoned all the accused. Since 1693, no ecclesiastical body has been allowed to dictate the laws in New England.

Thomas Paine was one of the great moving spirits of America's liberation from England's imperialistic rule. His *Common Sense* aroused the people to fight on for complete independence. His *Rights of Man* is a glorious argument for democracy. His *Age of Reason* voices the broad religion of Deism: "The world is my country, and to do good is my religion."

George Washington was the Father of His Country, the United States of America. It was he who recommended "an indissoluble union of the States under one Federal head." A convention of which Washington was the chairman wrote the Constitution of the United States.

Thomas Jefferson championed the right of the people to rule. He wrote the Declaration of Independence. We can thank him for laws guaranteeing freedom of conscience, and fostering general education. "Error of opinion may be tolerated," said this great friend of freedom, "where reason is left free to combat it." Jefferson appreciated the necessity of education for the successful working of democracy. Jefferson characterized the fusion of Church and State as "a loathsome combination;" he championed Separationism. The American separation of Church and State is the condition of political and religious freedom.

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Alexander Hamilton called the common people "a great beast," but Thomas Jefferson had faith in the average man. Jefferson added the Bill of Rights to the Constitution of the United States. These first ten amendments provide for religious liberty, freedom of speech and of the press, the right of peaceful assembly and of petition. They guard against unlawful search and seizure. They guarantee that no one shall be deprived of life, liberty, or property without due process of law. They guarantee trial by jury, and other important human rights.

The tenth amendment reserves to the States all power that the States have not expressly granted to the Federal Government. Jefferson did not want the concentration of power, but rather the diffusion of power among all the people.

These sublime words are Thomas Jefferson's: "*I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.*"

The democratic process in human relations (which has roots in the philosophies of Kant, Rousseau, and Locke) can work successfully only where there is informed intelligence and spirit of fraternity. In the democratic free society, the people are sovereign. The people abide by the laws of their own making. Duties are proportionate to rights. Every man is morally obligated to respect others as he respects himself. The democratic free society is open to never-ending progress. It is not a closed but an open society. Henri Bergson, in *The Two Sources of Morality and Religion,* notes that the motto of the non-democratic society was: "Authority, Hierarchy, Immobility." In contrast, the motto of the democratic society is: "Liberty, Equality, Fraternity." By Equality, we mean equal opportunity.

Jefferson noted how often the priest has been "in alliance with the despot, abetting his abuses in return for protection to his own." Every church has its rights, and its worthy service to perform, as a private organization. But the history of the struggles to separate Church and State reminds us that fusionism has been inimical to hu-

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man liberty. There is nothing in the essential principles of the Catholic Church antagonistic to any form of lawful government, but in those countries where that Church has been politically allied with forces of reaction it has given cause for resentment. Since the French Revolution, there have been struggles against the Catholic Church in France, Italy, Spain, and some other nations. Some "reforming" Governments have interpreted the separation of Church and State to mean a subordination of Church to State, a stand very different from religious freedom. In the free society of the United States, where all churches are free and equal, we have found the optimum solution to a very old problem. Every sectarian religion is respected, and there is resistance only where a sectarian religion endeavors to advance its interests by the use of political measures.

Seventy million Americans are churchless, but that does not mean that they are lacking in broad essential religion. We should remember that secular rather than orthodox religious forces took the lead in the abolition of slavery, the establishment of woman's rights, and the launching of universal free education. Formal religion has rendered great services too. But it is in accord with the Modern Spirit to judge men by their works rather than their faith, the latter being a strictly private matter.

Simon Bolivar (1783-1830), influenced by the American and French Revolutions, resolved that South America should be freed from Spanish tyranny. He liberated Colombia, Venezuela, Ecuador, Peru, and Bolivia.

The Englishman Thomas Clarkson did much to end the slave-trade, the capture and sale of Africans. He pronounced it morally wrong for British ship-owners to make slaves of human beings, and dedicated his life to the abolition of the slave-trade. Manacled slaves were transported in leaky vessels, crowded together with their knees doubled up and their heads bumping the ceiling. There were daily atrocities. But Clarkson was regarded as a madman when he protested. He bore poverty and ostracism. Money-mad "respectable" people argued that if England didn't handle the slave-trade business, France would. They

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pronounced it desirable for the "black heathens" to be brought into Christian countries. Fortunately, Clarkson's high aim was championed by Wilberforce, Pitt, Fox, Burke, Lord Grenville, and Josiah Wedgwood. Wilberforce led in Parliament the movement to put an end to slave-trading.

Abraham Lincoln freed the slaves in the United States.

This used to be a man's world, and the woman's place was in the home. Women had neither political freedom nor property rights. But bold women demanded equal rights with men — higher education, political rights, property rights, and a place in business and the professions. The Quakers were among the pioneer agitators for woman suffrage. Mary Wollstonecraft championed woman's right to freedom. Harriet Martineau advocated equal educational opportunities for both sexes. The emotions of underprivileged and wronged womanhood were set forth in the novels of Jane Austen, the Brontë sisters, George Eliot, and George Sand. Among the women who called for political freedom were Mrs. Mercy Otis Warren, Mrs. Hannah Lee Corbin, and Abigail Adams (wife of John Adams). Among the men who favored woman suffrage were John Stuart Mill and Benjamin Disraeli.

The great fighters for woman suffrage in the United States included Lucretia Mott, Elizabeth Cady Stanton, Anna Howard Shaw, Carrie Chapman Catt, and Susan B. Anthony. The following Declaration of Sentiments, which we present in abridged form, had an important role in the liberation of womanhood:

"We hold these truths to be self-evident: that all men and women are created equal, and merit equal rights. The history of mankind is a history of repeated usurpations. Let facts be submitted to a candid world. Man has never permitted woman to exercise her inalienable right to the elective franchise. He has compelled her to submit to laws in the formation of which she had no voice. He has withheld from her rights which are given to the most ignorant and degraded men. He has taken

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from her all right in property, even to the wages she earns. He has taxed her to support a government which recognizes her only when her property can be made profitable to it. He has monopolized all the profitable employments."

Woman was socially and legally the equal of man in several ancient civilizations, but subsequent history degraded woman's position. The Industrial Revolution made a place for thousands of women in the factories, though mainly as cheap labor. However this precedent enabled some women of ability to get into industry on more favorable terms. The first colleges for women were founded in 1836 — Wesleyan College in Georgia, and Mount Holyoke Seminary in Massachusetts. In time, quite a number of universities added separate colleges for women, or adopted coeducation. At present there are many women in the fields of industry, trade, education, law, medicine, social service work, literature, science, and politics. Late in the nineteenth century, Australia and New Zealand gave women the right to vote. The Scandinavian countries introduced woman suffrage early in the twentieth century. Before 1914, the only countries granting the franchise to women were New Zealand, Finland, Australia, Norway, and Sweden. By 1920, twenty-eight States granted women the right to vote. Woman won her franchise in the United States (Nineteenth Amendment, 1920), and in Great Britain (Reform Bills of 1918 and 1928).

The Swiss Henri Dunant established the International Red Cross to relieve the suffering caused by war and by national disasters.

Special foundations to serve the cause of humanity include the Rockefeller, the Carnegie, the Rhodes, and the Nobel Foundations.

There are a great many religious and secular charities which safeguard the rights of the unfortunate. One of these is the American Foundation for the Blind.

The latest great step in history's long movement toward

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fairness is the United Nations, working toward international peace and justice.

Conclusion

Robert Browning wrote:

> "Progress is the law of life, man is not Man as yet.
> Nor shall I deem his object served, his end
> Attained, his genuine strength put fairly forth,
> While only here and there a star dispels
> The darkness. . . .
> But when full roused, each giant limb awake,
> Each sinew strung, the great heart pulsing fast,
> He shall start up and stand on his own earth,
> Then shall his long triumphal march begin."

Universal acceptance of the Bill of Human Rights will truly begin the long triumphal march of awakened mankind. If our world can avoid wars, and correct its political and religious authoritarianisms, the movement toward fairness will go on until all the men and women everywhere in the world shall make the most of life's sacred powers.

The growth of the humanitarian spirit has already abolished slavery, torture, capital punishment for minor offenses, cruel treatment of the physically and mentally handicapped, and many other injustices which once seemed irremediable. Men have thrown off the chains of monarchy. Men are transcending tribalism, and are approaching the realization of a world community (though not without retarding spirits). Science has transformed man's world-view, and has improved his standard of living. Man has all the intellectual and technological equipment he needs to direct his destiny in such a way that the fullest opportunities will be available to all. With the love-motive in our hearts, we can mold a fairer world.

Havelock Ellis reminds us, in *The New Spirit:* "There is no renascence of the human spirit unless some mighty

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leverage has been at work long previously. Such forces work underground, slowly and coarsely and patiently, during barren periods, and they meet with much contempt . . . but, in the end, it is by these that the finer and higher is lifted to new levels. . . . At the end of the sixteenth century it was above all the sudden expansion of the world that inspired human effort and aspiration. In later days science has carried on the same movement by revealing world within world. A chief element in the spirit of the French revolution was, as Taine pointed out, that scientific activity which centered around Newton. In our own time . . . the conception of evolution has penetrated every department of organic science, especially where it touches man. . . . The great and growing sciences of today are the sciences of man. . . . Our hopes for the evolution of man, and our most indispensable guide, are bound up with all that we can learn of man's past and all that we can measure of his present."

There have indeed been constructive movements in the past of mankind, which give impetus to the progressive forces of the present day. Although the privileged classes tried to keep the working classes in ignorance, a zeal for universal education spread over the world. A refreshing new respect for the freedom and significance of the individual came into the mental atmosphere of our planet. Humanity had borne the iron rule of kings, but the United States was born as a Government deriving its just powers from the consent of the governed. Mankind struck off the shackles of tyranny.

The principle of individual freedom has been established by degrees in many lands. The movement toward fairness has been replacing special privilege with equal opportunities for all. Labor has demanded a fair distribution. There has been a great progress of education. There has been a widening diffusion of cultural treasures which used to be the monopoly of the rich minority. Many provincial prejudices have been overcome by the new cultural interchange. The machine has lightened our toil, and has given us more leisure for the enrichment of life. Science has so

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shrunk the world, in its physical aspects, that we all are world citizens whether we realize it or not. Our duty today is to be *good citizens* of the world community.

In *Men Like Gods,* H. G. Wells voices an exalted social vision for the future of mankind. To quote loosely by way of abstract:

"There is no way but knowledge out of the cages of life. Earthly thought is barely awakened as yet to the task and possibilities before mankind. All human history so far has been no more than the stirring of a sleeper, a gathering discontent, a rebellion against the limitations set upon life, the unintelligent protest of thwarted imaginations. All the revolutions that have ever been on earth are but indistinct preludes to the revolution that has still to come. Men have been struggling out of such entanglements as the lie of monarchy, the lies of dogmatic religion and dogmatic morality, towards public self-respect and cleanness of mind and body. They have struggled towards international charity and the liberation of their common economic life from a network of pretences, dishonesties and impostures. There is confusion in all struggles; retractions and defeats; but the whole effect (when we view the human epic from some calm height) is one of steadfast advance.

"Yet shall our earth weave law, duty and education into a larger sanity than man has ever known. Men will presently laugh at the things they once feared, and brush aside the impostures that had overawed them and the absurdities that had tormented and crippled their lives. And as this great revolution is achieved and earth wheels into daylight, the burden of human miseries will lift, and courage oust sorrow from hearts of men. Earth, which is now no more than a wilderness, sometimes horrible and at best picturesque, a wilderness interspersed with weedy scratchings for food and with hovels and slums and slag-heaps, earth will grow rich with loveliness. The sons of earth, purified from disease, sweet-minded and strong and beautiful, will go proudly about their conquered planet and lift their daring to the stars. *Given only the will.*"

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18. COLONIAL AND DYNASTIC RIVALRIES

In the Age of Discovery, Vasco da Gama reached India. Columbus reached America. Cabot planted the English flag on the coast of Labrador. Hudson discovered the river which bears his name, and also Hudson's Bay. Cortez conquered Mexico. Pizarro obtained the treasures of Peru. De Soto discovered the Mississippi River. Champlain traveled from the St. Lawrence to the Great Lakes. La Salle sailed down the Mississippi to the Gulf of Mexico. English pioneers explored and settled the Atlantic coast region. Greed, quite as much as curiosity, was an incentive to discovery.

Portuguese and Dutch traders established regular contact with the islands of the East Indies. In 1642, the Dutch Captain Tasman discovered Tasmania and New Zealand. In 1728, the Danish explorer Bering proved that Alaska was separated from Siberia by a strait. The Englishman Cook mapped and charted the waters of the southern Pacific.

Chartered companies established trading posts and permanent settlements. Famous chartered companies were the English, Dutch, and French East India Companies, and the English London and Plymouth Companies.

The nations of western Europe staked out claims in both the Eastern and Western hemispheres. Colonial powers invaded various countries to obtain a place for their people to settle, to increase their wealth, and to augment their political strength. Western man's imperialistic expansion, and establishment of colonial empires, tended to widen the horizons of cultural interchange. But Western man looked down on "heathen" peoples of a different color, whom he considered "backward" because they were different. His colonialism was associated with so much cruelty that gentle peoples learned to tremble at

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the appearance of the white man. "There is not a so-called civilized people," notes Felix Adler, "whose record does not contain the stain of actual crimes such as must bring the blush of shame to the lover of his country."

In the sixteenth, seventeenth, and eighteenth centuries, some of the richest tropical regions came under the dominion of Spain, Holland, France, and England. There was a shameful "War of the Races." The great sea powers engaged in ruthless rivalry for defenseless areas which were rich in natural resources. The lands of weaker peoples were invaded, conquered, and exploited for profit by the powers that were mightier at arms, greedier, and more aggressive.

The European powers invaded Asia and Africa, where they colonized large areas. They obtained spices, tea, raw material, and new trade markets by means of force and trickery. They exploited the people and the resources of Asia, and their colonial policy intensified the poverty of the Asiatic continent. As Lillian Smith reminds us, in *Now is the Time:* "When industry came to the West and matured into a way of life, the colonial powers did not industrialize their colonies, whose people needed so desperately to get off the land and into factories where they could make a living wage. Instead, they deliberately restrained industrial growth — wanting to hold these markets for their own manufactured goods." Not only did oppressive colonialism arouse feelings of ill-will against the white colonial, but his callous racial arrogance was also most irritating. He had no respect for the ancient cultures which he exploited. The reason why Communism has made so much progress in Asia in our own time is because of the sins of Western imperialism. Of course, Communism too is a system of imperialism and exploitation.

The slave-trade was a particularly obnoxious feature of the era of European colonialism. As Miss Smith tells it: "They found also an unexpected and highly profitable commodity for trade: human beings who were different. Their bodies were fine and strong; they were bright

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enough; but their skin was dark, they spoke a different language, they were not Christians, and, in the tropical heat, did not wear many clothes. Maybe this means, the trader's ignorant, greedy mind whispered, that it is all right to enslave them. He did so. It was not too difficult to kidnap them, for they had been bred in a culture that made them trustful. Once they were kidnaped, the trader piled them in sailing vessels and hauled those who survived to America, or sometimes to seaports of England and Portugal or Spain, where they were resold to the colonies. They brought a fine price. The developing plantations in the South needed cheap labor. Free labor was better. The demand grew. Buying and selling of colored human beings mushroomed into big business. Great family fortunes were built on it in Europe, in New England, in New York; and in the South the plantation system, which these slaves made possible, flourished."

The white colonials unfeelingly disregarded the interests of the original inhabitants of the lands they occupied. The invaders foisted their own ways upon native peoples of very different backgrounds. Colonial peoples were treated with profound contempt, as savage brutes, and by disrespect reduced to impotence. Those who invaded the lands of peoples less powerful than themselves forgot the principles of brotherhood and love, though formal religion was closely allied with the imperialistic ravages. What the invaders wanted was quick riches, and they displayed no little cruelty to weaker races. They claimed the right of occupation and government in virtue of conquest. In some cases they made the cannon speak in wars of extermination against weaker peoples. In other cases the weaker peoples were gradually caused to diminish or become extinct through unaccustomed new ways of "civilization," harsh coercion that killed their interest in life, overwork, European clothing, drink, and diseases.

The riches which Spain gained from her conquests in tropical America had a pronounced influence upon the wars and politics of Europe. The Spanish, the Dutch, and the English had settlements and plantations in the

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Eastern Hemisphere. The Spanish, the Dutch, the French, and the English undertook gigantic enterprises in trade, agriculture, and mining in the West Indies and South America. The colonial natives suffered much. Their age-old laws and customs were swept aside. They were forced to work under health-destroying conditions.

Saddest of all was the near-extermination of the peaceful native populations in islands of the West Indies. Bartolomé de las Casas foretold "the judgment that would fall on Spain for the horrors perpetrated on the wretched aborigines." The native population in the West India Islands was overworked in the mines and plantations until many died, and then the Spaniards introduced Negro slaves from Africa.

It should never be forgotten that the largest island of the West Indies was inhabited by noble savages, gentle characters who had their own religion of God and immortality. The Spaniards did them no favor by bringing in another religion which they themselves did not practice. The Spaniards exhausted the poor natives with a rigorous program of mining and crop-cultivation. Those who fell by the wayside were easily replaced. Those who protested against being worked to death were slaughtered by the hundreds. When the natives were almost exterminated, new slaves were brought in.

It is gruesome to read about the ruthless outrages of Cortez in Mexico and Pizarro in Peru. The Spaniards were by far the cruelest in their plunder and enslavement of weaker peoples, who were shocked by the brutality of the white men.

The early French contacts with Indochina began in the seventeenth century. The French began to gain control over the fate of Indochina in 1747, and in the following century they became the nominal masters of the whole peninsula. The opposition to their rule by coercion did not begin only yesterday.

What has been the result of the war of the races? Some of the so-called "backward peoples" have recently acquired self-consciousness, and the will to throw off ruthless ex-

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ploitation. Imperialism has prodded them into activity to win their freedom. Other exploited weaker peoples have disappeared, or are greatly diminished in numbers. Indians survive in North and South America, but their traditional customs and beliefs are becoming but a memory.

Benjamin Kidd has written in substance (*Social Evolution*): "The Australian Aboriginal retires before the invader, his tribes dispersed, his hunting-grounds taken from him to be utilized for other purposes. In New Zealand a similar fate is overtaking the Maoris. The same history is repeating itself in South Africa. All the Tasmanians are gone. The Pacific Islanders are departing childless."

More recently, Alexander Goldenweiser tells us in his monograph, *Can There Be a Human Race?*: "The natives of Australia, here and there, have preserved enough of their age-old culture to feed endless anthropological controversies, but its life-blood has flowed out. Like the creeks of the Australian desert these cultures have lost their way in the hot sands, never to reach the ocean of world civilization. So it is with the once picturesque and voluptuous cultures of the islands of the South Seas. They have been weaned of the sea that conceived and nurtured them. . . . The ancestral cemeteries lie heavy with their human burden, dead 'from lack of interest.' . . . Civilization came to them like a thief in the night; it carried off their arts, their dreams, and their play. It took their freedom, killed their imaginations, and gave them work. The children of nature were bored and — died. The 'white man's burden' has been lightened. Some of our charges, tortured even unto death by the grim tutelage, are no more."

It is proverbial that sinners themselves become the victims of their sins. Militaristic imperialism has gone on to ravage the European world with warfare. Modern imperialism has resulted from the desire for markets for surplus manufactures, places to invest surplus capital, sources of raw materials and food products, outlets for surplus population, protection of missionaries, naval bases

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and coaling stations, and the satisfaction of national pride. The effects of imperialism have been the formation of rival alliances, naval competition, tariff wars, trade rivalries, and terrible outbreaks of bloody carnage.

The exploitation of the weak by the strong has been the supreme tragedy of history. As Thomas E. Ennis reminds us: "All utopias call for a repudiation of this coercion and the creation of a working principle of brotherhood and charity." Not yet has man realized any utopia, but we must remember that there are races other than our own, and we have to live in the same world together. "Shall we accept them as team-mates harnessed with us to the chariot of history," asks Alexander Goldenweiser, "or shall we persist in forcing them to do the pulling while we wield the whip of race pride and domination — perhaps only to be ourselves driven some day?"

Colonial Empires

The colonial empires of the seventeenth century were as follows:

Portugal established trading posts in India, and gained control of Ceylon, Java, Sumatra, and other islands.

Holland seized most of the Portuguese islands in the East Indies, founded Cape Town at the southern tip of Africa, and established the colony of New Netherland in America (which the English conquered in 1664, and renamed New York).

The Spanish domain consisted of most of South America, much of North America, most of the islands of the West Indies, and many islands in the Pacific. The Spaniards exploited the gold and silver mines of the New World, using first the native Indians and then Negro slaves imported from Africa. African slavery was introduced with the blessing of the Church.

France obtained the valley of the St. Lawrence, the Great Lakes basin, and the Mississippi Valley (Louisiana Territory) in North America. France also secured islands

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in the West Indies, and trading posts in India. The French colonies were governed despotically. Trapping and fur-trading were the main occupations.

By the end of the seventeenth century, England had fur depots in the Hudson Bay area, a thin line of settlements along the Atlantic coast of America, and a few trading posts in India. Eventually the British flag would fly over one fourth of the earth's surface. The English settlements in America grew faster than the French and Spanish possessions. Farming was the main occupation.

Hendrik Willem van Loon, in his popular *Story of Mankind,* observes that "the history of the last five hundred years is really the record of a gigantic struggle between the so-called 'leading powers' and those who hoped to deprive them of their fortunate position and become their successors as the recognized masters of the seas. Spain came to glory across the dead bodies of the great Italian commercial republics and of Portugal. As soon as Spain had established that far-famed empire upon which the sun (for reasons of geography or honesty) was never known to set, Holland tried to rob her of her riches and in view of the difference in size of the two countries, the Dutch Republic achieved a very remarkable success. But no sooner had Holland acquired those parts of the world which then seemed to offer the biggest chance of immediate profit than France and England appeared upon the scene to despoil the Dutch people of their newly acquired possessions. When this had been accomplished, France and England fought for the spoils and after a long and costly struggle, England came out on top. Thereafter England dominated the world for more than a century. She brooked no rivalry. Small nations that came in her path were run under foot. Large ones which could not be tackled single handedly suddenly found themselves confronted by one of those mysterious political alliances of which the rulers of England (past masters in the craft of foreign politics) seemed to possess the secret."

Men have worshipped false gods — national influence,

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power, wealth, and glory. Yet shall our species learn to worship the one common Father, who does not demand blood sacrifices. Then man will be something better than a predatory mammal abusing his superior intelligence to steal what belongs to his neighbor. Man shall discover his true dignity, and achieve a cooperative world-community. No longer shall greedy cut-throat nations live and die by the sword. Man will not emerge into truly human conditions until the whole earth becomes one peaceful family, governed by wisdom and compassion for the welfare of all.

Rivalries and Wars

Much world history is the tragic history of war, for the reason that man at an early stage of his development fell into predatory habits of life. The Western nations have been particularly militaristic. The war system has been bound up with narrow nationalism and cut-throat competition between nations. Proud nations have been guilty of robbery, violence, and other acts of dishonor which would classify an individual man as a criminal. From 1668 to 1783, dynastic and colonial rivalries led to one war after another.

Ambitious autocrats ruled all the great countries of Europe except England. They were greedy for land and power. There were feuds between the Bourbons and the Hapsburgs, between the Hohenzollerns and the Hapsburgs, etc. England, France, and Spain engaged in ruthless rivalry for colonies, and for control of the world's commerce. In North America, the westward expansion of the English colonies collided with the southward expansion of the French colonies. In India, rival French and English trading companies fought with armies for trade monopoly.

Louis XIV invaded Flanders and hoped to extend his territory to the Rhine, but a European coalition led by Holland forced him to be satisfied with a few towns on his northern border. When Louis attacked Holland four years later, the European States intervened. Louis seized

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several cities of the Holy Roman Empire and laid claim to the Palatinate. William of Orange, as King of England, organized another European coalition which thwarted Louis.

The War of the Spanish Succession (1702-1713) was fought by England, Holland, Austria, and several German States to prevent a union between France and Spain, when the King of Spain died, leaving his throne to the grandson of Louis XIV. England's General Marlborough won a great victory at Blenheim, and an English fleet captured Gibraltar. The war left France exhausted, but her European area was intact. In the Treaty of Utrecht, the grandson of Louis XIV was recognized as the King of Spain, but with the stipulation that Spain and France were never to be united under one Crown. Austria received the Spanish Netherlands, Milan, Naples, and Sardinia. The Hohenzollern Elector of Brandenburg received general recognition of his title: "King of Prussia." Savoy gained Sicily, which it exchanged for Sardinia. The Duke of Savoy was permitted to take the title of King. England received Newfoundland, Nova Scotia, and the Hudson Bay region from France; and Gibraltar and Minorca from Spain. Thus England rose to colonial and commercial supremacy.

The Holy Roman Emperor Charles VI died in 1740, naming his daughter Maria Theresa as his successor on the imperial throne, and ruler of Austria. But a Bavarian prince was elected Emperor, and Frederick II of Prussia seized the province of Silesia from Maria Theresa (doing so with the support of the rulers of Bavaria, France, and Spain). The result was a European war — the War of the Austrian Succession (1740-1748). It involved most of the important European nations. England sided with Austria. France, for diplomatic reasons, urged the partition of Austria. Under the terms of the Treaty of Aix-la-Chapelle, conquered areas were to be restored to their former owners. Frederick retained Silesia, however.

Resentful Maria Theresa reorganized her army, and made alliances with Russia, Sweden, Saxony, and France.

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This time England sided with Prussia against Austria — anything to hurt France. England allied herself with Prussia in the Seven Years' War (1756-1763). Not morality but expediency determines whether the status of another nation shall be that of ally or enemy. The treaty of Paris was signed in 1763. In Europe, Frederick II of Prussia kept Silesia. Henceforth the Hohenzollerns were rivals of the Hapsburgs for supremacy in German affairs. In America, England received Canada and the territory east of the Mississippi from France, and she received Florida from Spain. France ceded Louisiana to her Spanish ally. In Asia, France renounced all her military and political rights in India, retaining only a few trading privileges.

Maria Theresa was the real Empress of the Holy Roman Empire until her death in 1780, although the post of Emperor was nominally held by her husband Francis, Duke of Lorraine, and then by her son Joseph II.

Frederick II, King of Prussia, earned the title of "the Great" during the Seven Years' War. This Enlightened Despot was a friend of Voltaire. He rebuilt his country — drained the marshes, built roads and bridges, founded schools, reorganized the code of laws, invited immigrants to settle in Prussia, encouraged literature and science, and decreed religious tolerance. When his ministers reported on the settlement of non-Christian immigrants, he commented: "All religions are equal and good as long as the people who profess them are honest people."

It should be noted that Frederick could not compare with Voltaire in greatness, however. He was an absolute monarch, and his service to his people was by means of a paternal Government. Also, Frederick was an acquisitive militarist. He joined Maria Theresa of Austria and Catherine of Russia in the Partitions of Poland (1772-1795). Despite the resistance of the Polish patriot Kosciusko, Poland ceased to be an independent State. In 1778, Frederick made war on Austria again for the further enlargement of his realm.

Britain's superior naval strength enabled her to gain

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colonial supremacy at the expense of Spain and France. As a reaction against the insufferable despotism of King George III, the American Revolution (1775-1783) came as the first serious check to British imperialism. In the great chess-game of nations, the golden treasure of democracy itself emerged as a reaction against despotic arrogance.

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19. THE REFORMATION

The Roman Catholic Church was still the religious authority in western Europe at the beginning of the sixteenth century, but several factors had operated to weaken the Papal power. As *The International Cyclopaedia* explains: "The temporary withdrawal of the papal residence from Rome to Avignon brought with it a notable diminution, at least, of the temporal power of the popes, which was still further weakened by the long western schism, by the conflicts of the rival pontiffs, and the scandals which arose therefrom. The modern political institutions which then began to break upon the world so modified the public relations of church and state as by degrees to undo the condition of society in which the temporal power of the popes had its foundation." The lax conduct of some Renaissance Popes undermined the respect for Papal authority. Rulers objected to the steady drain of money from their countries to the Papal Court. They decided that they could use the lands of the Church and the wealth of the monasteries. The great religious revolution of the sixteenth century resulted largely from the fact that the Renaissance saw the emergence of the modern national State.

For a long time, reformers had criticized Church abuses — the luxury of the Papal Court, the expense of Church ceremonies, corruption in the monasteries, the sale of Church positions, and the appointment of worldly men to Church offices. Some critics questioned the established theological doctrines, and urged direct study of the Bible. The English priest Wycliffe held that the enormous property of the Church should be turned over to the Government, so the clergymen could concentrate on their religious duties. This "morning star of the Reformation" translated the Bible into English for the common people. The Bohemian clergyman Huss was burned at the stake

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for spreading Wycliffe's doctrines throughout central Europe. The Catholic scholar Erasmus criticized Church abuses, and urged orderly Church reform.

For hundreds of years, the Pope was the supreme lawgiver of the Christian world. The Papal Court was the final court of appeal. The Church had huge properties, and derived a large income from fees. The Church imposed on its subjects a tax of one tenth, the tithe. The clergy claimed exception from lay taxation, evading their share in fiscal burdens while they claimed special privileges. The Church maintained its medieval authority by the cruel and inhuman suppression of heresy. From the thirteenth century on, many heretics were executed. There was a gathering tide of popular resentment, evident in the writings of Chaucer, Langland, and others.

The Catholic Church was culturally responsive to some of the Renaissance elements, but it did not really modernize. It resisted the growing democratic aspiration. It claimed absolute authority over the minds and souls of men. It did not have the ideal of religious tolerance, even though a few individual Catholics were truly catholic in their understanding and sympathy. In fact men in holy orders first criticized the way the Catholic Church abused its exercise of power and influence.

The Church eventually claimed the power of dispensation. The Pope set aside the laws of the Church in some individual cases, releasing men from vows, allowing cousins to marry, or allowing a man to have two wives. Instead of interpreting what was objectively right or wrong, the Church could grant a special dispensation to make anything right except sacrilege and heresy which might endanger its own interests. The Church had periods of iniquity when it was dedicated almost exclusively to hedonism, worldliness, and self-aggrandizement.

The princes resented the tribute they had to pay to Rome. The people resented the scandals in convents and monasteries. The higher ecclesiastics were so worldly that they could claim no respect as spiritual leaders.

We can see why the Reformation occurred.

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The Roman Catholic Church forfeited the popular veneration which had been the foundation of its power. The Protestant Reformation was the revolt that finally succeeded against Church policies which had been resisted from the eleventh century on. Many heretics resented the corruption of the Church, the despotic authority of the Popes, and the "sale" of Indulgences, Dispensations, and Church Offices.

Martin Luther (1483-1546) was the Father of the Protestant Reformation. Preserved Smith compares the Renaissance and the Reformation as man's glorious emancipations. The Reformers in many ways violated the principles of freedom and tolerance, but the Reformation paved the way for religious liberty and toleration. Only when there are more churches than one does the freedom of the human mind have a chance.

The Roman Catholic Church demanded sacerdotal celibacy. When Martin Luther, the ex-monk, married Catherine Bora, the ex-nun, the dividing wall between the priest and the layman was diminished.

The Protestant Revolt destroyed the religious unity of western Europe. Northern Germany, most of Switzerland, England, Scotland, Holland, and Scandinavia threw off the yoke of Rome. Through the Reformation, as E. Royston Pike reminds us, "the unity of orthodoxy was broken beyond repair, and it was at length apparent even to the most bigoted that a certain measure of toleration was imperative if the partisans of the various sects were not to exterminate each other. Thus it was that out of the multiplicity of sects, the clash of dogmas, and the war of creeds, there was engendered a certain respect for the beliefs of others. . . . A century and more of struggle was required before (the gains) could be consolidated. The movement, which in its earliest stages was directed merely towards the purification of doctrine and ritual, rapidly developed into a welter of theological controversy, accompanied by a series of disastrous wars which devastated Europe and retarded for generations the political, social and economic development of the Continent."

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When Pope Leo X wanted to raise money for St. Peter's (the central church of Christendom in Rome), he "promulgated a Plenary Indulgence to all who should pray for the success of the cause, go to confession and receive Holy Communion worthily, and contribute an alms toward the erection of the great cathedral." An Indulgence was a document granting partial or complete remission of the punishment in purgatory incurred by sin.

The Pontiff commissioned John Tetzel, head of the Dominican order of priests, to preach the Indulgence in Germany. In 1517, Friar Tetzel settled near Wittenberg. Although repentance and confession were supposed to be necessary to obtain an Indulgence, Tetzel abused his charge, and engaged in a callous "merchandising of the Forgiveness of the Lord." He granted the Indulgence in such a way that the peasants thought they were buying a full pardon for sins by the sole means of monetary payment.

Friar Tetzel's "sale of indulgences" was challenged by Martin Luther, then a young monk who taught Theology at Wittenberg. Luther asserted: "An Indulgence can never remit guilt; the Pope himself cannot do such a thing." Luther led the Protestant Reformation, bringing to a successful focus the rebellion that had been spreading so long through the cities of Northern Europe.

Pope Leo X, with whom Luther clashed, was as worldly in his policies as the princes of his time. The Papal Court was corrupt under his rule.

By 1520, Luther had rejected the authority of the Pope, denied the efficacy of the sacraments, and condemned the monastic life. When he was excommunicated, Luther burned the Papal bull. At the Diet of Worms, Luther refused to withdraw his criticisms, whereupon the Emperor declared him an outlaw. But the Elector of Saxony gave safe shelter to Martin Luther in the castle of Wartburg, and there the great Reformer translated the Bible into German.

Through Luther's Reformation, "man was ushered straight into the presence of his Creator with no human

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intermediary; life became intense and full of awe, and now for the first time large numbers yearned toward the mysteries of absolute spiritual freedom." Man gained a new sense of individual responsibility. Family life was dignified. Man gained a new respect for the dignity of labor, and the sacredness of human things. Erasmus' *Handbook for the Christian Soldier,* advocating a return to simple primitive Christianity, influenced Luther's powerful rebellion which divided the Christian world. Also, the writings of the great mystics prepared Luther for spiritual liberty based upon the direct experience of God's love. "The experience which opened all the windows of Luther's soul, " writes Rufus M. Jones in *Some Exponents of Mystical Religion,* "was his sudden discovery that God is loving and forgiving."

These great words are Martin Luther's:

"I have the right to believe freely, to be a slave to no man's authority, to confess only what appears to me to be true."

"Love, like warmth, should beam forth on every side and bend to every necessity of our brethren."

"I utter prayer-words according as my heart warms to them."

"Faith is free."

"No man can command or ought to command, or by force compel any man's belief."

"Nobody can receive anything from the Holy Ghost unless he *experiences* it."

"When I discovered this, . . . I felt as though the gate of Paradise had opened wide to me."

"I will have no man bound to these my words and thoughts, but I have simply set forth my own example for him to follow who will, or to better as he can."

"I cannot and will not retract anything, for to act against conscience is unsafe and unholy. Here I stand! I cannot do otherwise! Gold help me! Amen!"

Luther participated in the free mystical experience

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which was the Interior Church of the Reformation. He did not consistently abide by the freedom-ideal, but it planted the seed of freedom of worship and religious tolerance to have more churches than one in the West. In time, all the northern States of Germany became Protestant. Before Luther died, Lutheranism had spread over Germany, Norway, Sweden, and Denmark.

In acknowledging the sole authority of the Bible, Luther abandoned the special priesthood and the elaborate sacramental scheme of the Catholic Church. "What you do in your own house," he said, "is worth as much as if you did it up in heaven for our Lord God!"

Andrew Dickson White observes that Luther was "in breadth and fairness of mind far beyond his associates." He advocated the education of every child, whether girl or boy. It was only when Luther's youthful dream had faded somewhat, under the stress of his practical struggle, that he took on some intolerant characteristics in his dealings with the Jews, and sided with power and possession in his condemnation of a revolt of the peasants.

Luther expounded his daring ideas in a succession of printed pamphlets. Not only did his heresies win popular support for religious reasons, but his denial of Papal authority was favored by powerful forces for political and economic reasons. Princes could enlarge their estates by appropriating ecclesiastical lands. Many Germans hated to see their money fly over the Alps to Rome. The "sale" of Indulgences was "the most flagrant ecclesiastical abuse of the age." Furthermore, German princes resented the interference with their Government by the Pope. There was added cause for resentment in the fact that important German prelates were expected to pay money to the Church authorities at Rome, to have their election confirmed. The Pope appointed no few Italians to important Church offices in Germany. German patriots saw in the Reformation a chance to end foreign domination, and to unite Germany.

There were civil wars in Germany from 1522 to 1555. Luther had some great German princes on his side in

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the Northern States of Germany, but there were interests in Germany that feared a threat to their own power in revolutionary changes. Emperor Charles V was on the Pope's side, but his chief nobles favored the Reformation. The princes who supported Luther wanted to supplant the Pope in authority and power, and to grasp the possessions of the Catholic Church within their dominions. But the Reformation meant something else to the people, who sought, as H. G. Wells puts it, "to make Christianity a power against unrighteousness, and particularly against the unrighteousness of the rich and powerful." The peasants of southern Germany revolted in the effort to liberate themselves from feudal oppression, but their revolt was crushed. They turned against Luther because he opposed their revolt. Many princes in central and southern Germany remained Catholic. For nearly a decade, they fought against the Lutherans. In 1555, the Treaty of Augsburg provided that each prince should determine whether his subjects should be Catholic or Lutheran, and that the Church properties confiscated by Protestant princes before 1552 should be retained by them.

The princes did not identify the Reformation with religious liberty. They made it their business to establish national churches dependent upon the throne, and to keep the new religious movement under control. They permitted neither direct and independent interpretation of the Bible nor a return to primitive Christianity. Protestantism was committed as completely as medieval Catholicism to the support of worldly power and gain. White notes that the Protestants "came to consider intolerance a main evidence of spiritual life." Like the Catholics, they made it their rule to "keep no faith with unbelievers." Europe was torn with religious warfare between the Catholics and the Protestants but at long last the plurality of faiths resulted in the dawn of religious tolerance.

The German scholar Melanchthon was Luther's fellow-worker. After Luther's death, he vainly tried to reconcile

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all the parties of the Reformation, and even the Reformers and the Catholics.

The Reformation in Other Countries

Balthasar Hubmaier, the Swiss Baptist, was burned at the stake in Vienna (1528).

Zwingli led the Reformation in Switzerland, making Zurich a Protestant center. This great priest of the Zurich Cathedral made an open break with the Church of Rome in 1523, departing far from the Catholic teachings. In 1529, the German and Swiss reformers endeavored to unite their cause, but Luther refused Zwingli's hand when their meeting was over. Zwingli regarded the bread and wine of the Lord's Supper as only a symbolic pledge of faith. Luther regarded his interpretations as "mad and furious blasphemies!"

Switzerland, which had become an independent Republic, went under the religious control of the stern Protestant theologian Calvin. Calvin held that Adam was created pure, but that his fall from grace involved all his descendants. All men are born in a state of guilt, from which they must be redeemed through faith in Christ. Calvinism teaches infant damnation. Predestination is a cruel tenet of Calvinism, which holds that some are predestined to eternal life and others to eternal death. Calvin became the most influential man in Geneva. He demanded simple church ritual, democratic church organization, and a strict puritanical code of behavior. His *Institutes of the Christian Religion* rejects any religious practice not specifically authorized by the Bible. Calvin exiled Castellio and Bolsec because they did not see eye-to-eye with him. He was responsible for the burning of the physician Servetus, who had the Unitarian creed.

John Knox organized Calvinism in Scotland, where it came to be called Presbyterianism. Knox urged the destruction of enemies of the "true religion."

The teachings of Knox and Calvin spread to Holland as the Dutch Reformed Church.

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In Catholic France, Calvinism attracted no few middle-class followers — the Huguenots. In 1572, fifty thousand Huguenots were massacred. In the seventeenth century, the Huguenots were expelled from France.

Except in England, the Reformation took the form of a reaction against the profane knowledge, culture, art, luxury, and vice of the Renaissance. In England, John Wycliffe had already been the spokesman of the bad feeling against Rome occasioned by the foreign control and ownership of Church property in England. King Henry VIII resolved to seize the property of the Catholic Church in England. "The Royal Bluebeard" found a pretext when he wanted a new wife, and the Church stood in his way. King Henry requested that his marriage with Catherine of Aragon be nullified so that he could marry his mistress, but the Pope would not grant the necessary dispensation. Thereupon Henry had Parliament to pass a series of laws which threw off the Papal authority, and which declared the King head of the Church of England. King Henry was responsible for the execution of the great Catholic, Sir Thomas More. England was liberated from the Papal political rule and foreign property-control. Henry confiscated the property of the monasteries. Henry's Reformation rejected the supremacy of the Pope, but hardly changed the doctrines of the old Church. The church remained sacramental and sacerdotal, but its machinery was centered in the national Government.

Queen Mary I, the daughter of Henry VIII and Catherine of Aragon, restored the Roman Catholic religion in England. Her cruel persecution of the Protestants caused her to be known as "the Bloody Mary." Nearly three hundred victims were burned at the stake. Queen Elizabeth, the only surviving issue of the union between Henry VIII and Anne Boleyn, was responsible for the establishment of the Church of England in the form which it still retains. Despite the thunders of the Vatican, her Parliament established the Anglican (Episcopal) Church. Under the reign of Elizabeth, nonconformists were jailed, scourged, branded, and hanged.

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The Counter-Reformation

The Catholic Counter-Reformation was an effort to correct abuses in order to prevent further losses, and if possible to recover authority in lost territories. There was not really much correction of abuses, and many historians hesitate to use the term "Counter-Reformation." There were not many reforming Popes. Innocent X, who held the Papal Throne after the supposed purification had been launched, let his sister-in-law sell ecclesiastical offices. But some abuses were remedied by the Council of Trent in the sixteenth century, for the defense of the Church.

In the Counter-Reformation, the Roman Catholic Church organized itself to resist Protestantism. That was the main object. For only a short while had the Reformation expropriated monastic properties and thrown off the yoke of Rome when the Roman Catholic Church made a strenuous effort to reassert "the ideal of Christendom as an obedient family of nations under the paternal guidance of the Pope."

The Council of Trent (1545-1563) is generally represented as part of the Church's "independent" purification. Actually, the German Emperor forced this Council on Rome, threatening to bring his army into Italy if nothing were done. It was under this intimidation that Pope Julius III summoned the long-delayed Council. The Council drew up laws against clerical laxity, against money payments for indulgences, against the sale of Church offices; and for thorough training of the clergy and improved lay religious instruction. The Council condemned Protestant beliefs, clearly set forth Catholic doctrines, and restated its faith in traditional Catholicism. The Council decreed an Index of Forbidden Books, and revived the Inquisition to put down religious dissent in Roman Catholic countries.

The Catholic powers congratulated Catherine de Medici for engineering the Massacre of St. Bartholomew's Eve, wherein fifty thousand Protestants lost their lives.

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Henry IV, a pretended Catholic, gave freedom of worship to the surviving Protestants of France with the Edict of Nantes, but the Catholic bigot Louis XIV revoked the Edict of Nantes.

Catholicism cruelly suppressed the revolt of the Camisards and other Protestant rebellions in France. In 1665, Waldenses were massacred in Savoy.

After the English Reformation, the Roman Catholic Church tried to regain its power as the ally of the "Divine Right of Kings" State. The Roman Catholic Church found its allies in reactionary elements.

The Jesuits

The Jesuit Order was founded by Ignatius Loyola. The Jesuits were a fighting company of disciplined soldiers for the defensive war of the Church Militant. Loyola vowed that the Protestant rebellion should be stamped out by every available means of strategy and intrigue.

The Jesuit Order demanded blind obedience of its members. Each of them had to make the superior's will his own. Loyola pronounced "sacrifice of the intellect" the greatest grade of obedience. The Reverend Father General of the "Society of Jesus" held the place of God.

The Jesuits as educators made it their purpose to spread Catholicism, and to suppress Protestantism.

The Jesuits, whatever their merits as schoolmasters and missionaries, had a shameful political record. As H.G. Wells records: "They had their share, direct or indirect, in embroiling states, concocting conspiracies and kindling wars. They had a large share in fanning the flames of political hatred against the Huguenots under the last two Valois kings; they plotted obstinately against England in the reign of Elizabeth; their share in the Thirty Years' War and in the religious miseries of Bohemia is indisputable. Their influence in the revocation of the Edict of Nantes and the expulsion of the Protestants from France is manifest."

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The Jesuits were political provocateurs, guilty of treasons, intrigues, camouflages, and stratagems.

From the time when the Council of Trent formulated doctrinal standards whereby to judge heresy, the momentum was gathering for an onslaught which Protestantism would keenly feel. Roman Catholicism was hostile to Protestantism because the Reformation lessened its wealth and power. Roman Catholicism, believing itself "the one true faith," acted on the premise that "religious error" had no rights that it was bound to respect.

Religious Intolerance and Warfare

Following the Reformation, Catholics fought with Protestants, and Protestants fought each other.

The Jesuits, organized by Ignatius of Loyola, were agents of the Pope in the fight against "heresy," a fight characterized by dark intrigues and slaughter. The "Society of Jesus" became the main agency in combating Protestantism. Jesuits urged Catholic princes to draw the sword to stifle Protestantism. There were Jesuits in the Catholic camps during the infamous Thirty Years' War.

Pike reminds us that "all the worst elements of Catholicism were reproduced in the innumerable sects of Protestantism, each of which did its best to prevent the propagation of every opinion save its own." The Protestants consistently used political weapons in their religious struggle. Catholicism and divergent reform sects were generally suppressed in the Kingdoms which the Protestants won.

The religious Reformation involved the sacking of cities and the pillaging of monasteries. The State continued to concern itself with the religion of its members. Questions of religion were dealt with in courts of justice. Many were executed or imprisoned for heresy. Knox has been called "the great apostle of murder." Voltaire, in *The Travels of Scarmentado,* reminds us that one could be put to death for teaching that men may be saved by good works as well as by faith.

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The celebration of the Mass was forbidden in Protestant England, and in some of Germany's Lutheran States.

Reform clergymen in England put Catholics to death. When the Catholics again had power for a time, Thomas Cranmer's refusal to acquiesce in "Bloody Mary's" desire to re-establish Papal supremacy caused him to be burned at the stake. Among the other bishops condemned to the flames were Ridley and Latimer.

During the struggle in the Netherlands between Catholicism and Calvinistic Protestantism, about one hundred thousand Protestants were executed.

The Catholics and the Lutherans of Germany fought each other ferociously.

In Catholic France, the Protestant Huguenots were woefully persecuted.

One cause of England's Civil War was the ill-feeling between Episcopalians and Puritans.

In 1575, twelve Anabaptists were burned at the stake in London. In 1579, a poor ploughwright was burned at the stake for "denying the Christ and blaspheming the Queen's Majesty and her Council." The Unitarians Legate and Wightman were executed for heresy in 1611. There was nothing like amity between Anglicans, Presbyterians, and Independents. In 1648, Parliament, under the domination of the Presbyterians, passed an ordinance enacting the death-penalty for denial of the doctrines of the Trinity, the divinity of Christ, the resurrection of the body, or the final judgment day. The ordinance prescribed imprisonment for those who denied the dogma of predestination.

In 1662, England's Parliament forbade the publication of heretical books. The Licensing Act was passed by the Restoration Parliament in 1662, and was renewed in 1685. Charles Blount did much to pave the way for the abolition of censorship, and the establishment of liberty of the press. In 1695, the censorship was allowed to cease, and no more offensive books could be burned by the hangman.

Religious differences caused warfare, torture, and grief.

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The discoveries of science led to the emergence of a broad natural religion, Deism. The Deists asked whether those who coerced other people's consciences would be willing to have their own consciences forced. Bigots called the Deists "atheists," and threw some of them in jail for diffusing "irreligious and diabolical opinions in the minds of His Majesty's subjects." Some of the Deists were actually heretical enough to teach that the Sabbath was made for man, not man for the Sabbath.

Yet, paradoxical though it seems, the Reformation contributed to the emergence of religious liberty, though it was followed at first by decapitations and burnings at the stake for religious opinions. The Protestants were as bigoted as the Catholics. Yet, as Bagehot has written: "The mere putting up of a subject to discussion with the object of being guided by that discussion is a clear admission that that subject is in no degree settled by established rule, and that men are free to choose in it. . . . Once effectually submit a subject to that ordeal, and you can never withdraw it again; you can never again clothe it with mystery or fence it by consecration; it remains for ever open to free choice and exposed to profane deliberation."

Let us review in some detail the sixteenth and seventeenth century religious wars.

When Charles V abdicated (1556), his empire was divided between his brother and his son. Austria and the title of Holy Roman Emperor went to his brother Ferdinand. Spain and its colonies, the Italian possessions, and the Netherlands went to his son Philip. Philip II was a champion of Catholicism whose policies affected the whole of western Europe.

The Catholics wanted to restore the dominant position of the Roman Church. The Protestants desired to preserve their independence, and to extend Protestantism. Religious intolerance was the basic cause of the religious wars of the sixteenth and seventeenth centuries.

In the sixteenth century, the Dutch uprising was a struggle for religious and political freedom. Philip's heavy

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taxes and commercial restrictions made the Spanish ruler very unpopular in the Netherlands, and the people disliked the presence of foreign officials and garrisons. The inhabitants of Holland who had turned to Calvinism were hostile toward Catholicism, and Catholicism wanted to stop the rapid spread of Protestantism in the Netherlands. Influenced by his Church, Philip resolved to crush Protestantism in the Netherlands. He commissioned the Duke of Alva as Governor, and Alva's bloody rule incurred the implacable enmity of the Dutch. Many of the Dutch raided Spanish shipping. The Dutch rallied around their leader William the Silent, head of the House of Orange.

In 1576, an Act of Union was signed whereby seventeen provinces bound themselves together, under William the Silent, to expel the foreigner from the country. There was even a brief union of the two parts of the Netherlands. In 1577, the southerners, in what is now Belgium, joined the northern provinces in the Union, but agreed to remain Catholics and subjects of Philip. The two parts of the Netherlands separated ere long. Only Spanish intimidation kept Belgium from becoming as Protestant as Holland. Alva's successor Farnese influenced the Catholic southern provinces which we know as Belgium, but the northern provinces went on with their struggle for religious and political freedom. In 1581, the northern provinces formally declared themselves to be independent. The little Dutch nation waged a heroic revolt against the strongest power in Europe. Philip's armies were utterly ruthless in their warfare. Philip's agents assassinated William the Silent. The Dutch fought stubbornly for their rights. Sometimes they opened the dikes and flooded large areas. Spanish reverses in wars with the French and the English enabled the brave Dutch to succeed. Philip's successor had to sign a truce. In 1648, Holland's independence was formally recognized.

The French Huguenots were persecuted by their Government in the first half of the sixteenth century, but they increased in numbers. They were persecuted,

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and they learned to persecute. The Civil War in France was both political and religious. The Massacre of Huguenots on St. Bartholomew's Eve (1572) revealed the nadir to which men can fall under the influence of religious hatred.

King Henry III had no children. His two nearest relatives were the Catholic Henry of Guise and the Protestant Henry of Navarre. Philip II of Spain formed an alliance with the Duke of Guise in order to prevent Henry of Navarre from gaining the French throne. In the ensuing War of the Three Henrys, followers of King Henry III murdered the Duke of Guise (1588). Next year King Henry III was assassinated by a religious fanatic. Henry of Navarre embraced Catholicism when there seemed to be no alternative, but kept the loyalty of the Huguenots by issuing the Edict of Nantes. This Edict permitted Protestant religious services in all towns (except Paris) where they had formerly been held. Furthermore, Henry of Navarre allowed the Huguenots to fortify a number of cities.

Philip II met with as much disappointment in his policy toward England as in the Netherlands and France. The Spanish Catholic ruler Philip had married the English Catholic ruler Mary, and helped her to undo the Reformation in England. She brought into English life the cruel punishments of the Inquisition, and her excesses roused a tremendous anti-Catholic feeling. If there was ever any chance of England permanently reverting to Catholicism, "Bloody Mary" destroyed it. Mary died without leaving a direct heir. The accession of her half-sister Elizabeth decisively entrenched Protestantism in England. Philip tried to undermine the power of Elizabeth, and to arouse a Catholic revolt in favor of Elizabeth's Catholic cousin Mary Stuart. Mary Stuart was ultimately executed because of this intrigue. The English passed strict laws against Catholics, and captured many Spanish treasure ships. Philip dispatched the Spanish Armada against England in 1588, but smaller English vessels were victorious over the heavier Spanish galleons.

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Spain was exhausted by the expensive wars of Philip. France replaced Spain as the leading power on the continent. Philip failed to conquer England, but the threat he posed started England on a career of naval and colonial expansion.

The Thirty Years' War (1618-1648) was a series of wars between Catholics and Protestants. This last and most terrible of the great religious conflicts was also a political and dynastic struggle. The fighting occurred on German territory. The most important participants were the German States, Sweden, France, and Spain. The Thirty Years' War desolated Central Europe in the name of the Prince of Peace. Large areas had to be deserted because of the heaps of unburied corpses.

The causes of the Thirty Years' War were religious hatred between Protestants and Catholics, the demand of Calvinist princes for the same rights as the Lutheran rulers, and disputes over the confiscation of Church lands by Protestant rulers. The Lutheran princes had compelled Charles V to acknowledge their rights to their own religion, and to the Catholic-owned property they had seized, but they had not included the Calvinists in the act of toleration (the Peace of Augsburg), and they had gone right on taking Catholic property. Conditions were such that war was sure to break out.

Today religious toleration characterizes the civilized society, but neither Protestants nor Catholics used to understand the modern principle of tolerance back in the seventeenth century. The Thirty Years' War was Protestantism's struggle for existence. The Catholic powers fought ruthlessly in the effort to exterminate European Protestantism in blood. The Vatican and the Jesuits were involved. Cardinal Richelieu defied the Papacy in order to keep France out of it as long as he could. The Thirty Years' War was the sharpest struggle Europe experienced in all the stretch of history from the fifth century to our own.

The first phase of the Thirty Years' War was a struggle between Protestant Bohemia and Catholic Austria. The

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Jesuits influenced the Archduke Ferdinand in Bohemia to systematically evade his guarantees to the Protestants. Therefore the magnates refused to elect him to the vacant throne. The War began in Bohemia as a revolt against the Catholic Hapsburgs. When Bohemia decided to declare its independence of Austria, and to set up a King of its own, it chose the Calvinist Frederick the Elector of the Palatinate. Frederick was soon defeated, but his mercenary army continued to fight, and to plunder the land. The Catholic troops also plundered.

After Frederick's defeat, another Protestant army led by the King of Denmark joined the fight, and plundered likewise. The Bohemian population was reduced from three million to seventy-eight thousand.

The second phase of the Thirty Years' War involved most of the German States, and Denmark and Sweden, who wanted to expand their boundaries and to strengthen Protestantism.

There were terrible cruelties and extortions on both sides. "During long periods of the war," notes Harlan Eugene Read, "the strategy of the opposing generals was to maneuver the enemy into poor districts where its troops would be weakened by starvation while the army of the successful strategist occupied rich territory; but in both districts the people would be robbed and killed." Impoverished peasants had to join one army or the other, as volunteers, in order to eat. Men, women, and children followed the combatants as hangers-on. When a man went to war, he sometimes took his family along so they wouldn't starve.

At first the Catholic generals were ahead. After about a decade, Wallenstein had forced the Protestant leaders to sign an agreement to restore Catholic property. But then the princes of the Catholic League, alarmed at the great power of the Emperor's able General Wallenstein, saw to his dismissal by the Emperor. His soldiers were turned over to Count Tilly.

Gustavus Adolphus of Sweden, a new Protestant champion, now invaded Germany and turned the tide. It was

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his motive to defend Protestantism, and to win some territory for himself. He had a well-drilled and well-paid army. He did not strike until he was completely prepared. He struck the enemy with an unprecedented Swedish system of scientific warfare. But his brilliant military success was terminated at the Battle of Lutzen. There he defeated Wallenstein, who had been reinstated, but he himself was killed.

Count Tilly had been mortally wounded at the Battle of the Lech. Wallenstein was assassinated.

The third phase of the Thirty Years' War was a continuation of the traditional rivalry between France and the Hapsburgs. The Catholic Cardinal Richelieu had kept France out of the War as long as possible. When he got in, he tried to expand French power at the expense of Spain and Austria. All three were Catholic nations, but Cardinal Richelieu was primarily a shrewd statesman. He was called the Iron Cardinal. One of his chief purposes was to safeguard the security of France against the threatened domination of the Hapsburgs. He wanted to make France mighty in a political sense, and therefore France allied itself with the Protestants in this struggle. McCabe notes that Richelieu was "fully prepared to separate the French Church from Rome." What had begun as a religious war ran into a sheer greedy struggle for power.

As Read tells us: "Germany became for fourteen or fifteen years nothing but a battleground for French, Spanish, Austrian and Swedish armies, and the plundering . . . became greater and greater. The foreign troops had caught the idea of robbery and rapine from the armies they came to assist, and they reduced what was left of the unhappy country to a state of misery such as no historian has ever been able adequately to describe. . . . Hundreds of villages were completely destroyed. Hundreds of thousands of families were rendered homeless and landless. Soldiers committing unmentionable atrocities depopulated the land. . . . In some sections only a third of the population survived."

The Thirty Years' War destroyed cities and farm lands,

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and disrupted industry and commerce. It resulted in the martydom of hundreds of thousands of human beings. Magdeburg was burned to the ground with all its people, and there were other outrages as terrible. More than half the German population perished. The War left Germany poor and exhausted for one hundred and fifty years. The suffering caused by the Thirty Years' War caused the Dutch scholar Grotius to write the book which laid the foundation for modern international law — *On the Laws of War and Peace.*

Nepotism, among other things, caused the Catholic powers to lose the war. For decades the Popes had stored gold in the Castle of Saint Angelo to prepare for war against the Protestants, accumulating the equivalent of a half-billion dollars. But when the Catholic generals called for this wealth, it was discovered that Pope Urban VIII had distributed it to his relatives.

Peace was restored in 1648 by the Treaty of Westphalia. This Treaty extended toleration to Calvinists as well as to Lutherans, declared that Protestant princes could keep any Church lands they had confiscated before 1624, and gave every ruler the right to decide the religion of his State. Alsace, Metz, Toul, and Verdun were ceded to France. Part of Pomerania, on the Baltic coast, was ceded to Sweden. Eastern Pomerania was ceded to Brandenburg. Switzerland and Holland were recognized as independent. The States of the Holy Roman Empire were declared sovereign, with the right to engage in treaties and wars without consulting the Emperor.

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20. THE STORY OF SPAIN

Early in ancient times, the Aegeans went to the harbors of Spain to trade their agricultural products for tin which had been obtained from countries in the far north. The Phoenicians bought silver from the rich silver-mines of Spain. The Greeks traded with Spain, and introduced there a richer culture.

Important cultural influences were exerted upon Spain from the outside, in antiquity and in the Middle Ages. Spain was occupied in turn by Romans, Visigoths, Jews, Syrians, and Arabs.

Spain became a Roman province through the conquest which Julius Caesar started and Augustus completed. Spain's silver-mines enriched Rome.

Next Spain became the kingdom of the Visigoths.

In the eighth century, the Moors entered Spain and the Visigoth kingdom crumbled. The Spanish province of the Arab Empire divorced itself from Bagdad, and recognized no authority but that of Cordova. In our century the liberal Spanish professors Ribera, Cordera, and Ballesteros have studied Arabic manuscripts long-hidden in Catholic libraries, manuscripts which reveal the grandeur of the old Arabic civilization in Spain.

The kingdoms of Spanish Christians in the north warred against the Moslems, and by the fourteenth century the Christians had recovered all the peninsula except Granada in the south. The royal house of Castile was victorious over the Moslem Caliph. King Ferdinand took Cordova and Seville. The Arabs retained only the kingdom of Granada. The kingdoms of Aragon, Castile, Navarre, and Portugal warred against the Arabs of Granada. The marriage of Isabella of Castile with Ferdinand of Aragon paved the way for unification. Then came the accession of Navarre. In 1492, Ferdinand and Isabella drove out of

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Granada the Moors who would not convert to Christianity.

When Spain had political unity, she wanted religious unity too. Spain expelled the Jews, and seized their property in order to finance her naval expeditions.

Columbus discovered America in the interest of Spain. The Spaniard Balboa was the first European to behold the Pacific Ocean. Spain sent Magellan to sail the Pacific, and he reached the Moluccas.

Spain became a world power. Spain's explorers and conquerors created a great colonial empire which yielded much wealth.

Cortez conquered Mexico. Pizarro conquered Peru. Spain appropriated the wealth of the New World. Spaniards intermarried with the American natives. Many Castilian- style cities appeared in America. . . . Greedy Spanish conquerors were guilty of much murder, torture, and destruction.

The Spanish conquests gave Europe new lands, abundant gold and silver, potatoes, tomatoes, the cocoa-berry, quinine, and tobacco.

The inflation of metal currency in Europe resulted in a rise of prices which accelerated faster than the rise of wages. Spain became the scene of intensified class struggle, strikes, and riots. But the rich got richer than ever before.

A matrimonial alliance with the House of Hapsburg added to the dominions of the Spanish monarch, making him the most powerful ruler in Christendom. Joanna, daughter of Ferdinand and Isabella, married Philip, son of the Emperor Maximilian and Mary of Burgundy. Neither Joanna nor Philip ruled, but their son Charles V inherited the lands of all his powerful grandparents.

Charles V inherited Castile (from his maternal grandmother Isabella); Aragon, Naples, and Sicily (from his maternal grandfather Ferdinand); the Low Countries, Flanders, Artois, and Franche-Comté (from his paternal grandmother Mary of Burgundy); and Austria and the Hapsburg claim (from his paternal grandfather Maximilian). In 1519, he was given the title, Holy Roman Em-

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peror, besides his other titles. But Charles was troubled with wars with France, wars with the Turks, and trouble within the huge Empire. In 1556, Charles divided his lands and titles between his son and his brother, then abdicated and retired to a monastery.

His son Philip II annexed Portugal to the Spanish Crown. Spain was mightier than ever. Seville and Lisbon were the greatest cities in the world. Nearly all Italy was under Spanish influence. Spain reigned over Italy, except in Venice, Rome, and Piedmont.

For almost a hundred years, Spain fought with France on the battlefields of Italy.

The scene of the fighting shifted from Italy to France. Spain maintained garrisons in France, and that country (weakened by quarrels of succession and civil war) had a hard time.

In England, Elizabeth executed Mary Stuart, whom Philip II wanted to place on the English throne. England challenged Spain's leadership on the high seas. England dispersed Spain's "invincible" fleet.

Even after Philip II died, Spain remained the world's leading Power. Spain's influence spread far. The Castilian throne was a model to all the absolute monarchies of Europe.

The Iberian peninsula gave Europe culture, fashions, gentlemanly manners. Very beautiful became Spanish architecture, sculpture, and painting. The Spanish Empire included much of the Old World and most of the New World. More than half the New World spoke the Spanish language. The Spanish language has given us such words as "romance," "serenade," "parade," and "guitar."

In the sixteenth century, Cervantes wrote the most famous work in Spanish literature — *Don Quixote*. The story of Don Quixote teaches us to admire unselfish idealism, even when associated with eccentricity. This book holds great and oft-quoted sentences: "The brave man carves out his own fortune." "There's not the least thing can be said or done, but people will talk and find fault." "Experience is the universal Mother of Sciences." "Great

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persons are able to do great kindnesses." "The proof of the pudding is in the eating."

Lope de Vega (1562-1635) was a philosopher, a dramatist, and a poet. He wrote nearly two thousand plays. *Encyclopedia Britannica* notes: "He wielded over all the authors of his nation a sort of magisterial power similar to that which was exercised in France at a later period by Voltaire."

The Spanish theatre gave the world the fascinating type of Don Juan.

Calderon (1600-1681) wrote a drama about the victim of a masked foe. The poor man wonders who it is that hampers all his undertakings and frustrates his dearest hopes. At long last, his enemy removes the mask. He beholds *his own face!*

Italy was hardly more than a Spanish colony. Italy invented the Baroque style of painting and architecture, and Spain adopted it in Madrid. This style is exceedingly ostentatious.

Flanders was a Spanish outpost. There were Flemish paintings in Spanish churches. Rubens worked in Madrid for several years.

The masters of Spanish painting were El Greco, Murillo, and Velasquez. Painters came from all over the world to view the Royal Collection at Madrid.

Intense religious feeling inspired Murillo. Reinach comments, in *The Story of Art Throughout the Ages:* "The gentle Murillo created a style of his own, sometimes devout and sentimental, as in his numerous pictures of the Virgin, sometimes realistic, but tempered by a certain pity and tenderness, as in his charming boys and girls of the people. He was a master of vaporous colour, sometimes silvery, sometimes golden, always suave and caressing."

Velasquez' nude *Rockeby Venus* is obviously secular in its inspiration. He was the world's greatest painter from the standpoint of technique. Bonnat lauds his "clear coloring, limpid as water-color, brilliant as a precious stone." Velasquez so handles his figures that we feel that

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we could walk around them. His portraits give us a rare psychological analysis of living beings. Healthy common people, with their natural joy of life, especially attracted Velasquez as subjects for his art. Whistler exclaims that Art "dipped the Spaniard's brush in light and air, and made his people live within their frames, and stand upon their legs, that all nobility and sweetness and tenderness and magnificence should be theirs by right."

Spain had a prominent role in the progress of experimental science. The Spanish physician Vesalius published the first thorough book on anatomy. Servetus of Aragon (who incidentally had Unitarian religious views) described the lesser circulation of the blood.

During the Golden Age of Spain, the cultural capitals of the world were Madrid, Seville, Antwerp, Brussels, Salamanca and Mexico.

The Roman Catholic religion dominated Spain. Catholic France so wanted safety against the Spanish peril that she supported the Reforming Princes of Germany against the Emperor, and aided the Flemish rebels.

Spain was the great champion of the Roman Catholic faith. His Catholic Majesty, the King of Spain, was entrusted by the Holy See with the spiritual sovereignty of the New World. Spain sent forth the missionary St. Francis Xavier to India, Ceylon, the East Indies, and Japan. The Spanish Inquisition, which had made so much trouble for converted Jews and Moors, now condemned Protestant heretics.

Most of the militant Jesuits were either Spaniards or vassals of the Spanish king. The Jesuits served the Catholic faith by means of propaganda and intrigue. They were missionaries and educators.

Catholic Spain reigned with iron-handed tyranny, and set herself against all progressive evolution. Catholic Spain warred against the countries of Europe which had embraced reformed sects.

Catholic Spain fought against the Infidels in Africa and the Mediterranean. The Moors had reoccupied Algiers, and taken Alexandria, Rhodes, Chios, and Cyprus. Pro-

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tected by the powerful Turks, the Moors could command all the Eastern Mediterranean. Suleiman the Magnificent defeated the Hungarians and laid siege to Vienna. The Spaniards were endangered on the high seas by Barbary pirates. The Spanish fleet, together with that of Venice, overcame a Turkish squadron off Lepanto. More than a hundred Turkish ships were taken, and many Christian captives were released. However, the Turks kept their hold on Cyprus, and continued to dominate Tripoli, Tunis, and Algiers. Morocco established an independent empire in the Sahara.

In her northern territories, Catholic Spain had to cope with the Reformation movement, and with nationalist uprisings in occupied provinces. Spain had grabbed more than she could hold. Calvinism made progress in the Low Countries. Philip II endeavored to establish the Inquisition in Flanders, but a popular uprising ensued. The Low Countries stood firm for their liberty of conscience. Holland and Zealand became federated, and the Hague proclaimed that Philip II was no longer their king.

The United Provinces became a Great Power, thanks largely to Spain. When Spain expelled the Jews from the Iberian peninsula, and expelled the Protestants from Flanders, she gave the United Provinces capital and capitalists, because the Jews and Protestants were not bound by the Catholic prohibition against lending at interest.

Seventeenth-century Spain lost her position of leadership in Europe. She declined because she opposed tyrannical bigotry to the natural trend of social evolution which originated with the Renaissance. Her unreasoning politico-religious authoritarianism was resented. She had preferred militarism to trade and labor. She had too many idle noblemen. Her love of gold was enervating. Her Empire was too big, and too loosely integrated; Spain had bitten off more than she could chew. The colonies did not feel very close ties with the mother country. Trade with foreigners was forbidden to the imperial territories. Royal ships claimed the monopoly of

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the carrying trade. This policy of mercantilism resulted in economic crises. Spain suffered because she needed foreign wheat and foreign manufactures.

The Spanish fleet could no longer remain mistress of the seas. The English took Jamaica. The Dutch took the Moluccas. The French obtained a foothold in the Antilles.

As the Spanish army absorbed foreign soldiers in its ranks, it declined in quality. Its enemies learned to outsmart it.

In the course of the Thirty Years' War, France was against Spain, and Spain faltered. Catalonia and Portugal revolted. Naples rebelled. The Spanish army was overcome at Rocroi, Fribourg, and Lens. The Age of Spain was over, and the preponderance went to France on land and England on the sea.

To sum up the decline of Spain, the great Armada which had stood for Spanish mastery of the seas was destroyed. Spain lost Portugal. She was driven from Holland, from Belgium, and from the rest of her Burgundian heritage. Austria received the Flemish and Italian heritage. England took Gibraltar. In the eighteenth century, the grandson of Louis XIV reigned in Madrid. Louis said to his grandson Philip, when he became King of Spain: "There are no more Pyrenees."

Under Napoleon's Empire, Spain was expected to renounce its nationalism and become just an echo of France. Popular opposition to Napoleon first showed itself in Spain. In 1808, England sent armies to Spain to cooperate with the insurgents.

In the nineteenth century, Spain was backward, quite unlike the great and proud Empire of the sixteenth century. When Spanish America asserted her independence, Spain had to depend upon her own limited resources. Spain lost nearly all her colonial Empire. When France and Austria seemed disposed to help the Spaniards, President Monroe issued his Monroe Doctrine commanding the European powers to keep their hands off America.

Espronceda, in the first half of the nineteenth century,

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was "the Byron of Spain." He fought reaction and strove for freedom and progress, even at the cost of exile and imprisonment. He boldly asked how men could be so intolerant of opinions different from their own, when "all the absolute truth we know could be written on a cigarette-paper."

Pérez Galdós has charted the nineteenth-century struggle of the Spanish liberal for freedom and education, in a series of novels. His play *Electra* is a symbolical representation of this struggle.

Spain after 1815 bore the night of reaction, relieved only by the struggles for liberty on the part of a minority of liberals. Spain was in constant unrest under the vicious and despotic King Ferdinand VII. In 1839, Spanish liberals threw off clerical tyranny in their country. But Isabella II started to re-establish the Catholic religion in Spain. The Constitution of 1885 required the Government to protect the Catholic Church.

Queen Isabella was deposed in 1870. The Bourbon dynasty was restored in the person of her son, Alphonso XII, who was proclaimed King in 1875. The *Cambridge Modern History* tells us how Spain's Bourbon dynasty worked hand-in-hand with the Church to fight liberalism in the nineteenth century. The reactionary Church and Throne deliberately kept the Spanish people in medieval ignorance. The Spanish Liberals have been anticlericals.

As J. Salwyn Schapiro and Richard B. Morris record, in *Civilization in Europe:* "Political parties appeared, the chief ones being the Conservatives led by Canovas and the Liberals led by Sagasta. Misgovernment, however, was not at an end. Not even in Italy did political life sink to so low a level as in Spain. Coercion, bribery, fraud, and violence at the polls were so common that elections were a farce."

Insurrection, civil war, and conspiracy characterized nineteenth-century Spain. There was political corruption and misrule, and the political situation was very unstable.

In the few colonies still left to Spain, there were con

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stant rebellions. In 1895, Spain savagely suppressed a Cuban uprising. The result was the Spanish-American War (1898). Spain was compelled to acknowledge the independence of Cuba, and to cede Puerto Rico and the Philippines to the United States. The United States gave the Philippines their independence in 1947.

After Spain's defeat in war, the working class organized trade-unions and political parties, and engaged in great strikes.

Spain was neutral in World War I, and sold supplies to both sides.

After the first global war, Spain faced the uprising of the Riffs in Morocco, and was forced to compromise.

In 1923, General Primo de Rivera established a dictatorship, and all opposition was punished. Parliament was disregarded. The press was censored. Strikes were forbidden. The famous novelist Blasco Ibánez attacked Dictator, King, and Church. He was jailed for his outspoken writings, and had to flee the country for the rest of his life. He is best-known for his vigorous anticlerical story, *The Cathedral.* He died in 1928.

Miguel de Unamuno (1864-1936) was a scholarly Hellenist and humanist whose criticism of Dictatorship and Church brought him banishment.

Pio Baroja, "the Bernard Shaw of Spain," understandably saw the world as "a heap of cinders."

A powerful progressive influence which should be mentioned is the radical-skeptical drama of Jacinto Benavente.

Modern Spain has had several liberal upthrusts, but they have been suppressed on the one hand by Fascism and the Church, and on the other by violent and uncomprehending radicalism. Probably the worst obstacle to progress in Spain has been the thick haze of popular indifference.

The reactionaries in Spain have used their power to suppress all that they consider indecent or blasphemous in literature and the theatre. It is difficult to buy "heretical" books in the Spanish bookstores. The American

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cinema, "Gentleman's Agreement," was forbidden to be shown on Spanish screens lest it plant the idea that all religions are equal and have equal rights.

Spain as a Catholic-dominated country has restricted the civil and religious liberties of Protestants. In Madrid, the Capital of Spain, Cardinal Pedro Seguray Sáenz explicitly denounced any "benevolent attitude toward Protestantism."

Spain was a "Worker's Republic" in 1931, but reactionary forces resented the Popular Front. The corrupt election of December 1933 gave power to reactionary foes of democracy. Next year the Spanish government became even more openly Fascist. Thereupon the Spanish workers and peasants rebelled, and the People's Front was victorious at the polls in 1936. Lovers of democracy united in the elections of February 1936 to do away with the reactionary regime, despite army-navy attacks on workers' organizations and opposition parties, and the efforts of reactionary bands to intimidate the people with violence. The People's Front elected the great liberal Azaña to rule in Madrid, removing from the government the reactionary monarchists and clericals. The new Government restored the Constitution, granted amnesty to thousands of imprisoned democrats, renewed the land program, established secular public schools, and responded to the people's wishes for other liberal reforms. The Spanish people greatly needed land reforms and schools.

But within a few months, the Fascist rebellion began for the purpose of restoring Fascist-Clerical rule. The armies of the Fascist powers marched against the Spanish people. Hitler and Mussolini supported Spanish reaction in the Spanish Civil War between reaction and democracy. The aspiration of the Spanish people *was* democratic, even though some of them put their faith in a desperate remedy for the desperate disease of their oppression. The extremisms of the left and right have a following where orderly social change is not permitted. Bomb-warfare devastated the cities of Spain. Victorious General Franco became the Dictator of Spain.

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If the Spanish people can gain the education they so sorely need for successful self-government, Spain may yet enjoy the triumph of liberalism. Brave Spanish liberals have continued to struggle for freedom. It is to be hoped that the Spanish people will not continue to remain under the present reactionary dictatorship, nor jump from the frying-pan into the fire of Communist totalitarianism. Let them patiently prepare to govern themselves with understanding, and their opportunity will come.

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21. ENGLAND

We shall discuss the early history of the British Isles as briefly as possible. Before the Christian era, tall and fair-haired people came in and displaced many of the aboriginal inhabitants. One migration introduced a bronze-using folk, the ancestors of the Gaels of Scotland and Ireland. Another migration brought in the Brythonic iron-using race, who occupied the southern part of what is now England when Caesar's legions landed in 55 B.C.

Roman generals and governors extended the Roman authority. Roman colonists settled in Britain, built towns and roads, and introduced Roman civilization. In time Christianity reached Roman Britain. But the Roman legions were withdrawn to the Continent with the decline of the Roman Empire. In the neighborhood of 444 A.D. occurred the Germanic invasion and settlement of Britain. The Angles and the Saxons, Germanic tribes, made extensive conquests.

Eventually the small German kingdoms were at war with each other, and with the Britons. In sixth-century Kent, where a settled life prevailed, there was peaceful intercourse with the Latinized Gauls of the Continent. King Ethelbert had a Christian wife, the daughter of a Frankish King. In 597, Augustine came in with some Roman missionaries. Christianity was accepted in the Germanic kingdoms in Britain. As Dr. Charles Edmund Fryer reminds us: "The introduction of Christian learning and culture, the formation of a written vernacular, and the fusion of the small kingdoms into a single large kingdom may be credited to the influence of the Roman clergy."

By the seventh century, the Church had regained all the Saxon kingdoms, which had relapsed to Paganism.

In the ninth century, Egbert of Wessex united the

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English kingdoms under his overlordship. He was the first true King of England.

About fifty years later, the Danes mastered nearly all England. In 878, Alfred the Great overcame the Danes at Ethandun. Their King embraced Christianity, acknowledged the supremacy of the English King, and was given a strip of land ("the Danelaw"). Alfred's two immediate successors had to fight the Danes of the Danelaw. But from the time of Athelstan (925-940) until after the death of Edward the Martyr in 978, England enjoyed relative rest from the Danes.

The feudal system was emerging in the tenth century. The King gained increasing authority. The officers of the King's Court were more important in administration than the nobles by birth. The Danish incursions were resumed when England had a period of feeble Government. The Danish King Canute was the master of England, Denmark, and Norway. After his death in 1035, the reigns of two other Danish Kings lasted in England until 1042. But the English line was restored in the person of Edward the Confessor.

In the long course of British history, the country was successively conquered by Iberians, Celts, Romans, Angles, Saxons, Danes, and French Normans. The Norman Conquest of 1066 A.D. was the last successful invasion of the British Isles. Three chief groups have blended to form the English people — the romantic Celts, the somber Anglo-Saxons, and the gallant Normans.

How was the Norman Conquest accomplished? William of Normandy had the Danes to invade the northern counties, while he landed in the south. King Harold vanquished the Danes, and hastened southward to meet the Normans at Senlac. There King Harold fell, and William the Conqueror claimed the Crown of England. He bestowed the main offices of the Government upon the Normans who had helped him, and divided among them much of England. The revolts of the native English were crushed. Continental feudalism was established. The English Church came under Norman influence.

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William's son Henry allied himself with the English by marrying a descendant of English Kings. He subdued the Norman barons, and wrested Normandy from his brother Robert. Henry I entered into a quarrel with the primate and with the Pope concerning the right of granting investiture to the clergy.

In 1154, Henry II (the first of the Plantagenet Kings) ascended the Throne. He was in possession of Anjou, Normandy, and Aquitaine. He had more territory in France than did the French King. A bigger dominion was united under his sway than had been held by any previous sovereign of England. King Henry tried to restrain the license of his barons and abridge the special privileges of the clergy (who claimed exemption from State taxes and courts). Henry's wishes were formulated in the Constitutions of Clarendon (1164), the beginnings of Constitutional Government. Henry associated the people of England with his new plan of Government. He revived the system of frankpledge, under which each male member of a small administrative division was responsible for the conduct of other members. The system of itinerant justices was also revived. Trial by jury was sanctioned. Henry granted charters of incorporation to towns in order to lessen the power of the nobles. He laid the foundation of a town class in society.

In 1189, Richard I ("the Lion-Hearted") succeeded his father Henry II. King Richard fought in the third Crusade, and spent most of his reign away from England.

After Richard lost his life in 1199, his brother John was recognized as King of England. John secured the possession of four French provinces. John's opposition to the Pope in electing a successor to the See of Canterbury caused the Pope to place the kingdom under an interdict (1208). John was forced to accept England as a fief of the Papacy in the year 1213.

John's misgovernment was resented by the nobles. They forced him to sign the Magna Charta, the foundation of English civil rights, in 1215. The Pope declared this document null and void. The Pope condemned the

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nobles as rebels against his feudal sovereignty, and denounced their "devil-inspired document." War broke out between John and the barons, but the barons were fortunately aided by the French King. The barons and the organized townspeople managed to entrench themselves in a body of liberties. The Magna Charta was the Charter of Liberties, the real beginning of democracy in the Middle Ages. This popular representation for the limitation of kingly power was the germ of the English Parliament.

The reign of Henry III was turbulent. The King did not observe the provisions of the Charter. Civil war broke out in 1263. Simon de Montfort, who had laid the foundations of the House of Commons, defeated the King and his son Edward at Lewes in 1264. Simon de Montfort summoned to his famous Parliament of 1265 the burgesses from the boroughs, thus widening the representation of the people. But Prince Edward escaped, and Simon was slain at the battle of Evesham. When Henry III died in 1272, Edward I succeeded to the Throne unopposed.

King Edward I conquered and annexed Wales. Scotland was placed under an English regent, but the revolts under Wallace and Bruce proved that the Scots could not be easily subdued. In 1295, the "first perfect Parliament" was summoned. In 1297, a special act forbade the imposition of taxation without consent of Parliament. The English constitution was completed in outline.

Edward II proved incapable of ruling his baronage. There was a confederacy against him. He was imprisoned and died in 1327.

Edward III claimed the Crown of France in 1328. His military victories led to the Peace of Brétigny (1360), whereby he received the West of France on condition of renouncing his claim to the French Throne. Before the end of his reign, he lost all but a few important towns on the French coast.

Richard II became the King of England in 1377.

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Under his reign occurred Wat Tyler's rebellion, which he put down. Richard banished his cousin and stole his patrimony, but his cousin returned with powerful supporters and forced Richard to surrender. Richard was confined to the Tower.

Henry, the first of the House of Lancaster was appointed King in 1399. In the reign of Henry IV, the Government acquired a legal sanction for burning heretics. This act was directed mainly against Lollards, followers of Wycliffe.

Henry V revived the old claim of Edward III to the Throne of France. Henry invaded France, and gained the victory of Agincourt in 1415. After a second campaign, a peace was concluded at Troyes in 1420, whereby Henry received the hand of Katherine, daughter of Charles VI. He was appointed regent of France during the reign of his father-in-law. When the latter died in 1422, Henry was supposed to be heir to his Throne. But Henry joined him in death a few weeks later.

The nine-months-old son of Henry and Katherine became King of England and France.

In France, the English forces lost ground from 1422 to 1453. The English forces were finally expelled, thanks to a French attack that was inspired by Joan of Arc.

Jack Cade's rebellion was suppressed in the England of 1450.

Richard, duke of York, the father of Edward IV, advanced his pretensions to the Throne which had been so long usurped by the house of Lancaster. The Wars of the Roses ensued. The Red Rose was the badge of the house of Lancaster. The White Rose was the badge of the house of York. The Wars of the Roses lasted from 1455 to 1485. Richard was killed in battle in 1460. His son Edward of York drove Henry VI from the Throne, and reigned as King Edward IV. He was succeeded by two other sovereigns of the house of York.

In 1485, Henry Tudor of the house of Lancaster became Henry VII. Henry VII confiscated the estates of nobles who opposed his claim to the Throne, which he

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had seized by slaying a sovereign of the house of York. He extorted gifts from wealthy persons, and collected fines by special courts (such as the Star Chamber), rather than depend on Parliament for revenues. For more than a hundred years, the Tudors ruled as absolute monarchs. Only the outward forms of Constitutional Government were retained.

The British early objected to being "pushed around" by the Roman Catholic Church. Chaucer, Langland, and Wycliffe were resentful of Church abuses. But it was Henry VIII (1509-1547) who achieved the breach with Rome and brought about the Reformation in England. In 1534, he was recognized by act of Parliament as supreme head of the Church of England. The English Reformation involved no drastic heresy. The Church of England struck the middle ground between Catholicism and Protestantism. Henry VIII confiscated the lands and wealth of the monasteries.

After the Reformation, the Roman Catholic Church did its best to take over again as the ally of the "Divine Right of Kings" State.

Mary, daughter of Henry VIII and a zealous Catholic, occupied the Throne from 1553 to 1558. She was the only Tudor ruler who was not popular with the English in general, because she was ruthless in her attempt to restore Papal authority in England. Philip of Spain was married to her for political motives. Her persecution of the Protestant reformers caused many of them to flee for safety to Geneva, Holland, and Scotland. "Bloody Mary" had Thomas Cranmer burned at the stake for his refusal to acquiesce in her attempted Catholic restoration. His martyrdom was "the death-blow to Catholicism in England."

Elizabeth, who succeeded her half-sister Mary, re-established Protestantism in England. Her Protestantism was identified with political interests and the rise of nationalism. "With temporal and ecclesiastical power centered in the head of government, the state owed no allegiance

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to any foriegn power and could be concerned solely with its own welfare."

Queen Elizabeth had a brilliant reign. Under her, the Renaissance flowered in England. The literature of the Elizabethan era will live forever. England was a second-rate power when Elizabeth took the Throne in 1558, but the Elizabethan Age lifted England to the rank of a Great Power. English seamanship proved itself in the dispersion of the Spanish Armada (1588) by the English fleet under Howard, Drake, and Hawkins. The voyages of Drake and the expeditions of Raleigh prepared for the establishment of a mighty colonial empire. There was more commercial enterprise and prosperity in England than ever before.

In Elizabeth's reign, the danger of invasion by Philip II of Spain threatened England, a powerful Protestant nation and a rival of Spain in the New World.

There were plots to take the life of Queen Elizabeth, and to give the English Throne to Mary Stuart, exiled Queen of Scotland. Mary was imprisoned, charged with complicity and sent to the scaffold in 1587.

English merchants took advantage of the wars in the Netherlands to establish a profitable woolen industry. Great companies were organized to trade with Europe and the Indies. The English navy, thanks to its raids on Spanish shipping and its victory over the Spanish Armada, was on the course that would make England the Mistress of the Seas. The victory over Spain saved England's political and religious freedom, fostered her industry and commerce, and promoted national patriotism. National pride stimulated the intellectual and cultural expression of Spenser, Bacon, Jonson, and Shakespeare.

Elizabeth's refusal to marry caused the Tudor line to be succeeded by the Stuarts. Elizabeth was succeeded by her cousin James VI of Scotland, who gained the new title James I of England (1603-1625). The new King and his descendants (the Stuart dynasty) were overbearing absolute monarchs.

The Gunpowder Plot was a plot to blow up the Houses

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of Parliament on November 5, 1605, the day on which James I was to open Parliament. The plot was discovered early enough to prevent the catastrophe. Guy Fawkes, a leader, was captured and executed. Henry Garnet, the superior of the Jesuit Society in England, was implicated in this plot.

James the First held to the reactionary theory of the Divine Right of Kings: "Although a good King will frame his actions to be according to Law, yet he is not bound thereto, but of his own will and for example-giving to his subjects. . . . As it is atheism and blasphemy to dispute what God can do, so it is presumption and high contempt in a subject to dispute what a King can do, or to say that a King cannot do this or that." So said James I. He quarreled with Parliament many times. Cowell echoed this theory: "The King is above the law by his absolute power. . . . Notwithstanding his oath he may alter and suspend any particular law that seemeth hurtful to the public estate." The University of Oxford decreed that "it was in no case lawful for subjects to make use of force against their princes, or to appear offensively or defensively in the field against them." Convocation, in its book of canons, denounced the widespread belief that "all civil power, jurisdiction, and authority were first derived from the people and disordered multitude." John Donne also supported the theory of Divine Right of Kings.

James' son Charles I (1625-1649) married Henrietta, sister of the French King. He relaxed the laws which had been intended to restrain Roman Catholic interference with the English Government. As J. R. Green points out, in his authoritative *Short History of the English People:* "It was men with Catholic leanings whom Charles seemed disposed to favour. Bishop Laud was recognized as the centre of that varied opposition to Puritanism, whose members were loosely grouped under the name of Arminians; and Laud became the King's adviser in ecclesiastical matters. With Laud at its head the new party grew in boldness as well as numbers. It

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naturally sought shelters for its religious opinions by exalting the power of the Crown. A court favourite, Montague, ventured to slight the Reformed Churches of the continent in favour of the Church of Rome, and to advocate as the faith of the Church the very doctrines rejected by the Calvinists."

Both James and Charles persecuted the dissenting religious groups of Separatists, Puritans, and Presbyterians. The Separatists had left the Church of England because it retained Catholic practices. The Puritans did not desire to separate from the Church of England, but to remain in it and purify its worship. A group of English Separatists who had been driven to Holland by James I sailed from there to Plymouth, Massachusetts, where they landed in 1620.

Charles I signed Parliament's Petition of Right because he needed money, promising not to levy taxes without Parliament's consent, not to quarter troops in private houses, and not to permit imprisonment without a trial. But the aspirant to monarchical absolutism did not keep his word. When Parliament demanded the dismissal of his hateful adviser Buckingham, Charles dissolved the House of Parliament and embarked on eleven years of personal rule. Since Parliament alone could authorize taxation, the King and his ministers raised money by selling monopolies on various products, levying huge fines, and collecting "ship-money" according to an ancient provision for naval defense. John Hampden refused to pay this illegal tax, and his trial awoke popular resentment against the personal rule of King Charles I. This King's questionable devices to raise money would be the political cause of England's Civil War.

As we read in *Encyclopedia Britannica:* "Every year made the people better acquainted with the character of their king, who showed an unhappy ignorance both of the history and the temper of the nation; and taught them to feel more and more deeply that stronger safeguards were needed to withstand the arbitrary power

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of the sovereign. . . . He had, indeed, a strong sense of personal and royal dignity, but this very feeling was fatal to him. It rendered intolerable the least limitation of the prerogative which he believed to be his divinely-appointed birthright; and thus it placed him in obstinate opposition to the strongest tendency of his time, — that tendency which had already resulted in the Reformation, and which now manifested itself in the development of Puritanism and the growth of the English constitution."

With Charles' approval, Archbishop Laud tried to modify the Presbyterian system of Scotland in the year 1638. The Scotch signed a Covenant to defend their religion, and invaded England. Charles was unable to check the invaders. In 1640, he had to summon Parliament.

The Long Parliament (lasting till 1660) was dominated by Puritans and Presbyterians, and it set out to nullify Charles' personal rule. It declared that Parliament would have to meet at least once every three years. It tried and executed the King's ministers, Strafford and Laud. It abolished "ship-money" and special courts to raise revenue. It set forth its opposition to the King's illegal acts in the Grand Remonstrance. Charles failed in his effort to arrest the leaders of the Parliament for "high treason." The Civil War began.

The Civil War, or Puritan Revolution, was a class struggle. Tradesmen and farmers were united against the nobles and the clergy. The Catholics and High Church Anglicans supported the King. The Puritans and Presbyterians supported Parliament. The King's followers were called Cavaliers, and the backers of Parliament were called Roundheads.

Cromwell led the rebellion of England's trading class against the deceitful King who kept liberty from the common people. Cromwell was the friend of all dissenting sects. The military genius of Cromwell enabled the Parliamentary forces to defeat the royal troops at Marston Moor (1644) and at Naseby (1645). King Charles was captured, imprisoned, tried for treason by a special court,

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found guilty, and executed (1649) for stepping beyond the limits of his power.

So Cromwell brought to an issue the people's right to control a King, and to remove him if necessary.

From 1649 to 1658, England had a kingless commonwealth under Oliver Cromwell. He assumed the title, Lord Protector. He exercised more than the power of a king, and was guilty of intolerance toward Catholics and the Anglicans, taxation without representation, imperialism, and harsh treatment of political and civil offenders. At first Puritan England retained the intellectual culture and gaiety of the Renaissance. Toleration and freedom were praised. It seemed that there would be a true people's Government. But then the bigotry of "Roman and Anglican Catholicism" aroused counter-bigotry. Cromwell needed super-power to control the confusion at home. He fought intolerance with intolerance. Cromwell's military control was resented by many, who thought that England would be better off under the old form of monarchy. The Puritan regime became too dour for comfort.

Cromwell, blind to the lesson of history that hereditary power is not good, named as his successor his incapable son Richard. Richard tried for a few months to make a go of his feeble protectorate, but he did not have the skill, popular sentiment was against Puritan "narrowness," and Richard lacked the support of the army. So he gave up, and went into exile under an assumed name.

The Scotch house of Stuart was restored to the Throne. In 1660, Charles II was welcomed back to England, and many hailed the Stuart Restoration. Taking advantage of the popular reaction against Puritanism, he eventually went so far as to try to establish Catholicism. Charles II reigned from 1660 to 1685. He was as big a liar as his father, and his habits were extremely extravagant. He made a secret treaty with Louis XIV which gave him a pension and the aid of French troops, in return for which he was to become a Catholic and require the English to support Louis in his wars. He broke his

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promises of religious freedom, driving two thousand non-conformist clergymen from the Church.

Two parties grew up in England during the reign of Charles II — the Tories (representing conservative landed interests) and the Whigs (representing the middle class).

During the Period of the Restoration, another Black Death took its ravages in England, and a great fire nearly destroyed London.

England had been under a regime of unaccustomed severity when the Puritans held the power. Now she turned to shameless, crude, and unbridled debauchery, by way of reaction. The society of Charles' Court was notoriously profligate. Jesse's poem suggests the atmosphere of the Restoration period:

"'Live while we live,' the frolic monarch cries;
Away with thought in joy's delicious hours,
Of love and mirth, of melody and flowers!
Lo! on the ear voluptuous music falls,
The lamps are flashing on the mirrored walls;
How rich the odours and how gay the rooms
With sparkling jewels and with waving plumes!
Bright names that live in history's page we trace,
Hyde's mournful look, and Monmouth's angel face;
Portsmouth's dark eye, and Cleveland's haughty charms
That chained a monarch to her snowy arms;
There royal Catherine cheeks the jealous tear,
While pleads her lord in beauty's flattered ear;
There gleams the star on graceful Villiers' breast,
Here the grouped courtiers laugh at Wilmot's jest:
There glittering heaps of tempting gold entice
The wealthy fool to chance the dangerous dice;
Here floats young beauty through the graceful dance,
Feigns the fond sigh, or throws the wanton glance;
There the soft love song to yon group apart,
Steals with delicious sweetness o'er the heart;
The easy monarch glides from fair to fair,
Hints the warm wish, or breathes the amorous
prayer."

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Charles' brother and successor James II (1685-1688) made it his object to re-establish the Roman Catholic Church in England. James filled regiment after regiment with Catholic officers. He told the Parliament not to question his illegal grant of commissions to Catholics. "Catholics were admitted into civil and military offices without stint, and four Catholic peers were sworn as members of the Privy Council. The laws which forbade the presence of Catholic priests in the realm, or the open exercise of Catholic worship, were set at nought. . . . The Jesuits set up a crowded school in the Savoy." After the death of his first wife, James married a Catholic princess, and a son was born to them in 1688. All England feared the possibility of a Catholic successor to the Throne. The danger that Roman Catholic domination would return led to the "Glorious Revolution" (1688-89) which ultimately established the Protestant Succession in England. Popery meddling in civil affairs was feared as a threat to the liberties of the English people. Anglican leaders boldly invited James' Protestant daughter Mary and her husband William of Orange to accept the Throne of England as the new King and Queen. England's bloodless Glorious Revolution succeeded. James fled to France. A convention settled the Crown upon William and Mary. William of Orange was crowned William III of England, and the alien house of Orange ruled the land. The Divine Right Theory of Kingship was swept away in England.

Parliament prepared the Bill of Rights, which restated the traditional limitations on the royal power. The new Monarch had received his authority from Parliament. The King agreed neither to levy taxes nor maintain an army without Parliament's consent, not to suspend laws or interfere with the rights of the members of Parliament, and to support the Anglican Church. From that time forth, the King's powers were to be limited by the representatives of the people.

Protestant Anne, the younger daughter of James II,

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became Queen on William's death in 1702, and she reigned for twelve years (1702-1714). When Anne died, the throne passed to her Protestant cousin George, Elector of Hanover. England was governed by the alien house of Hanover (the German Georges I, II, III, and IV).

George I allowed his ministers (the Cabinet) to conduct the Government. His slight participation in the affairs of Britain contributed to the modern idea of Government by ministers, with the King as figurehead. He was the figurehead-King from 1714 to 1727. He and his successor George II (who reigned from 1727 to 1760) found that the ministers had to be of the same party as the majority in Parliament. The first two Hanoverian rulers favored the middle-class Whigs. England's commercial growth created a big middle class whose leaders were progressive. The Whigs were the party of reform.

The Whig leader Robert Walpole dominated the English political scene from 1721 to 1742. He maintained a Whig majority in Parliament by electioneering and other methods. Though he was only a member of the Cabinet in theory, he presided over it and nominated the other ministers in practice. He was actually the first Prime Minister.

Personal Liberty

The English have always valued personal liberty. They increasingly limited the power of their King. They added the Petition of Right and the Bill of Rights to the British Constitution. They developed the Cabinet system, so Parliament could govern through responsible ministers. English merchants were protected by a Government that fostered trade. Englishmen were sure of freedom from arbitrary arrest, and of trial by jury. At a time when personal rights were unrecognized in France, Spain, and Austria, the English compelled their King to sign the Habeas Corpus Act (1679) which safeguarded against arbitrary arrests by the King, and furnished an

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independent judicial system. As Dorf has written: "Englishmen enjoyed a considerable measure of liberty at a time when the people on the continent lay crushed beneath the yoke of autocracy and special privilege."

During the eighteenth century, England won for Parliament the exclusive right to make laws.

British International Policy

"Balance of power" diplomatic strategy was the foundation of Britain's European policy. Balance of Power means the preservation of an equality of strength between countries or groups of countries, so that no one country shall become too powerful for the safety of the others. However, coalitions and alliances intended to preserve the Balance of Power have not infrequently proved inimical. Great Britain long tried to maintain the Balance of Power in Europe. The theory behind this policy was that strong nations or blocs of nations would not attack others of like strength. However, the power founded on armaments showed a tendency to extend itself by the same means, thus breaking the Balance of Power and plunging the continent into pools of blood. Wars came whenever the means were at hand.

Britain became Mistress of the Seas — because of her destruction of the Spanish fleet in the sixteenth century, her defeat of the Dutch navy in the seventeenth century, and her victory over French naval power in the eighteenth century. Britain gained colonial supremacy at the expense of Spain and France.

England became the British Empire.

The American Revolution interfered with British imperialism, but many Englishmen sympathized with the Americans in their quest for freedom. The great Englishman Locke had written: "No Government can ever be justified unless it draws its strength from the free consent of the governed."

The private English East India Company was chartered in 1600. The English gained control of much of India.

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In 1858, authority was transferred from the East India Company to the British Crown. Mahatma Gandhi, the Indian liberator who honored the high premise that "non-violence is the law of our species," peacefully freed India from British rule in 1947.

In the time of Edward I, Wales was conquered by England. Under Anne, England and Scotland were united. As time went on, England acquired bases to give her control of the great trade routes. The British Empire expanded until it covered a fourth of the land-surface of the world, and included a fourth of the world's population. Even after England had lost North America, she had huge possessions in Africa, Asia, and Oceania. England imposed her protection on Egypt. She subjugated the Boers of South Africa to get hold of the gold deposits of the Transvaal. Eventually she asserted dominance over all the territories from the Cape to Cairo. She gained a complete hold on India. She occupied Burma. She forced China to cede Hong Kong to her, and to open her ports to foreign trade. She colonized Australia. She seized New Zealand.

Great Britain enjoyed industrial hegemony, economic supremacy. It was in England that the Industrial Revolution started, and the colonies of the British Empire contributed to the great upsurge of prosperity. England ruled the oceans with her merchant fleet. England worshipped industrial trade, to the sacrifice of her agriculture, and even of her art. Even in the heyday of her prosperity, it is unpleasant to record, industrial magnates underpaid their workers in order to keep down costs.

England stood for free trade, the admission of goods from other countries without tariff duty. England's characteristic doctrine of free trade was only temporarily successful. Most States were not content to let trade find its own level. They practiced economic as well as political nationalism, and their economic advantage seemed to require high protective tariffs.

The domains of the British Empire were too widespread to keep a coherence. The larger colonies — Canada,

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Australia, New Zealand, and South Africa — insisted upon gaining their autonomy, and were granted the status of Dominions. The Dominions are free. The Republic of Ireland Bill (1949) made an independent Ireland. The Jews have Israel. India is independent. Burma and Egypt are free. There is restlessness in Africa, the West Indies, and wherever England has colonies, protectorates, or spheres of influence.

From the last decade of the nineteenth century, the United States challenged England's lead in the production of coal, iron, castings, and steel. In the twentieth century, the United States pressed ahead of England as an exporter. World War I resulted from Germany's menace to the prosperity of the British Empire. England had serious competitors, and there was nationalistic agitation in her colonies. English prosperity declined. After World War II, the British Empire partially disintegrated. The United States replaced the British Empire in world leadership.

The Industrial Revolution

Until 1750, as Frederick Dietz reminds us in *The Industrial Revolution,* nearly all articles were manufactured by hand in the home or in small shops. No few families made their own textiles, furniture, and other necessary commodities. Such goods as had to be purchased were commonly bought from itinerant peddlers, and at the weekly market and the semi-annual fair. But around the middle of the eighteenth century, the domestic system yielded place to the factory system. The main cause of the Industrial Revolution was the increasing demand for goods. The Industrial Revolution transformed man's economic life. The capitalist entrepreneur assumed a new importance.

The Industrial Revolution began in England. England had capital, rich deposits of coal and iron, skilled workers, and the intellectual freedom to develop science.

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Therefore most of the new industrial machinery was invented in England, and England gained industrial supremacy. England was the world's leading commercial, colonial, and maritime power.

The Industrial Revolution started with some practical inventions in the textile industry, then spread to other fields. James Watt invented the modern steam engine. He got the idea for it when he watched a kettle steam. Cheaper methods of making steel were discovered. Henry Bessemer transformed smelted iron directly into steel. There was a steady succession of wonderful inventions — power-driven machinery, swifter means of transportation and communication, and so forth.

Where women used to make the family clothing in their homes, the Industrial Revolution introduced mass-production of all the commodities used in daily life. The Industrial Revolution vastly changed men's ways of living in all departments. It raised new problems of housing, education, labor relations, and political control. The advance of industry supplied the wealth for enlarged public services, especially in regard to education.

From England, the Industrial Revolution extended to other lands, according to their political, economic, and geographical conditions. By degrees, the Industrial Revolution became worldwide.

On the dark side, the Industrial Revolution intensified the rivalry for colonies (sources of natural resources), and created the nightmare of technological warfare. In its early stages, the Industrial Revolution led to a terrible exploitation of the workers. Poor little seven-year-old children had to slave thirteen hours a day, six days a week, in fetid workshops. Ninety per cent of British adult laborers were paid a mere pittance for working twice the hours per week they do now. But all this injustice aroused vigorous efforts to better the condition of labor. There was a rapid growth of Trade Unions. In time, working hours were reduced, wage-rates increased, and workshops came under control in the interests of

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sanitation and safety. The demand grew for both educational and political rights.

The Reform Movement

In the course of English history, the feudal barons and knights were succeeded by the great landowners and wealthy squires. When England became an industrial State, the ruling class absorbed the newly-rich manufacturers to fortify its position of dominance. The new capitalists and the old landed gentry supplied England with its civil service and members of Parliament. Political power and business power were concentrated in the hands of the ruling class, while labor lacked political representation. Not only was there a class monopoly, but the propertied interests hardened into a caste system. Large fortunes were kept intact by the law of primogeniture (which gave estates to the oldest son). It was long customary for most of the ruling class to live on inherited wealth. The sons of the newly-rich industrialists followed this old pattern. These capitalists lived in wealth and leisure on business income, but did not manage their business for the common good. Many businesses remained closed concerns under the control of powerful families. The capitalist class was inflexible. There was little redistribution of wealth. Even high ability, without connections, commonly went to waste for lack of opportunity. Here was a social system based on privilege. Democratic-minded people early realized that they would have to do something to throw off the shackles of the ruling class.

The seeds of the British labor movement were planted long before the time of Marx.

The British transition from agriculturism to industrialism resulted in oppressive conditions for the working-class population. The Enclosure Acts placed more than five million acres of common grazing land in the hands of private owners. Many had to work long hours at low wages in filthy factories. The child-labor conditions were terrible. Charles Dickens and Charles Kings-

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ley wrote sympathetically of the desperate conditions that prevailed, and Robert Dale Owen noted:

"The mills were run fifteen and, in exceptional cases, sixteen hours a day, with a single set of hands; and they did not scruple to employ children of both sexes from the age of eight. We actually found a considerable number under that age. . . . Most of the overseers openly carried stout leather-thongs, and we frequently saw even the youngest children severely beaten. . . . In some large factories from one-fourth to one-fifth of the children were either cripples or otherwise deformed or permanently injured by excessive toil, sometimes by brutal abuse."

Britain's working-class movement arose against a background of poverty and misery.

Even in the eighteenth century, there were some who dreamed of social justice. There were English reformers in the House of Commons who advocated free popular education, constructive labor legislation, real religious freedom, humane criminal law, the abolition of black slavery, and the cessation of England's conflict with the American colonists who wanted independence. But the nobility and the landed gentry held the upper hand. They resisted democratic reforms. In 1790 and 1800, the British Government declared all Trade Unions illegal. Any who tried to organize Trade Unions were jailed and publicly whipped. The working classes lacked the right to vote. The suffrage was limited to property-holders and certain privileged groups.

At the start of the nineteenth century, religious discrimination barred Catholics, Dissenters, and Jews from the right to hold office. The system of open voting was attended with bribery, intimidation, and corruption. Representation in the House of Commons was unfair. Districts which had become almost depopulated continued to send representatives to Parliament, while such important industrial cities as Manchester, Birmingham, and Sheffield did not have adequate representation. The

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hereditary, conservative House of Lords was the dominant branch of Parliament. Members of the House of Commons had to meet high property qualifications, and served without pay.

After the defeat of Napoleon, Europe was drowned in dark reaction. England too had a temporary period of reaction and censorship. But the love of liberty was in England's tradition. Brave reformers, including the poet Shelley, championed the rights of man with true liberalism.

Robert Owen (1771-1858) wisely generalized: "Any general character, from the best to the worst, from the most ignorant to the most enlightened, may be given to any community, even to the world at large, by the application of proper means; which means are to a great extent at the command and under the control of those who have influence in the affairs of men." Robert Owen concretely fought the sins of the middle-class industrialists, and pioneered labor's rights.

Owen was the father of English socialism, which must be sharply distinguished from Marxism and continental socialism. The rise of English socialism has been evolutionary, relying upon constitutional means rather than violence for effecting social changes. It has had for its purpose the extension of democracy.

Owen established progressive reforms in his mills at New Lanark, Scotland. Statesmen came from all parts of Europe to see his model industrial community there. In *A New View of Society,* Owen pronounced it the duty of the State to educate all its citizens, to maintain full employment in times of depression, to get behind a system of old-age pensions, and to remove children from bad home-environments. He held that the principle of individual gain acted "in opposition to the wellbeing of society." He deplored theories and measures "calculated solely to keep the worker in unnecessary ignorance."

Owen's cotton mill partners refused to cooperate with his measures to improve the conditions of the workers,

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and to build schools for the children. "We're in business for profit," they said, "not for social service."

Owen realized that there would have to be a radical change in the system, whereby "competition should give way to cooperation." He advocated the establishment of cooperative villages. His followers the Owenites set up cooperative societies all over England.

In 1824, Owen came to America and founded the short-lived "New Harmony" village in Indiana. On returning to England, he championed the progress of the Trade Union movement. Trade Unions had been legalized in 1824.

The work of Robert Owen, Richard Cobden, and others led to the formation of Trade Unions, and to the emergence of a strong working-class political party. Their work would bear fruits in humane legislation and the gradual extension of political and educational rights.

In 1832, England's Great Reform Bill extended the suffrage to the lower middle classes. It still required a property qualification for the ballot, but it reduced that qualification to a level which enabled members of the middle class to vote. In consequence, control of the Government passed from the landed aristocracy to the industrial classes a little above the bottom of the heap. The Great Reform Bill enfranchised the middle classes, and curtailed the privileges of the nobles and bishops. It transferred the seats in Parliament formerly held by largely-depopulated districts to the new industrial cities.

From 1833 to 1850, factory laws regulated the hours of work for women and young people, and prohibited the labor of children under nine.

By the middle of the nineteenth century, complete freedom of speech and of the press prevailed. The abolition of newspaper-taxes brought the newspaper within the reach of the common people. England was rid of taxes on knowledge.

The factory workers and agricultural laborers, in their Great Charter, demanded universal male suffrage, equal electoral districts, the secret ballot, abolition of property

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qualifications for members of the House of Commons, payment of salaries to members of the House of Commons, and annual election of the members thereof. The Chartist Movement collapsed in 1848, but the aims of the Chartists were gradually incorporated into later reforms. In 1867, Parliament passed a Reform Bill doubling the number of votes. In 1884, the Liberal Party added two million more voters.

The early horrors of the Industrial Revolution were enough to make man regret his transition to industrial life, as we gather from the pages of Dickens, Kingsley, Ruskin, and the Owens. But public opinion was aroused against the oppression of the working classes, and labor would assert its rights, with the result that wise laws would provide for the restriction of working hours, the limitation of child labor, the inspection of factory conditions, and accident insurance. These reforms came only by slow degrees. English bishops sitting as legislators in the House of Lords almost uniformly opposed reform laws.

In the dark period of European reaction, England became "the refuge of half the democrats of Europe." Mazzini, the brave Deist who organized Italy's growing democratic sentiment, fled to England when he needed refuge. London after 1848 was the world-center of the democratic struggle. Liberalism progressed on the premise that the middle class would have to resist despotism, and establish social and educational measures to ameliorate the condition of the masses. The middle class began the political education of the workers, and widened the circle of education in England, France, and Germany. Labor drew most of its oracles from the middle class, but the middle class was not always concerned to "secure to the workman a just reward for his labor." For a long time the political parties of England were the Whigs and the Tories, or the Liberals and the Conservatives. Both these parties selected candidates without regard to the interests of the masses, in many instances. Toward the

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close of the nineteenth century, the Independent Labor Party would be established.

The Reform Bill of 1867 lowered property qualifications to the level where most factory workers had the right to vote. The Reform Bill of 1884 made it possible for most agricultural laborers to participate in elections. The Reform Bill of 1918 abolished property qualifications for men, and enfranchised most women over thirty. The extension of the suffrage was accomplished by gradual evolution. In 1928, women were placed upon an equal footing with men, and universal suffrage was finally achieved.

England moved toward political democracy in many directions. Religious disqualifications which had barred Dissenters, Catholics, and Jews from most offices were revoked. Voting evils were remedied by adoption of the secret ballot (1872). A new Reapportionment Act divided England into electoral districts approximately equal in population. Property qualifications for membership in the House of Commons were abolished, and, in 1911, Parliament provided for the payment of salaries to members of the House. Five years was established as the maximum term for any Parliament. The House of Lords was shorn of its power to block legislation passed by the House of Commons.

The Progress of Education

Robert Owen urged that the people be "rationally educated," and predicted that sound education and better habits of life would "impress them with an active and ardent desire to promote the happiness of every individual, without the shadow of exception for sect, or party, or country, or climate." By the thirties of the nineteenth century, English towns had Mechanics' Institutes for the education of workers, as well as free libraries. The idea of national systems of education (urged by Adam Smith, Rousseau, Froebel, and Pestalozzi in their respective countries) met with clerical opposition for a long time, even

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as did the great moving ideas of political reform, labor's rights, and woman's rights. English education was largely in the hands of private individual and church organizations until 1870. But then the realization that illiteracy endangered democratic ideals caused the spread of public education. If the majority of the people are uneducated, argued the reformers, nothing that any educated minority can do is competent to create the good society. Political democracy necessitates the democracy of knowledge. In 1870, the Forster Act provided for the erection of elementary schools where needed, and for Government subsidies to existing church schools. In 1918, the Fisher Act created a national system of free compulsory elementary schools, supported by public taxation.

The Rise of Socialism

In 1892, Keir Hardie was elected to Parliament as an Independent Labor candidate. His mining colleagues raised the money to maintain him, for members of Parliament were then paid no salaries.

In 1893, Hardie formed the Independent Labor Party. The Trade Unions Congress ere long called a conference of "cooperative trade unions and other working class organizations in order to consider ways and means of returning more Labor members to Parliament." A Labor Representation Committee was established at that conference, and it became the Labor Party. In time, the Labor Party would practically replace the Liberal Party. Eighteen years after the Labor Party was formed, it adopted socialism. In 1918, Labor Party Leader Arthur Henderson requested Fabian Socialist Sidney Webb to draft the Party program.

The purpose of the Fabian Society was to spread socialistic ideas. Among the Fabian Socialists were Beatrice and Sidney Webb, George Bernard Shaw, Graham Wallas, and Annie Besant. Beatrice and Sidney Webb founded the London School of Economics, and authored important books on industrial democracy. Sidney Webb

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served as a cabinet minister under two Labor governments. He advocated gradual, democratic, constitutional, and peaceful social reconstruction, of a nature acceptable to the majority of the people.

The moral argument for socialism was voiced by George Bernard Shaw, through his protagonist Trefusis in the novel, *An Unsocial Socialist:* "I am a capitalist and a landholder. I have railway shares, mining shares, building shares, bank shares, and stocks of most kinds; and a great trouble they are to me. But these shares do not represent wealth actually in existence; they are a mortgage on the labor of unborn generations of laborers, who must work to keep me and mine in idleness and luxury. . . . No matter how much you give to the poor, everything except a bare subsistence wage will be taken from them again by force. All talk of practicing Christianity, or even bare justice, is at present mere waste of words. . . . In economics all roads lead to socialism . . . the right of your brothers to the work of their hands."

Havelock Ellis wrote, in *The New Spirit:*

"In England the love of independent individual initiative and the dislike of all harmonious social organization is certainly stronger than elsewhere. . . . (But) a new instinct of social organization has been slowly developing and gaining strength. . . . The old bugbear of 'State interference' (a real danger under so many circumstances) vanishes when a community approaches the point at which the individual himself becomes the State. . . .

"It may not be out of place to point out that while this process of socialization is rapidly developing, individual development so far from stopping, is progressing no less rapidly. It is too often forgotten that the former is but the means to secure the latter. While we are socializing all those things of which all have equal common need, we are more and more tending to leave to the individual the control of those things which in our complex civilization constitute individuality. We socialize

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what we call our physical life in order that we may attain greater freedom for what we call our spiritual life."

Bagehot feared a political combination of the lower classes as "an evil of the first magnitude," but Lord Randolph Churchill penned these tolerant words in 1892: "We are now come, or coming fast, to a time when Labour laws will be made by Labour. . . . Personally I can discern no cause for alarm in this prospect."

Between the two global wars in our century, British coal mine owners returned an average of only twenty-five per cent of their profits for re-equipment. In 1938, two per cent of the property owners of England owned sixty-four per cent of the national wealth. There were almost two million unemployed in the period before World War II. Two global wars in a single generation stripped Britain of tremendous foreign investments, and raised serious economic problems. Virginia Cowles comments, in *No Cause For Alarm:* "The concentrated effort of the war against Hitler emphasized the interdependence of all classes; it finally crystallized the growing feeling among the working people that they were entitled to a large share in the nation's councils and a larger share of the nation's wealth."

In 1945, a general election brought in the Third Labor Government. To quote in part from the Labor Party program of 1945:

Full Employment

"Production must be raised to the highest level and related to purchasing power. Overproduction is not the cause of depression and unemployment; it is underconsumption that is responsible.

"A high and constant purchasing power can be maintained through good wages, social services and insurance, and taxation which bears less heavily on the lower income groups. Because money and savings lose their value if prices rise, rents and the prices of the necessities of life will be controlled.

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"Planned investment in essential industries and on houses, schools, hospitals and civic centers will occupy a large field of capital expenditure. The location of new factories will be suitably controlled, and where necessary the government will itself build factories. There must be no depressed areas in the New Britain.

"The Bank of England with its financial powers must be brought under public ownership, and the operations of the other banks harmonized with industrial needs.

Nationalization

"Each industry must have applied to it the test of national service. If it serves the nation, well and good; if it is inefficient and falls down on its job, the nation must see to it that things are put right. There are basic industries ripe and over-ripe for public ownership and management in the direct service of the nation. There are many smaller businesses rendering good services which can be left to go on with their useful work."

Thanks to British Socialism, the British people enjoy medical, old age, and unemployment benefits. The Labor Party inaugurated England's first national health scheme. Socialized Medicine provides free medical and dental care. There is very little unemployment. Production has been greatly increased. British Socialists have not abolished monarchy, titles, or individual ownership of property. They allow considerable private enterprise. They accept the principle of more money for more work. They are Socialists in that they believe in government control of the *basic industries.* They believe in equality of opportunity through a planned economy.

Laissez-faire Capitalism is dead in England. The British coal mines had to be nationalized for the common good.

British Socialism has nothing to do with totalitarianism. England's Socialists hold that they must remedy insecurity and the unfair distribution of wealth in order to *preserve democracy,* lest it be superseded by totalitarian

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Communism. British Socialism is susceptible to modification by public opinion. It has governed democratically by persuasion and compromise, not dictatorially by force. It has tried to socialize only where it seemed "good public business" to do so. Clement Attlee expressed the highest ideals of British Socialism:

"We will never sacrifice the liberties won by our forefathers to narrow dogma. . . .

"Our task is to work out a system of a new and challenging kind which combines individual freedom with a planned economy; democracy with social justice. The task which faces not only ourselves but all the Western democracies requires a government inspired by a new conception of society with a dynamic policy in accord with the needs of a new situation. It could not be accomplished by any of the old parties, nor by a totalitarian party, whether Fascist or Communist. A Conservatism rooted in the past and looking backwards makes no appeal to the majority today. Even a reformed and liberalized Conservatism which nevertheless bases itself on class inequality, private ownership of the means of life, and the supremacy of the profit motive, makes no appeal to a generation that remembers the suffering of the interwar years and has seen what a nation can accomplish when everything was subordinated to the common good."

To sum up the practical record, the British Labor Party won 394 out of 640 seats in 1945. The Labor Party embarked on a program of nationalization of the Bank of England, coal, transport, electricity, gas, and communications. The Labor Party paved the way for the nationalization of iron and steel. The Labor Party had a mixed record of successes and of failures. Eventually, serious economic difficulties presented themselves. In 1950, the Labor Party held only a slim majority. In 1951, the Conservatives returned to power. However, the Labor Party is still one of the two strong political parties in Great Britain, it has some significant social services to its credit, and its future role may be important.

England has made great advances in the war against

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poverty. "England has dared to try great experiments," enthuses Foster Bailey, "to lift the living standard of the common man in health and in education and in freedom from poverty." More and more has been done to ease the lives of the workers, to lighten the suffering of poor women and children, and to diminish coarseness and crime. The great strides of English social legislation include Accident Insurance (1897, 1906), Old Age Pensions (1908), Labor Exchanges (1909), National Insurance Act (1912), and the Labor Party program for full employment and nationalization of basic industries (1945).

Ephraim Lipson has written, in *The Growth of English Society:* "I have endeavored to demonstrate the hypothesis that the tide of human affairs is governed by the law of flow and ebb; and that the swing of the pendulum constitutes the agency whereby all extremes are eventually brought under control. In the middle ages English society assumed a corporate character, in which economic conduct was required to conform to an ethical pattern. The dissolving forces of individualism burst the cramping bonds imposed by communal discipline, and substituted the standard of enlightened self-interest. Now the wheel is beginning to come full circle. In a world economy with its baffling complexities and international repercussions, and under the pressure of an awakened social conscience, the driving-force of the individual needs to be supplemented by the collective forethought of the community and the dictates of social justice. This modern trend involves a return to many of the older concepts of economic organization and policy."

The English Way of Life

Napoleon called the English people "a nation of shopkeepers." But Pitt noted that England's record exposes the fallacy of the view that trade is essentially sordid. The virtues of the English outweigh their faults.

A seventeenth-century English writer well said: "It is peace, industry, freedom that brings trade and wealth."

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The English people have respected industriousness, character, and public-mindedness.

In literature, England has nurtured William Shakespeare, John Keats, Percy Bysshe Shelley, William Wordsworth, Robert Browning, and John Ruskin.

In science, Michael Faraday laid the foundation for our present electrical triumphs. He discovered induction, basis of the modern generator, motor, and telephone and radio communication. He announced the principle whence came most of the modern industrial developments of electricity. Maxwell helped to pave the way for radio. Jenner discovered vaccine inoculation against smallpox. Simpson pioneered chloroform anesthesia for surgery. Dunlop invented the pneumatic tube. Darwin introduced the scientific concept of evolution. Henson and Stringfellow were pioneers in aviation.

Among England's great explorers and mariners were Livingstone (first white man to cross Africa from east to west), John Ross (discoverer of the magnetic pole), MacClure (who established a connection between the North Atlantic and the Pacific), Parry, Markham, Weddell, Shackleton, and Scott.

Florence Nightingale, "The Lady of the Lamp," nursed the wounded during the Crimean War, served nobly as a hospital reformer, and was responsible for the founding of hospital schools of nursing.

Only to glance at England's leading universities, Cambridge has specialized in science, and Oxford ("nursery of statesmen") in the humanities. These great universities "are designed for students to study rather than teachers to teach." Nearly all their professors are doing original work of their own. Each year they give a series of lectures on their subjects, which the students are at liberty to attend or not.

Virginia Cowles gives us this little sidelight on the English character, in *No Cause For Alarm:* "To the Englishman privacy is the very essence of independence. . . . Because people do not impose upon one another

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there is an easiness which encourages individualism and makes the eccentric an honored member of society."

Graham Wallas characterized the creation of England's Civil Service as "the one great political invention in nineteenth-century England."

The English Constitution is divided into the written portion (Charters, Judicial Decisions, and Acts of Parliament) and the unwritten portion (established customs and traditions which have the force of law).

In England, the King reigns but does not rule. England so respects historical continuity that new ways are grafted on to old institutions without wiping them out. The institution of monarchy expresses the national emotion, but the British Government is sensitive to popular opinion. The King reigns but has no power to veto bills, or to exercise control over the army, navy, or finances. He follows the Cabinet's advice on appointments. The Cabinet is responsible to the House of Commons, it acts as a unit, and the leader of the majority party is Prime Minister. England is governed by Cabinets which represent the political party that secures a majority of the popular votes.

"Island of Destiny"

In remote antiquity, different tribes and races invaded Ireland, an island of mists and shadows.

The ancient Irish were a pastoral people. The houses were constructed of wickerwork made of reeds covered with clay. The men wore saffron kilts. The women wore long garments reaching to the feet. The ancient Irish were skillful workers in bronze, gold, silver, and enamel. They had a universal love for songs, poems, and sagas. In their interesting Druid ceremonies, they worshipped the Sun, revered sacred rivers and wells and trees, and believed in fairies. The priest or *Drui* was respected as a wizard who could foretell the future from dreams and visions.

In 432 A.D., the Pope sent St. Patrick to Ireland to

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conquer that island for Christianity. The Christian religion triumphed over the Druid faith, with its magical incantations and rites, but much of Druidism lingered on.

The close of the eighth century was clouded by the ruthless invasions of the barbarian Danes. The Danes were completely overthrown in 1014, at the Battle of Clontarf.

In 1172, Henry II of England divided Ireland into fiefs, which he gave to Anglo-Norman knights. Ireland was woefully plundered. In 1315, Edward Bruce went to the side of the Irish in an effort to overthrow the English power. The story of England's misrule and Ireland's sufferings began at an early date. Bruce was slain, but his example brought about the decline of English dominion in Ireland. The descendants of the Anglo-Norman knights became just like Irishmen.

The Parliament of Dublin recognized Henry VIII as King of Ireland and spiritual head of the Irish Church. But the clergy and the people retained their allegiance to Rome. Henry dissolved the monasteries and confiscated the Church lands.

Under Mary, the natives of King's county and Queen's county were robbed of their lands and expelled from their homes to make room for English colonists.

In the reign of Elizabeth, a series of rebellions ensued. After ten years of fighting, the whole of Ireland went into the hands of the English. Hundreds of thousands of acres of land belonging to Irish chieftains were confiscated and divided among English colonists.

In the reign of James I, there was another great confiscation of land. Charles I continued the policy of spoilation, with the result that the Irish rebelled in 1641.

Cromwell subjugated the whole country, and good lands were divided among his soldiers. Twenty thousand of the Irish were sold as slaves in America.

In the reign of Charles II, six hundred of the Irish were restored to their lands by the Act of Settlement.

William of Orange fought the Catholics of Ireland, but he hurt the Protestants too. The best elements of

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Ireland, both Catholics and Protestants, had to emigrate. No few Irish Protestants carried their industries to America. In 1798, the Irish peasants rose in rebellion against English oppression, but were defeated.

The British Government under Pitt united the English and Irish Parliaments in the Act of Union (1801). The Irish Parliament was abolished, and the Irish were allotted representation in the British Parliament. Ireland was never willingly a part of the United Kingdom. The problems which arose out of political union made the Irish Question very pressing.

In 1829, George IV gave his assent to an emancipation bill enabling Irish Catholics to hold office.

In 1847-48, Ireland was stricken with famine when the potato crop failed. England did not play the big brother. Thousands perished.

In 1848, the Young Ireland party attempted a revolt, but it was suppressed. In 1864, a conspiracy to separate Ireland from England was put down by the British Government.

Some British politicians supported a policy of coercion in dealing with Ireland, and others a policy of conciliation. The year 1869 saw the abolition of the tithe for the support of the Anglican Church in Ireland. The Irish Land Acts of 1881 helped to end the evils of absentee landlordism, and later Land Purchase Acts provided for Government loans to Irish peasants who wanted to purchase the farms on which they lived. Despite conciliatory measures, the Irish yearned for independence.

The Gaelic League rejuvenated the national language of Ireland and popularized characteristically Gaelic ideals. The Sinn Fein was a society of Irish intellectuals who, in 1916, rebelled against England and proclaimed Ireland a Republic. The Republic army was defeated, and fifteen of the leaders were executed. But the Sinn Fein triumphed in the general election of 1918. The Parliament of Ireland declared the country a Republic. The struggle of Ireland for freedom involved years of violence. The war for Irish independence saw headlines such as

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these: "MORE TROOPS AND STERNER MEASURES FACE THE IRISH." "ENGLAND EXECUTES PRISONERS OF WAR." British bayonets could not break the spirit of the rebels. After two and one half years of fighting, a truce was proclaimed. In 1921, a treaty was signed wherein Ireland was given the autonomous status of a Free State in the British Commonwealth, and Ulster was allowed to choose her own path under the Ulster Parliament. In 1949, the Republic of Ireland Bill established an independent Ireland. The republic claims jurisdiction over the northern counties.

The Glamor of Scotland

In 80 A.D., Roman legions subdued much of Scotland, which they called Caledonia. After the Romans departed in 410, Scotland was peopled by the Picts, the Scots, the Britons, and the Angles. Scotland was divided into two distinct parts — the Highlands with their clannish Gaelic tribes, and the Lowlands whose inhabitants resembled those of Northern England.

In 844, the Scots of Dalriada and the Pictish people were consolidated into one kingdom under Kenneth MacAlpin.

In the tenth century, Cumberland was ceded to Scotland by Edmund I of England. The English province of Lothian was annexed by Kenneth II of Scotland.

In the eleventh century, Scotland assimilated English customs, manners, and ideas.

In the twelfth and thirteenth centuries, Scotland prospered so much that England became very jealous of her rival. England did all she could to weaken Scotland and exercise political control over her. In 1296, Edward I defeated the King of Scotland, and appointed a governor to administer the Scottish kingdom.

The Scots under Wallace won a decisive victory over the English in 1297, but next year the English again invaded Scotland and broke the Scottish forces.

In 1314, Robert Bruce drove off the English and liber-

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ated his country from foreign dominance. He ruled Scotland for fifteen years.

In 1707, the Scottish and English Parliaments passed an act whereby the two Governments were amalgamated into one ruling body. This political arrangement resulted in peace and prosperity for the Scottish people.

Scotland is a country of Great Britain, but in some ways (especially as to judicature) it remains quite apart from England.

Scotland has been the birthplace of such inspired writers as Sir Walter Scott, Robert Burns, James Hogg, Hew Ainslee, Evan MacColl, and William Livingston. Scotland's enchanted scenes are very evocative to the literary mind. Preserved Smith speaks of "the heath and mountains of the Scotch Highlands, with their uncanny harmonies of silver mist and grey cloud and glint of water and bare rock and heather." The rustling of forest leaves suggests the moaning of phantoms, and there are misty landscapes where fairies could be dancing over the fern and moss. A strange spell is cast by the steep knolls, the mystic moors, the gloomy shores, the murderous rocks of wild bays. The whole scene of picturesque Ellen's Isle is under the spell of Scott's "Lady of the Lake" today, as when he wrote: "The birch trees weep in fragrant balm." Scottish scenes are stamped with the fingerprints of forgotten centuries, and a deep silence broods over them. Mountain and heath alike are rich in legend.

Late story-telling is a major recreation of the gnarled Scotch Highlanders, who are famous for the authentic second-sight of their waking visions. Many eerie tales are told.

Visit Scotland, and you will see weird, lonely landscapes. You will see beautiful Loch Lomond and magnificent Loch Katrine. You will look out on "the high, untrespassed sanctity of space" from the summit of Mount Venue. You will see in Edinburgh the famous antique fountain of Holyrood Palace. You will take guided tours through ancient baronial halls, "haunted" abbeys, castles,

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and historic homes under the shadow of immemorial hills. The guide will tell you stories about the secret passageways in the apartment of Mary Queen of Scots.

Tribe-consciousness used to fill a necessary role in the historical process. The fair have sighed for the Scotch clan-ideals, and the brave have died for them.

The Celtic love of color finds display in the famous Scotch kilts, colorfully patterned in all the clan and family tartans, and in the traditional Highland caps and scarfs. The tartan and the plaid run through Scotch history, romance, and song.

When Scotch music is mentioned, we think of the deep, rich tones of the bagpipe.

The Highlanders of old, early Celtic inhabitants of Scotland, made a lasting "trademark" of the color and pattern of the cloth which they wove for their namesakes to wear. There were originally about forty different clans. Besides the clansmen related by blood were persons of other clans who came in for protection. The tartan is woolen cloth, checkered or cross-barred with narrow bands of various colors. The fighting sheen of the distinctive tartan — its red, green, yellow, blue, and white — is so rich in traditional meaning that Highlanders still wear it with pride. Of course they no longer need to carry the old claymores, pistols, and powder-horns, except for display.

Scotch poets have written much about the adventures of the clans.

The glamor of Scotland will always claim the interest of the historian. It is like something out of a fairy-tale.

British Literature

England's earliest Celtic songs are beautiful and nature-loving. The Anglo-Saxon contribution to English literature was rendered by Caedmon, Cynewulf, and King Alfred. An example of Norman literature is the *Song of Roland,* which took definite and polished form in England.

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In the twelfth century, Geoffrey of Monmouth developed the Arthurian legend. Later, this legend was developed by Layamon and Sir Thomas Malory.

Chaucer's masterpiece was *The Canterbury Tales.*

William Langland wrote *The Vision of William Concerning Piers the Ploughman.*

John Wycliffe translated the Bible into the common tongue.

There were many religious morality plays.

English folk-ballads immortalized the folk-hero Robin Hood.

Sir Thomas More expressed his vision of the ideal commonwealth in *Utopia.*

The mystical poet George Herbert said that the consciousness of well-doing "makes music at midnight." Herbert was able to read the universal in the particular. He expressed deep inner knowledge.

English poetry was wonderfully enriched by Sir Thomas Wyatt, Henry Howard, Sir Philip Sidney, Thomas Campion, Edmund Spenser, and William Shakespeare. Spenser's *The Faerie Queene* tells of Prince Arthur's quest for the beautiful fairy queen, Gloriana. The master Shakespeare teaches us that "the endeavor of this present breath" may make us "heirs of all eternity." These Shakespearean passages will live forever:

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

"We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep."

"This above all, to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

"Thou, Nature, art my goddess; to thy law
My services are bound."

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"And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

"Oh, never say that I was false of heart
When absence seemed my flame to qualify,
As easy might I from myself depart,
As from my soul which in thy breast doth lie."

The masters of the English drama were William Shakespeare, Christopher Marlowe, Ben Jonson, Thomas Dekker, Francis Beaumont, John Fletcher, John Webster, and John Ford.

England's great prose works included Francis Bacon's *Essays,* Sir Thomas Browne's *Urn Burial,* and the King James Version of the Bible.

The great genius of Puritan England was John Milton, author of *L'Allegro, Il Penseroso, Lycidas,* and *Paradise Lost.* He uttered deep thoughts, and the organ-roll of his sustained periods has rarely been matched:

"Seasons return, but not to me returns
Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose, . . .
But cloud instead, and ever-during dark
Surrounds me. . . .
So much the rather thou, celestial Light
Shine inward, and the mind through all her powers
Irradiate; there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight."

"What in me is dark,
Illumine; what is low, raise and support;
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men."

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"Simply let those, like him of Samos, live:
Let herbs to them a bloodless banquet give.
In beechen goblets let their beverage shine,
Cool from the crystal spring their sober wine!
Their youth should pass in innocence secure
From stain licentious, and in manners pure. . . .
For these are sacred bards and, from above,
Drink large infusions from the mind of Jove."

Henry Vaughan, the Welch poet-physician, fondly remembered his "angel-infancy:"

"When on some gilded cloud or flower
My gazing soul would dwell an hour,
And in those weaker glories spy
Some shadows of eternity;
Before I taught my tongue to wound
My conscience with a sinful sound,
Or had the black art to dispense
A several sin to every sense,
But felt through all this fleshly dress
Bright shoots of everlastingness."

Thomas Traherne, the Cambridge Platonist, not only glorified nature's external beauty, but passed through the loveliness of the outer form to the supernal splendor of the spirit. He is famous for his work, *Centuries,* and for his other utterances. These two selections are representative:

"O give me grace to see Thy face and be
A constant mirror of Eternity."

"Eternity was manifest in the light of the day, and something infinite behind everything appeared. . . . The skies were mine, and so were the sun, moon, and stars, and all the world was mine."

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During the Puritan period, John Bunyan wrote *Pilgrim's Progress.*

The reaction against Puritanism appeared in Samuel Butler's *Hudibras,* a sparkling satire on Puritans who:

"Compound for sins they are inclined to,
By damning those they have no mind to."

The poet-critic John Dryden became the literary dictator of the land. His *Love in a Nunnery* holds these unorthodox lines:

"Is not love love without a priest and altars? . . .
Love alone is marriage."

The classicist Alexander Pope created the *Essay on Man,* with these telling lines:

"Nor think, in Nature's state they blindly trod;
The state of nature was the reign of God:
Self-love and social at her birth began,
Union the bond of all things, and of man.
Pride then was not; nor arts, that pride to aid;
Man walked with beast, joint tenant of the shade;
The same his table, and the same his bed;
No murder clothed him, and no murder fed.
In the same temple, the resounding wood,
All vocal beings hymned their equal God:
The shrine with gore unstained, with gold undressed,
Unbribed, unbloody, stood the blameless priest:
Heaven's attribute was universal care,
And man's prerogative to rule, but spare.
Ah! how unlike the man of times to come!
Of half that live the butcher and the tomb;
Who, foe to nature, hears the general groan,
Murders their species, and betrays his own."

Jonathan Swift, an Irishman, sharply satirized the life of mankind in *Gulliver's Travels.* Carl Van Doren writes,

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in *Swift:* "Jonathan Swift aimed at mankind the most venomous arrow that scorn has ever yet let loose. Mankind, bland abstraction, caught his arrow, laughed at it, and turned it over to children to play with."

Joseph Addison and Richard Steele are famous for their leisurely essays on English themes. Joseph Addison represented the ideal of the complete gentleman. Besides his essays, he wrote the oft-quoted *Ode* beginning:

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim."

The candid historian Edward Gibbon is famous for *The Decline and Fall of the Roman Empire,* fruit of the labor of twenty years, decidedly heterodox in the fifteenth and sixteenth chapters. Gibbon testified that he owed more to independent study than to his formal college education.

Samuel Richardson wrote the sentimental novels, *Pamela* and *Clarissa Harlowe.*

Henry Fielding is famous for the realistic story, *Tom Jones.*

Laurence Sterne comments in *Tristram Shandy:* "Writing, when properly managed (as you may be sure I think mine is) is but a different name for conversation." Unfortunately, his conversation seems a little too windy today.

Samuel Johnson was an interesting personality, but a cumbrous writer. Dr. Johnson's literary group included Burke, Garrick, Goldsmith, and the biographer Boswell. They gathered together for cordial repartee in a quaint London coffee shop.

John Gay made his name with the *Beggar's Opera.*

Oliver Goldsmith, the poet-essayist, paid his way through France and Italy playing the lute. In his expressive poem, *The Deserted Village,* Goldsmith denies that the prosperity of a country is measurable by the wealth its rich

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men can accumulate: "Ill fares the land, to hastening ills a prey, where Wealth accumulates and men decay." It is interesting to note that Goldsmith, like so many other compassionate poets, was a vegetarian: "No flocks that range the valley free, to slaughter I condemn." Goldsmith is best known for his novel, *The Vicar of Wakefield,* and for his comedy, *She Stoops to Conquer.*

Richard Brinsley Sheridan produced the praiseworthy play, *The School for Scandal.*

Daniel Defoe's *Robinson Crusoe* was rejected by nearly every London publisher before it saw print to become the best-selling boys' book of all time.

Thomas Gray authored the classic *Elegy in a Country Churchyard.*

William Cowper's earnest poem, *The Task,* is a call to compassion:

> "The seeds of cruelty, that since have swelled
> To such gigantic and enormous growth,
> Were sown in human nature's fruitful soil.
> Hence date the persecution and the pain
> That man inflicts on all inferior kinds,
> Regardless of their plaints. To make him sport,
> Or gratify the frenzy of his wrath,
> Or his base gluttony, are causes good
> And just in his account, why bird and beast
> Should suffer torture, and the streams be dyed
> With blood of their inhabitants impaled. . . .
> Does Law — so jealous in the cause of man —
> Denounce no doom on the delinquent? None."

The Romantic Revival came to flower in the poems of Robert Burns and William Blake. The Scottish poet Burns sang: "A man's a man for a' that." Blake's poem, "To Spring," is notable for its beautiful expression of a refreshing sentiment:

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"Come o'er the eastern hills, and let our winds
Kiss thy perfumed garments; let us taste
Thy morn and evening breath; scatter thy pearls
Upon our lovesick land that mourns for thee.
O deck her forth with thy fair fingers; pour
Thy soft kisses on her bosom; and put
Thy golden crown upon her languished head,
Whose modest tresses are bound up for thee!"

William Wordsworth revered the unitary Life of Nature — "a Motion and a Spirit that impels all thinking things, all objects of all thought, and rolls through all things." Wordsworth keenly felt the aliveness of all natural existence. He found every experience a revelation, for he sensed the cosmic continuity which links man's finite experience with the boundless All. His was a sublime Nature-mysticism, and a transcendental philosophy. "Tintern Abbey" reveals the finest shades of thought and emotion. "The World Is Too Much with Us" is considered one of the most magnificent Petrarchan sonnets in English. Our favorite selections from William Wordsworth are these:

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
The sea that bares her bosom to the moon,
The winds that will be howling at all hours
And are up-gather'd now like sleeping flowers,
For this, for every thing, we are out of tune;
It moves us not. — Great God! I'd rather be
A pagan suckled in a creed outworn, —
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn."

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"Poetic numbers came,
Spontaneously to clothe in priestly robe
A renovated spirit singled out,
Such hope was mine for holy services."

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting
And cometh from afar;

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

"In a world of life they live,
By sensible impressions not enthralled,
But by their quickening impulse made more prompt
To hold fit converse with the spiritual world."

"From high to low doth dissolution climb,
And sink from high to low, along a scale
Of awful notes, whose concord shall not fail:
A musical but melancholy chime,
Which they can hear who meddle not with crime,
Nor avarice, nor over-anxious care.
Truth fails not; but her outward forms that bear
The longest date do melt like frosty rime,
That in the morning whitened hill and plain
And is no more; drop like the tower sublime
Of yesterday, which royally did wear
Her crown of weeds, but could not even sustain
Some casual shout that broke the silent air,
On the unimaginable touch of Time."

"These beauteous forms,
Through a long absence, have not been to me
As is a landscape to a blind man's eye. . . .
To them I may have owed another gift

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Of aspect more sublime: that blessed mood
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened — that serene and blessed mood . . .
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things. . . .
Here I stand, not only with the sense
Of present pleasure, but with pleasing thoughts
That in this moment there is life and food
For future years. And so I dare to hope . . .
Abundant recompense. For I have learned
To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity,
Not harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things."

"Nature never did betray
The heart that loved her; 'tis her privilege,
Through all the years of this our life to lead
From joy to joy. . . .
Therefore let the moon
Shine on thee in thy solitary walk;
And let the misty mountain-winds be free
To blow against thee: and in after years,
When these wild ecstasies shall be matured
Into a sober pleasure; when thy mind
Shall be a mansion for all lovely forms . . .

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If I should be where I no more can hear
Thy voice, nor catch from thy wild eyes these gleams
Of past existence — wilt thou then forget
That on the banks of this delightful stream
We stood together?"

The heart of mysticism is a recognition of the oneness of all life, and a feeling of inclusive love. This message Samuel Taylor Coleridge conveys to us in profound and enchanting lines:

"He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

With consummate artistry, Lord Byron sang:

"To sit on rocks, to muse o'er flood and fell,
To slowly trace the forest's shady scene
Where things that own not man's dominion dwell,
And mortal foot hath ne'er or rarely been,
To climb the trackless mountain all unseen
With the wild flocks that never need a fold,
Alone o'er steeps and foaming falls to lean —
This is not solitude; 'tis but to hold
Converse with Nature's charms, and see her stores unrolled."

Percy Bysshe Shelley was a deep-minded and idealistic poet who championed freedom and human rights. His *Prometheus Unbound, Ode to the West Wind, Adonais,* and *Hellas* will always be admired for their beauty and wisdom. Shelley tells us in his *Hellas:*

"Worlds on worlds are rolling ever
From creation to decay,
Like the bubbles on a river
Sparkling, bursting, borne away.
But they are still immortal

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Who, through birth's orient portal
And death's dark chasm hurrying to and fro,
Clothe their unceasing flight
In the brief dust and light
Gathered around their chariots as they go. . . .

"The World's great age begins anew,
The golden years return,
The Earth doth like a snake renew
Her winter weeds outworn:
Heaven smiles, and faiths and empires gleam
Like wrecks of a dissolving dream. . . .

"A loftier Argo cleaves the main,
Fraught with a later prize;
Another Orpheus sings again,
And loves and weeps and dies;
A new Ulysses leaves once more
Calypso for his native shore.

"O write no more the tale of Troy,
If Earth Death's scroll must be —
Nor mix with Laian rage the joy
Which dawns upon the free,
Although a subtler Sphinx renew
Riddles of death Thebes never knew. . . .

"O cease! must hate and death return?
Cease! Must men kill and die?
Cease! drain not to its dregs the urn
Of bitter prophecy!
The World is weary of the past, —
Oh might it die or rest at last!"

Shelley and Keats found in love and beauty their avenues to the supreme meaning of life.

John Keats appreciated beauty, and steeped himself in ancient Greek lore. Keats felt a deep sense of his poetic mission, and dedicated his brief life to the creation of

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poetry which is the equal of Shakespeare's. In fact Keats reveals the most delicate taste for verbal tones of any poet in all literature. Keats' *Endymion,* which reads as though it had been inspired on an island of the Aegean Sea, holds this famous passage:

"A thing of beauty is a joy forever:
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing."

The message is equally well expressed in Keats' "Ode on a Grecian Urn:"

"Heard melodies are sweet, but those unheard,
Are sweeter; therefore, ye soft pipes, play on;
Not to the sensual ear, but more endear'd,
Pipe to the spirit ditties of no tone. . . .
'Beauty is truth, truth beauty,' — that is all
Ye know on earth, and all ye need to know."

Sir Walter Scott, the Scottish poet and novelist, created wholesome imaginative literature of freshness, simplicity, and romantic charm. *The Lay of the Last Minstrel* is a romance of border chivalry, which holds such enchanting lines as these:

"If thou would'st view fair Melrose aright,
Go visit it by the pale moonlight."

In 1810, Scott published his metrical romance, *The Lady of the Lake.* Later on, he wrote the action-filled novels *Ivanhoe* and *Kenilworth.* He was one of the most prolific writers who ever lived, and one of the most interesting.

Jane Austen created quiet tales of faithful delineation, originality, and naturalness — *Sense and Sensibility, Pride and Prejudice,* and *Persuasion.* This sentence appears

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in *Pride and Prejudice:* "Everything nourishes what is strong already."

Outstanding essays were penned by Charles Lamb and Thomas de Quincey.

William Hazlitt, a leading critic, said: "What I mean by living to one's self is living in the world, as in it, not of it."

Charles Dickens is famous for his *Pickwick Papers, Tale of Two Cities,* and *David Copperfield.* This Victorian novelist had far more capacity to create memorable characters than our current novelists, who tend to present types instead of individuals.

The literary genius of Mary Ann Evans was discovered by George Henry Lewes, with whom she lived in unmarried union. Under the pen-name "George Eliot," she achieved triumphs of subjective exploration in her *Silas Marner, The Mill on the Floss, Adam Bede,* and *Romola.* Many critics judge her the greatest woman novelist of the nineteenth century.

Anthony Trollope combined a literary career with the arduous duties of a civil servant. His was no exaggerated estheticism, but a real knowledge of human beings and good down-to-earth "horse-sense." *The Last Chronicle of Barset* is his most interesting novel. His *Autobiography* is a practical book which should be read by every aspiring writer.

John Stuart Mill headed the political department of the India House, served in Parliament for a term, and wrote significant works on philosophy, history, and economics. He stressed the social character of moral law. He championed the rights of woman. *On Liberty,* his greatest piece of literature, advocates full freedom of opinion for all. "Genius can breathe freely only in an atmosphere of freedom," he asserts. "Persons of genius are . . . more individual than any other people — less capable, consequently, of fitting themselves, without hurtful compression, into any of the small number of moulds which society provides in order to save its members the trouble of forming their own character."

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William Makepeace Thackeray is memorable for the satire of *Vanity Fair.*

Robert Louis Stevenson gave world literature *Treasure Island* and *Dr. Jekyll and Mr. Hyde.*

George Meredith experienced "the sense of inward and incommunicable things." This writer is remembered as a subtle and cultivated chronicler of life in England's high social world. In his brilliant psychological novel, *The Egotist,* he bares a soul with its unsuspected failings. His sonnet-sequence, *Modern Love,* is a delicate psychological study of unhappy marriage. It conveys a philosophy of disenchantment:

> "Not till the fire is dying in the grate,
> Look we for any kinship with the stars.
> Oh, wisdom never comes when it is gold,
> And the great price we pay for it full worth;
> We have it only when we are half earth.
> Little avails that coinage to the old!"

George Moore is simple, direct, and candid in his writing. Lord Alfred Douglas applied to court for a prosecution when Moore brought out his fictional life of Christ, *The Brook Kerith.* Moore's literary drama, *The Apostle,* had to be changed in the American edition. Moore's *Pagan Poems* are refreshing.

Thomas Hardy judged the great to be mere automatons in the power of a mysterious cosmic influence. His dramatic poem, *The Dynasts,* bears out this thesis. Its locale is Wessex in the days of Napoleon. Hardy's novel, *The Return of the Native,* has the best-constructed plot in English literature. No character in this story wilfully does wrong, but they all are the slaves of circumstance.

The aware Brontë sisters authored *Wuthering Heights* and *Jane Eyre.* Clement Wood lauds their "fidelity to subjective truth."

Walter Pater, a hedonist of high culture, wrote with delicacy of tone for a small select circle. He sought esthetic pleasure for its own sake. *Marius the Epicurean* and *The Renaissance* are his best works.

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Joseph Conrad was a Pole who wrote wonderful sea tales in the English language. Conrad early took to the sea, which is mild one day and ruthless the next. His heroes find the world that way, and are finally beaten by the sea of life. Conrad was baffled by the sense of some dark mystery in the scheme of things, a mystery beyond man's power to solve. Conrad said: "My task which I am trying to achieve is, by the power of the written word, to make you hear, to make you feel — it is, before all, to make you *see*. That — and no more, and it is everything."

Samuel Butler authored *The Way of All Flesh,* a very thoughtful book which influenced the plays of George Bernard Shaw. As Shaw has written: "It drives one almost to despair of English literature when one sees so extraordinary a study of English life as Butler's *Way of All Flesh* make so little impression. . . . Really, the English do not deserve to have great men."

Thomas Carlyle, deeply convinced that "the soul of the world is just," urged Victorian England to honor the principles of social justice. John Ruskin was another great reformer. John S. MacKenzie says of these two great men: "Carlyle and Ruskin are to a certain extent the criticism of the age upon itself, its condemnation by its own principles strictly interpreted."

Thomas Babington Macaulay, the brilliant essayist, said: "Men are never so likely to settle a question rightly as when they discuss it freely." Among his interesting essays are "Lord Byron," "The Puritans," and "The Task of the Modern Historian." Macaulay was somewhat superficial, but his pages are clear and refreshing.

Alfred Lord Tennyson wrote these glorious words, in "In Memoriam:"

"Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they. . . .
Let knowledge grow from more to more,

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But more of reverence in us dwell;
That mind and soul according well,
May make one music as before,
But vaster. We are fools and slight;
We mock thee when we do not fear:
But help thy foolish ones to bear;
Help thy vain worlds to bear thy light."

Matthew Arnold, who rose to a faith beyond creeds, exhibited deep understanding and rich refinement of style in such passages as the following:

"Nay, and since death, which wipes out man,
Finds him with many an unsolved plan,
With much unknown, and much untried,
Wonder not dead, and thirst not dried,
Still gazing on the ever full
Eternal mundane spectacle —
This World in which we draw our breath,
In some sense, Fausta, outlasts death."

"Be his
My special thanks, whose even-balanced soul . . .
Business could not make dull, nor Passion wild:
Who saw life steadily and saw it whole."

"Is it so small a thing
To have enjoy'd the sun,
To have lived light in the spring,
To have loved, to have thought, to have done?"

"Resolve to be thyself: and know, that he
Who finds himself, loses his misery."

"And we are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night."

"We would have inward peace,

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Yet will not look within;
We would have misery cease,
Yet will not cease from sin."

"Calm Soul of all things! make it mine
To feel, amid the city's jar,
That there abides a peace of thine,
Man did not make, and can not mar."

Arthur Edward Waite, who climbed the golden stairs of occultism, created this profound poem:

"The spirit within is the long-lost Word,
Besought by the world of the soul in pain
Through a world of words which are void and vain.
O never while shadow and light are blended
Shall the world's Word-quest or its woes be ended,
And never the world of its wounds made whole
Till the Word made flesh be the Word made soul!"

All the particulars of sensuous beauty thrilled the mystical poet, Dante Gabriel Rossetti, as clues to the consummate mystery beyond.

Vigorous Robert Browning was one of the greatest of the English poets. His wife Elizabeth Barrett Browning will always be remembered for her famous passage: "How do I love thee? Let me count the ways . . ."

Robert Browning, who loved humanity as a single whole, tore away the curtains between people. He profoundly appreciated the oneness of all things in the central heart of being. This inspired poet discerned in everything that exists an upward and onward evolution. In all his poems, Browning gives us a message of hope. For him, life is a matter of becoming and being rather than mere getting and possessing. Life is the education, the development, and the expression of the soul. Failure is not necessarily a misfortune if we take it for what it can teach us, and exercise our powers to rise above it. It is the function of the soul to *give*. Everything that has told on the soul

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has enduring life, even after the body perishes. In the spiritual order, promises Browning, "you will wake and remember and understand." There are further uses for the developed soul in this rational universe, for "lofty designs must close in like effects." Always there are greater heights to scale. How does Browning know these things? "God has a few of us," he confesses, "to whom He whispers in the ear." Having summarized the message of Robert Browning, let us consider some of his most inspiring passages:

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around
Wall upon wall, the gross flesh hems it in. . . .
To know
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without."

"All we have willed or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
All music sent up to God by the lover and the bard;
Enough that he heard it once: we shall hear it by and by."

"Of absolute and irretrievable
And all-subduing black — black's soul of black,

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Beyond white's power to disintensify —
Of that I saw no sample."

"Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go! . . .
Machinery just meant
To give thy soul its bent,
Try thee and turn thee forth, sufficiently impressed."

"Take all in a word: the truth in God's breast
Lies trace for trace upon ours impressed:
Though he is so bright and we so dim,
We are made in his image to witness him."

"Rejoice, we are allied
To that which doth provide. . . .
Nearer we hold of God
Who gives, than of his tribes that take."

"In youth I looked to these very skies,
And probing their immensities,
I found God there, his visible power;
Yet felt in my heart, amid all its sense
Of the power, an equal evidence
That his love, there too, was the nobler dower."

"To have to do with nothing but the true,
The good, the eternal — and these, not alone
In the main current of the general life,
But small experiences of every day,
Concerns of the particular hearth and home:
To learn not only by a comet's rush
But a rose's birth."

"Through such souls alone
God stooping shows sufficient of his light
For us in the dark to rise by."

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"This is the glory — that in all conceived,
Or felt or known, I recognize a *mind*
Not mine but like mine — for the double joy —
Making all things for me and me, for Him."

"All good things
Are ours, nor soul helps flesh more, now, than
flesh helps soul."

"Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped;
All I could never be,
All men ignored in me,
This, I was worth to God, whose wheel the pitcher
shaped."

"The one royal race
That ever was, or will be, in this world!
They give no gift that bounds itself and ends
In the giving and the taking: theirs so breeds
In the heart and soul of the taker, so transmutes
The man who only was a man before,
That he grows godlike in his turn, can give —
He also; share the poet's privilege,
Bring forth new good, new beauty, from the old."

The fluent poet Algernon Charles Swinburne enriched English poetry with a glorious escape from tradition in *Songs Before Sunrise, Poems and Ballads,* and other masterpieces. The Hindu *Bhagavad-Gita* influenced his masterful poem, "Hertha." Keen esthetic awareness characterizes all the poetry of Swinburne, several passages from which we shall quote:

"I will go back to the great sweet mother,
Mother and lover of men, the sea."

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"What ailed us, O gods, to desert you
For creeds that refuse and restrain?"

"Take hand and part with laughter;
Touch lips and part with tears;
Once more and no more after,
Whatever comes with years."

"Not though all men call,
Kneeling with void hands,
Shall they see light fall
Till it come for all
Tribes of men and lands."

In her splendid volume, *Mysticism in English Literature,* Caroline Spurgeon interprets the English mystics William Law, Richard Jefferies, Francis Thompson, Richard Crashaw, Richard Rolle, Christopher Harvey, and others of wonderful insight. Jefferies, in *The Story of My Heart,* transcends the time-sense to discover our present eternity. Francis Thompson sings: "All things linkéd are." The line of mystical writers runs right through English history, and their pages serve to enrich our inner lives.

Rudyard Kipling gives us these stimulating lines in his poem, "The Explorer:"

"Something hidden. Go and find it. Go and look
behind the Ranges.
Something lost behind the Ranges. Lost and waiting
for you. Go!"

Sir William Watson translated the truths of science into melodious poetry. His great poem, "The Unknown God," voices a high theistic attitude which is acceptable to the educated modern mind:

"When, overarched by gorgeous night,
I waive my trivial sense away;
When all I was to all men's sight

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Shares the erasure of the day;
Then do I cast my cumbering load,
Then do I gain a sense of God.
Not him that with fantastic boasts
A somber people dreamed they knew;
The mere barbaric God of Hosts
That edged their sword and braced their thew.
A God forever jealous grown
Of carven wood and graven stone.
O streaming worlds, O crowded sky,
O Life, and mine own soul's abyss,
Myself am scarce so small that I
Should bow to Deity like this!
This my Begetter? This was what
Man in his violent youth begot.
The God I know of, I shall ne'er
Know, though he dwells exceeding nigh.
Raise thou the stone and find me there.
Cleave thou the wood and there am I.
Yea, in my flesh his spirit doth flow,
Too near, too far for me to know.
Whate'er my deeds, I am not sure
That I can pleasure him or vex:
I that must use a speech so poor
It narrows the Supreme with sex.
Notes he the good or ill in man?
To hope he cares is all I can.
Unmeet to be profaned by praise,
Is he whose coils the world enfold;
The God on whom I ever gaze,
The God I never once behold:
Above the cloud, within the clod,
The Unknown God, the Unknown God."

Edward Carpenter was England's great transition-figure between the nineteenth and the twentieth century. Carpenter was in holy orders, and a respectable fellow of Cambridge University, until 1874. Then he dramatized his break with smug tradition by burning his dress-suit

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and silk hat, and becoming a street-corner lecturer. He advocated democratic social reform, and free-minded mysticism as distinguished from a narrow religious orthodoxy. Carpenter wrote the books *Towards Democracy, Chants of Labor, Civilization: Its Cause and Cure, Pagan and Christian Creeds, The Art of Creation,* and *Love's Coming of Age.* Carpenter's inner vision gave him "the entrance to all life." As we read in his poetic masterpiece, *Towards Democracy:*

> "There is no peace except where I am, saith the Lord. . . .
> I am the sun that shines upon all creatures from within — gazeth thou upon me and thou shalt be filled with joy eternal."

Arthur Symons was a leader of the Symbolist movement in England, but not too much influenced by Verlaine and Baudelaire. "Without charm there can be no fine literature," he wrote, "as there can be no perfect flower without fragrance." His poem, "During Music," is especially good:

> "The music had the heat of blood,
> A passion no words can reach;
> We sat together and understood
> Our own heart's speech.
>
> "We had no need of word or sign,
> The music spoke for us, and said
> All that her eyes could read in mine
> Or mine in hers had read."

Young H. G. Wells had two years' apprenticeship in a draper's shop, which gave him background for *The History of Mr. Polly* and other excellent middle-class studies. His best-known novels include *Ann Veronica* (which was banned by libraries and damned by clergymen), *Kipps, Tono Bungay, Babes in the Darkling Wood,*

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The Time Machine, Men Like Gods, The World of William Clissold, and *The Shape of Things to Come.* Wells early foretold, on inferential grounds, the atom bomb, air warfare, prefabricated houses, and the political events of our own time. Wells' most thoughtful books are *The Outline of History, The Science of Life, The Work, Wealth and Happiness of Mankind, Experiment in Autobiography, Phoenix,* and *First and Last Things.* Wells has delivered a modern-minded and idealistic message to our age:

"Surely the thing that matters in a man is that thing which is peculiar to him, his distinctive gift and aptitude. . . . To realize that, to develop it fully, to bring it to the completest fruition, is at once the full triumph of one's individual life and the supreme service one can render to mankind: wealth, notoriety, place and power are no measure of success whatever. The only true measure of success is the ratio between what we might have been, on the one hand, and the thing we have done and the thing we have made of ourselves on the other. . . .

"The world of the future will hunt with a fine toothed comb for genius in its midst. Some fifteen or twenty years of growth, education and preparation there would have to be for everyone, and the rest of life would be free for creative work, for graceful living, for movement and experience. . . . Every human being born into that world of plenty will learn from the beginning of the varied loveliness of the life before it, and of the expanding drama of human achievement in which it has to play its part. Its distinctive gifts will be developed. It will be taught another history than that of kings and conquerors and armies. It will do its fair and definite share in the productive or other necessary work of mankind, and for the rest it will be released to accomplish whatever possibilities it has of innovation, happiness and interesting living."

George Bernard Shaw earned world fame as a keen-minded and delightful novelist and dramatic satirist.

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He made a simple and direct use of language. "My method," he confessed, "is to take the utmost trouble to find the right thing to say, and then to say it with the utmost levity." Shaw was the foe of sham, snobbery, and prudish shame. Shavian wit bursts the bubble of hypocrisy. The writings of George Bernard Shaw include *Mrs. Warren's Profession, Androcles and the Lion, Arms and the Man, Caesar and Cleopatra, Major Barbara, An Unsocial Socialist, Candida, You Never Can Tell, The Philanderer, Man and Superman, Getting Married, Misalliance, Pygmalion, Saint Joan, Back to Methuselah,* and *The Adventures of the Black Girl in her Search for God.* Here are a few representative Shavian passages:

"I never eat meat for fear of becoming as stupid as you meateaters."

"Sir Charles does not want to minister to poverty, but to abolish it."

"We are ashamed of everything that is real about us; ashamed of ourselves, of our relatives, of our incomes, of our accents, of our opinions, of our experience, just as we are ashamed of our naked skins."

"We have great prostitute classes of men: for instance, dramatists and journalists, to whom I myself belong, not to mention the legions of lawyers, doctors, clergymen, and platform politicians who are daily using their highest faculties to belie their real sentiments: a sin compared to which that of a woman who sells the use of her person for a few hours is too venial to be worth mentioning; for rich men without conviction are more dangerous in modern society than poor women without chastity."

Arnold Bennett's little volume of essays, *The Human Machine,* holds these words of wisdom: "If the verities are good for eternity they ought to be good for a day." "All great truths have been assailed on the ground that

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to accept them meant the end of everything." "There have been ages when money-getting and millionaire-envying were not the sole preoccupations of the average man."

A. E. Housman, best known for his poetry, has given us these cogent words of prose: "This method, conclusion first, reasons afterwards, has always been in high favor with the human race: you write down at the outset the answer to the sum; then you proceed to fabricate, not for use but for exhibition to the public, the ciphering by which you can pretend to have arrived at it. . . . If you began with your reasons there is no telling where they might lead you."

Sir James Barrie tells us, in *Courage:* "We are a nice and kindly people, but it is already evident that we are stealing back into the old grooves, seeking cushions for our old loves, rather than attempting to build a fairer future. . . . You will become like us, with only the thing we proudly call experience to add to your stock, a poor exchange for the generous feelings that time will take away."

The sentimental mysticism of Barrie has its most beautiful expression in *Peter Pan.*

In *The Little White Bird,* Barrie teaches us to "always be a little kinder than is necessary." And this wonderful sentence greets us: "To have faith is to have wings."

In *A Window in Thrums,* Barrie bears out the sublime thesis that "those who bring sunshine to the lives of others cannot keep it from themselves."

It struck Barrie as the saddest thing in the world "that, with such capabilities, we seldom rise high."

Edith Sitwell's *Heart and Mind* interprets the conflict between the sunlike heart and the cool moonlike mind:

"Never till Time is done
Will the fire of the heart and the fire of the mind
be one."

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Evelyn Underhill's poetry and prose is deeply metaphysical and mystical. Her greatest books are *Mysticism, The House of the Soul, Immanence,* and *Theophanies.* "The poetry of mysticism," she says, "might be defined on the one hand as a temperamental reaction to the vision of Reality; on the other, as a form of prophecy. As it is the special vocation of the mystical consciousness to mediate between two orders, going out in loving adoration towards God and coming home to tell the secrets of Eternity to other men; so the artistic self-expression of this consciousness has also a double character. It is love-poetry, but love-poetry which is often written with a missionary intention." These lines of one of Miss Underhill's poems are applicable to herself;

"As one whom secret glory fills
She walked, alone with God."

Somerset Maugham's *Of Human Bondage* (the title is borrowed from a chapter of Spinoza's *Ethics)* is the story of a sensitive young man named Philip Carey, who is afflicted with a club foot, and who suffers all kinds of injustices and cruelties when he seeks his place in life. He finds the answer to the riddle of existence in a Persian rug. He concludes that life is only weaving a pattern, and therefore he can contemplate it without bitterness.

The Moon and Sixpence is Maugham's story of the genius Paul Gauguin who sacrifices himself for his art. In *The Razor's Edge,* Maugham's American hero is converted to the Hindu faith.

Virginia Woolf's stream-of-consciousness fiction is admirable for its keen intuitive insight and intellectual character. Her novel, *The Waves,* concludes with self-renunciation and mystical union with the All.

Mrs. Woolf says in *The Common Reader:* "Life is not a series of gig lamps symmetrically arranged; life is a luminous halo, a semi-transparent envelope surrounding us from the beginning of consciousness to the end."

As critic, Mrs. Woolf notes that Arnold Bennett's fic-

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tional characters "live abundantly, even unexpectedly, but it remains to ask how do they live, and what do they live for? More and more they seem to us, deserting even the well-built villa in the Five Towns, to spend their time in some softly padded first-class railway carriage, pressing bells and buttons innumerable; and the destiny to which they travel so luxuriously becomes more and more unquestionably an eternity of bliss spent in the very best hotel in Brighton."

D. H. Lawrence was an eclectic philosopher, novelist, poet, and prophet. "What we want," he said, "is to destroy our false, inorganic connections, especially those related to money, and re-establish the living organic connections with the cosmos, the sun and earth, with mankind and nation and family."

Lawrence asserts, in *Lady Chatterley's Lover:* "In the degraded human being the deep instincts have gone dead. It happens when the psyche deteriorates. . . . It is in the passional secret places of life, above all, that the tide of sensitive awareness needs to ebb and flow, cleansing and refreshing."

Learned Aldous Huxley, grandson of Thomas Huxley, was educated at Oxford. At first he was a disillusioned, unhappy, and sardonic futilitarian. He voiced the philosophy of disenchantment in *Limbo, Mortal Coils,* and *Point Counter Point.* D. H. Lawrence and Gerald Heard influenced his mystical discovery of the significance of life. Disgusted by the cruel follies of materialistic men, Huxley discerns in Eastern transcendentalism the answer to Western greed and violence. These profound passages occur in his remarkable novel, *After Many a Summer Dies the Swan:*

"The experience of timeless good is worth all the trouble it involves. . . . It exists in the form of a knowledge of the world without desire or aversion; it exists as the experience of eternity, as the transcendence of personality, the extension of consciousness beyond the limits imposed by the ego. . . .

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"We prevent ourselves from realizing the spiritual and timeless good that we're capable of as potential inhabitants of eternity, as potential enjoyers of the beatific vision. We worry and crave ourselves out of the very possibility of transcending personality and knowing, intellectually at first and then by direct experience, the true nature of the world. . . .

"Men can't live by bread alone, because they need to feel that their life has a point."

Now living in the United States, Aldous Huxley is a member of the Vedanta Society (an offshoot of Hinduism).

Richard Aldington, the foremost English Imagist, exclaims in "A Moment's Interlude:"

"I was so happy to be alone,
So full of love for the great speechless earth,
That I could have laid my cheek in the wet grasses
And caressed with my lips the hard sinewy body
Of Earth, the cherishing mistress of bitter lovers."

John Masefield's most characteristic poem is "Sea Fever," which holds well-known lines:

"I must down to the seas again, for the call of the running tide
Is a wild call and a clear call that may not be denied;
And all I ask is a windy day with the white clouds flying,
And the flung spray and the blown spume, and the sea-gulls crying."

The Celtic Revival of Letters has had some brilliant luminaries. G. W. Russell (*AE*) read extensively in mystical literature, and contributed deep articles to *The Irish Theosophist.* These masterful poetic lines are his:

"I saw the mystic vision flow
And live in men and woods and streams,

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Until I could no longer know
The dream of life from my own dreams.
Sometimes it rose like fire in me
Within the depths of my own mind,
And spreading to infinity,
It took the voices of the wind."

Another Irish Theosophical poet was William Butler Yeats, whose moving incantations make him the greatest modern example of the poet as enchanter. With Russell, he was a founder of the Dublin Lodge of the Theosophical Society. Yeats was also affiliated with a London society of Rosicrucians and Cabalists. William York Tindall notes that Yeats "pursued meditation to the point of trance, deliberately provoking visions from the great memory where all things are stored." The inspired poet sang:

"We and the laboring world are passing by:
Amid men's souls, that waver and give place,
Like the pale waters in their wintry race,
Under the passing stars, frame of the sky,
Lives on this lonely face.

"Bow down, archangels, in your dim abode:
Before you were, or any hearts to beat,
Weary and kind, one lingered by His seat;
He made the world to be a grassy road
Before her wandering feet."

English Art

The English school of painting was the last in Europe to develop.

Hogarth, in the eighteenth century, was the first excellent English painter. His was a rare power of expression.

Sir Joshua Reynolds and Gainsborough portrayed the charming artificialities of social life. Two other pro-

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minent eighteenth-century painters were Raeburn and Romney.

In the nineteenth century, Constable captured the English landscape. Turner proved himself "the Magician in Color."

Ancient Greek and Roman life inspired the paintings of Lord Leighton, Sir L. Alma Tadema, and Val Prinsep. Alma Tadema's pictures of classic life are minutely finished and rich in dignity.

Orchardson was a refined painter of history, genre, and portraits.

Hook maintained the English tradition in landscape.

A reaction from the literal to the interpretive came through the Pre-Raphaelite Brotherhood — Rossetti, Millais, Burne-Jones, Holman Hunt, and Walter Crane. As Reinach notes, in *The Story of Art Throughout the Ages:* "The Pre-Raphaelites saw in Raphael an apostate from the ideal and a high-priest of academicism. They modelled themselves on Botticelli and Mantegna. But they were no vulgar imitators. The most salient characteristic of their school is intellectualism, a contempt for the doctrine of 'art for art's sake.' They desired to narrate and to teach, to touch the hearts of the crowd, to go to the people and convert them to new ideas of beauty. . . . Antiquity and Celtic medievalism furnished them with legends in which they discovered and sought to make others discover symbols."

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22. THE HISTORY OF FRANCE

France enjoys geographical advantages. The French soil is fertile. The French climate is agreeable. France has been a melting pot for peoples of different blood.

There are more prehistoric remains in France than in any other country.

The oldest known Frenchman lived between two glacial periods, and his skull has been found in the cavern of Fontechevade. He knew how to chip flints into sharp points. The next type, whose bones have been found at La Chapelle-aux-Saints, Moustier, and La Quina, could use fire, and he buried his dead. Came another glacial age, and men from Asia and Africa settled in cave-dwellings in France. The Magdalenian period was full of industrial and artistic activity, but still barbarous. The mural decorations of the time are firm in line. When the climate grew warmer, new races came in. France had a population of shepherds and peasants. The shepherds moved with their flocks, but the peasants lived a more settled life. Stone-workers now polished their stones. They made a variety of tools — hatchets, sickles, shears, and hammers. Pottery was manufactured. There was trade with foreign lands.

Archeologists do not know how primitive man was able to transport the big stones of the religious monuments (menhirs) at Carnac, in Brittany.

After the Stone Age came the Bronze Age, and after the Bronze Age the Iron Age. Even before the Bronze Age, there was some use of gold, silver, and copper.

New trades emerged in the Age of Metals. New peoples came in from the plains of the east, and from the Mediterranean south. France attracted Iberians, Phoenicians, and Greeks.

In 500 B.C., successive waves of Celts came in. They were skilled warriors. In Celtic Gaul, three major gods

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were worshipped — Teutates, Hesus, and Taran. The Celtic priests called themselves Druids. The Celts were excellent farmers. They did business by barter. The Celts were eloquent oral poets, but not for a long time would they create a written literature.

The Roman conquest of Gaul gave the Gauls civilization, social organization, roads, stone bridges, beauty, and power. Rome ended the human sacrifices of the Druids. Thousands of Gauls were naturalized as Roman citizens. There were hundreds of years of Gallo-Roman collaboration. Romanized Gaul became Roman even in speech; French is a Romance language. Eventually Gauls occupied the highest offices of State in their own provincial cities and in Rome. Gaul sold Rome food and raw materials. Her economy progressed.

The Romans persecuted the early Christians in Gaul, stoning them and throwing them to the beasts. When the Roman world became Christian, paganism was persecuted.

The Roman Empire disintegrated and fell to the barbarians. Barbarism prevailed from the fourth to the tenth century.

The Huns, the Norsemen, and other barbarians invaded France over the course of centuries. Germans settled in Gaul, and the infiltrations of Germanic tribes who thought nothing of taking a life filled the scene with utter darkness.

There were many peaceful plowmen among the Franks, Alans, Goths, Sarmatians, Alamanni, Vandals, Marcomanni, and Saxons who came in. But the Salic Franks prevailed over the Gallo-Roman inhabitants by rude means.

Gaul was the prey of barbarian tribes, and the battleground of their wars. Cities were destroyed. Resources were exhausted. There were poverty, famine, and disease. Franks, Burgundians, and Visigoths fought each other.

The first dynasty to emerge from the chaos after the fall of Rome was that of the Merovingians. For the sake of order, the Franks tried to carry on something like

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the Roman system. Clovis, their chief, took the title of a Roman general, and shone in the art of war. Clovis died in 511. His descendants, the Merovingians, took the title of Augustus. The imitation of Roman Government established the supremacy of the Franks.

The Visigoths and the Burgundians accepted the Arian heresy (resembling Unitarianism), but Clovis defended the Pope of Rome. The Frankish triumph made the Catholic Church supreme. With the aid of the Church, a new social system evolved. The Burgundians and the Visigoths were crushed. Gaul would soon be known as *France,* land of the Franks.

The Franks established their capital in Paris. They intermarried with the Gallo-Romans. France knew a fusion of different bloods, different traditions, and different ways.

Celtic Britons (Bretons) arrived in Armorica, which became Brittany, a lesser Britain isolated from the French system.

Eventually the national unity which Clovis had founded collapsed. The Burgundians and the Visigoths declared their independence. There were no few territorial dismemberments and royal murders. There was constant warfare.

Charles Martel saved France from Moslem conquest in the eighth century.

France also battled with Lombards, Slavs, Saxons, Avars, and Norsemen. The Norsemen came from the Scandinavian lands. On their incursions into France, they raided, pillaged, and started fires; then they sailed home with their booty.

When the Franks succeeded in checking the Norsemen, the latter signed treaties and settled down in Friesland and Normandy. The Norsemen brought new animals into France, and also contributed to the French language.

France was a ruin after six centuries of invasions. The old urban civilization was dead. There was a rural economy. Every villa lived its own life on the bare subsistence level. The surfaces of the old Roman highways

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were not maintained, hence travel was a dangerous business. Taxes and public services disappeared.

As time ran on, all the power in France found its way into the hands of the great lords and the Church. An aristocracy was substituted for a royal Government. The protectors fought, and the protected produced. There was constant danger of war and invasion, and local help was needed in time of trouble. The great landowner's estate became the refuge. He was the protector, and those under him were his vassals. The estate not only had economic unity, but also a measure of political autonomy. The protector recruited soldiers, minted money, and administered justice.

With the emergence of the pattern of feudalism, each property became a fief. Dismembered France was just "a scattering of fiefs." The Frankish Kings could not assert their authority.

After three centuries of Merovingian rule, the Carolingian line succeeded to the Throne. Pepin conquered the Lombards, the Saxons, the Bavarians, and the Saracens. His son Charlemagne made further conquests, and the Pope gave him the title of Emperor. It is often said that Charlemagne united all the nations of the Christian West into one Goverment. But the Empire of the West was not really restored. Under Charlemagne, the great lords were still independent rulers.

There was a deliberate quest for culture under Charlemagne, but his age of poverty, ignorance, and insecurity was not ripe for a Renaissance. He revived the art of calligraphy, and encouraged illumination. He tried to bring back the Roman chant. Charlemagne welcomed the company of learned men, and taught with them in a kind of school. He did everything he could for education. His architecture copied Rome and Byzantium. There was a flicker of culture, of an imitative and mediocre sort.

Charlemagne's dream of a commonwealth of the whole civilized world did not last long. Forty years after he died, his three grandsons divided his Empire. One grand-

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son obtained Germany, the second France, and the third got a long and narrow buffer territory which is now called Lorraine. Lorraine would become a constant cause of strife.

The highly-organized Church of Rome alone gave Europe a kind of unity in the barbarian ages. The monks of the Church were tailors, weavers, shoemakers, and land-clearers. The Church stimulated art and letters, and established some primitive schools. The Church protected widows and orphans. The Church erected hospitals, and fed the poor.

The Church came into conflict with the Kings. Charles Martel seized ecclesiastical estates as national property. The Church twice deposed the son of Charlemagne, Louis the Debonnaire. Bishops became great lords, and great lords became bishops. Sometimes dukes and lords sold appointments to episcopal sees and abbeys to the highest bidder. Many priests and bishops drank, fought, hunted, indulged their lust, and trafficked in sacred objects. As René Sédillot remarks, in *An Outline of French History:* "The Church became decadent, not through any fault of Rome's, but because of the condition of the world in which she had elected to play too great a part. She had thought to find her own advantage in the overthrow of kings, but in fact she fell with them."

The Carolingian dynasty proved incapable. The Kingdom of France was in fragments, and barbarian darkness prevailed. Hugues Capet came to the Throne in 987 as founder of the Capetian dynasty. This third race of kings, the house of Capet, governed France for eight hundred and sixty-one years. The Capetians were wise leaders who really brightened the picture. They re-established the authority of the Sovereign, improved the national economy, and laid the foundation for cultural progress. They provided a center of unity because their objectives were well-defined. They did everything they could to acquire more land. They established a law of succession, primogeniture. Their national feeling was

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so strong that they honored the principle of continuity, and avoided the danger of disintegration. There was no competition for the Throne.

More than half the Capetian Kings were called either Louis or Charles.

When the Crown became hereditary, so did the feudal fiefs. The nobles consolidated their power against the King. The feudal noble was a kind of king in his own domain. He engaged in private wars or raiding expeditions. The royal domains were once quite small; the King was not as strong as some of his vassals and some of them were in a position to disobey their Supreme Overlord. But the Kings of the house of Capet used the feudal system to round out their estates. When they married, they made it their practice to demand a fief as dowry. They bought the lands of great lords who needed money. When a vassal died without an heir, the vacant property reverted to the King. When a succession was doubtful, the Crown laid claim to it and fought for it. The King kept acquiring cities, fiefs, and provinces until "France became coterminous with the royal domain."

The Carolingian sovereigns had seemed more German than French, but the Capetians concentrated on ruling their own country. However, rebel lords treacherously sought aid from Englishmen, Germans, and Spaniards.

The "Truce of God," imposed by the Church, forbade feudal armies to fight from Wednesday to Monday. The King forbade any two feudal lords in a state of disagreement to take up arms until forty days had elapsed, and this measure also is believed to have mitigated the ravages of feudal warfare.

The King helped the men of the towns in their revolts against the feudatories. This trend strengthened the Crown. The small local republics obtained civic rights and city charters. The burgesses, freed of dependence on the great lords, would supply the King with men and money.

Philippe II gathered in the western provinces (Normandy, Maine, Touraine, Anjou, Poitou, Saintonge) by

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the sword. More peacefully, he acquired the title-deeds to the fiefs of the northern cities (Arras, Boulogne, Amiens).

French architects created great and beautiful cathedrals. Scholars from all over the known world studied in Paris. There were humane charitable foundations. The King held court under an oak tree at Vincennes. French culture had its first magnificent blossoming under Louis IX (1226-1270), better known as Saint Louis. But this peace-loving monarch sacrificed no few French territories which he was strong enough to have held. He preferred the victories of peace to those of war.

Philippe IV (Philippe the Fair) made France greater than Rome, by his acquisition of Chartres, Lille, Lyon, Bigorre, La Marche, Angoumois, Navarre, Brie, and Champagne.

William, the Duke of Normandy (William the Conqueror), crossed the Channel and conquered England in 1066. His coronation occurred at Westminster at Christmas that year. He rewarded his followers with gifts of land, and made them the new nobility of England. French became the language of the court and of the law in England. From that time forth, the French and the English shared a common culture and a community of ideals, though there would be rivalries and wars between them.

England continually contrived coalitions directed against the power of France. At Bouvines, Philippe Auguste and his French knights were victorious over the larger Anglo-German armies.

The French knights played the leading role in the Crusades in the East. The Capetians benefited by the departure of the feudal lords for the Crusades. For example, a lord ceded Bourges to the King to finance his armament and travel. When the lords left for the Crusades, the Kings gathered in the fiefs. The burgesses gained their civic freedoms. The West found new products in the East. The people learned to use tasty foods, sugar, spices, silk, and paper (instead of parchment).

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After the Crusades, Marseille and Montpellier got rich transporting merchandise across the Mediterranean.

The magnetic needle, imported from China, revolutionized navigation.

Land transportation was improved by a new type of harness, which strained the horse's shoulders rather than his neck. Teams were arranged tandem-wise.

The soil was enriched by the introduction of new crops. Forests were cut down. Marshlands were drained. Heathlands were cultivated. Where necessary, causeways were built to keep the fields from flooding, and dikes were built to keep the sea at bay.

The roads were remade with pounded chalk. Foods and manufactured goods circulated by road and river. Trade was international.

The economic structure was greatly changed. There were new products and new outlets for trade. There were expanding markets. Industry became specialized. Capitalism, which the barbarian invasions had destroyed, was reborn. The Catholic Church frowned on the lending of money at interest, but the Jews and the "Lombards" engaged in banking and exchange operations.

The Kings encouraged the enfranchisement of the serfs. Louis X said: "Natural right ordains that every man should be born free."

The house of Capet revived the idea of the State, which had been forgotten since the days of Rome. A true system of administration was restored. The council split into special commissions — the Parlement, the Grand Council, and the Chambre des Comptes. The State had a budget, and regularity of taxation.

The Church, being a feudal institution, declined before the rising forces of nationalism. Insofar as the Papacy tried to participate in politics, it clashed with the Kings. The Church excommunicated four Kings, and for a short time it placed the entire kingdom under an interdict. The Holy See had to leave Rome for Avignon, and later there were rival Popes at Rome and Avignon.

In the field of science, Arabic numerals were introduced.

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Optical lenses were invented. A practical compass was built.

French literature was enriched with the *Chanson de Roland, Tristan and Iseult, Roman de la Rose,* the cycle of the Round Table, the Renard fables, Villehardouin's and Joinville's chronicles of the Crusades, and religious mystery plays.

The greatest Christian theologians and thinkers studied and taught in Paris. Roger Bacon was educated at the Sorbonne, an institution founded by Robert of Sorbon. France was "the meeting-place of civilization."

The language and the ways of France were widely diffused.

The scholar Gerbert became the first French Pope, as Sylvester II. When the Emperors of Germany threatened the Holy See, the Popes sought refuge in France.

France was the leading nation of the world under the Capetians.

Paris, the Queen of Cities, had paved streets, a protecting wall, and alluring architecture.

But the wealth of France aroused envy. England had designs upon the Continent. The British Crown claimed the Crown of France. In 1338 began the Hundred Years War. English armies descended upon France, but besieged cities managed to hold out against the attackers. In 1429, Joan of Arc inspired the wavering French soldiers. She liberated Orleans, and carried Charles VII off to Rheims and had him crowned there. She was later burned at the stake for heresy, but her work had restored the independence of France.

François I reigned from 1515 to 1547. In the brilliant Renaissance period, France participated in the discovery and exploration of the New World. Jacques Cartier explored Canada. In three voyages, from 1534 to 1541, he visited the mouth of the St. Lawrence and discovered the sites of the future cities Quebec and Montreal. "New France" would be founded fifty years later.

The Renaissance filled France with exquisite works of art and magnificent chateaux.

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Charles V, sovereign of Spain and the Low Countries, Flanders, Burgundy, Franche-Comté, and Austria, was elected Emperor of Germany. François I was forced into an iron ring. A struggle ensued, and the French luckily allied themselves with the Turks. Sedillot tells us the results of the struggle: "France lost Italy, but gained Toul, Metz, Verdun — which she had taken from the Imperial forces — and recovered Calais as the result of a surprise attack by the Duc de Guise. The Spanish Habsburgs retained control of Italy, while those of Austria were confirmed in their possession of the Low Countries. But after Charles V the two branches separated, and the threat of encirclement grew less."

In the middle of the sixteenth century, religious wars developed out of the Reformation.

A civil war followed the murder of some Huguenots who were praying in a barn at Poissy. Catherine de Medici was responsible for the Massacre of St. Bartholomew's Eve. She feared the growing influence of Admiral Coligny, the outstanding Huguenot leader, and had him murdered along with the other important Huguenots. The shameful massacre started August 24, 1572, and lasted until September 17, 1572. It started in Paris and spread to the provinces. Fifty thousand Huguenots were killed. Pope Gregory XIII ordered a medal to be struck to commemorate the blow against Protestantism.

Many Huguenots avoided persecution by temporarily converting to Catholicism.

Henry IV was of Protestant upbringing, but he saw that France desired to remain Catholic. He converted to Catholicism because he judged Paris to be "well worth a Mass." He was able to restore peace in his country. As a pretended Catholic, this good Bourbon King protected the surviving Huguenots by means of the Edict of Nantes, which established the principle of freedom of worship in a Catholic State. Under the reign of King Henry of Navarre, Cartier's colonization plans for Canada were realized. Acadia was occupied. Samuel Champlain founded Quebec, and went on to the Great Lakes.

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During the reign of Louis XIII (1610-43), colonial expansion progressed even more. Montreal began as a missionary foundation. The Hurons and the Iroquois Indians were converted to Christianity. Fort Dauphin was established in Madagascar. Fort Saint Louis was established in Senegal. Guiana was absorbed. The Antilles were occupied. Martinique, Guadeloupe, and Santo Domingo ere long became colonies of France.

Louis XIII had the able services of Cardinal Richelieu. From 1624 to 1642, that greatest of French ministers strove to make the ruler of France absolute in power, and to make France the dominant country in Europe. In order to weaken the nobility, Cardinal Richelieu ordered the destruction of all fortified castles and the disbanding of all private armies. He allowed the Huguenots freedom of worship, and made some doctrinal concessions to the Reformation. He was not a puppet of the Pope. He vested the administration of the provinces in appointed officials. In foreign affairs, the Iron Cardinal organized an efficient army which participated in the final phase of the Thirty Years' War, with the result that France gained territory and added to her military prestige. Richelieu's maxim was "French security by German dismemberment."

Richelieu was succeeded as minister by Cardinal Mazarin, who for nineteen years served King Louis XIV. Mazarin crushed a final uprising of the nobility, and thwarted the attempt of the Parlements to curb the royal authority. He carried on Richelieu's plan of ignoring the Estates General. From 1614 to 1789, the Estates General did not meet. Absolutism was established in France. The seventeenth century is remembered as "the great century of France," but it had serious shadows.

Louis XIV (1643-1715) held the State in the grasp of absolutism. His decrees were the unchallenged law of the land. He issued laws, levied taxes, appointed officials, ordered arrests without trial, and decided the issues of war and peace. Louis XIV encouraged literature, science, and the arts. The powerful French navy was respected

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on all the seas of the world. Every effort was made to create a big colonial Empire. The population of Canada and its annexes was quadrupled. Father Marquette explored the Great Lakes region, and discovered the source of the Mississippi. Cavelier de la Salle descended the river to the Gulf. Louisiana was named after King Louis XIV.

Louis XIV was an indolent man, but he had outstanding lieutenants. His finance minister Colbert reformed the Government administration, built roads and canals and docks, encouraged industrial growth, enlarged the merchant marine, and strengthened the navy. His military engineer Vauban built strong fortifications on the frontiers of France. His great generals Condé and Turenne led France to military victories that made her the mightiest military power in Europe.

Louis XIV built the luxurious palace at Versailles, which housed one of Europe's most luxurious and exquisite Courts. There was licence of conduct, but not liberty of thought. Yet it can be said to Louis' credit that he supported the French Academy and the Academy of Science, enlarged the Royal Library, and pensioned brilliant writers, artists, and scientists. Molière, Corneille, and Racine created their masterpieces of the theatre during his reign.

Rulers throughout Europe copied the grandiose Court life and the absolutism of Louis XIV. French became the language of diplomacy. French culture, dress, and manners were copied by the upper classes throughout Europe.

Louis' expensive wars required heavy taxation of the lower and middle classes. The clergy and the nobility were largely exempt from taxes. Colbert tried to help the middle classes, but did nothing to lighten the heavy land-tax burden which fell on the peasantry.

King Louis XIV revoked the Edict of Nantes, which had given the Protestants civil and religious liberty. This authoritarian monarch suppressed all Huguenots, Dissenters, Quietists, and Jansenists. The Huguenots were subjected to heavy penalties, deprived of their educational

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institutions, and excluded from the States-General, the diplomatic service, and the municipalities. King Louis' soldiers were brutal in dealing with recalcitrant Huguenots. Following the revocation of the Edict of Nantes in 1685, Protestants were subjected to every outrage. Protestant children were taken from their mothers to be raised as Catholics. Thousands of Huguenots (mostly skilled artisans and merchants) emigrated to Holland, Germany, England, and America. Their disappearance injured French industry. In France, in Spain, and wherever else religious intolerance has prevailed, the intolerant land has suffered for its unjust policy.

In 1665, French Catholics massacred Waldenses in Savoy. Protestant England stopped the massacre by threatening hostilities, and money was collected in England for the relief of survivors. John Milton wrote a sonnet of indignation. The suppression of Protestantism led to a civil war in the Cevennes from 1703 to 1711. France was threatened with invasion from without, but the Church judged its own defense more important than the safety of the State. It could not give the Protestants their rights.

Louis engaged in many wars for the acquisition of territories, starting a century-long period of European dynastic and colonial rivalry which brought France to the verge of financial ruin.

Louis XIV was indolent. Louis XV was unworthy. Louis XVI was weak. The French monarchy declined.

Wealth was largely concentrated in royalty, nobility, and Church. Apart from the prosperous middle classes and a minority of skilled artisans, the people were desperately poor. Twenty million industrious peasants were weighted down by excessive taxation.

Eighteenth-century Europe clung to medieval institutions of society and Government. In almost every country on the continent of Europe, the King wielded absolute power, on the theory of the "Divine Right of Kings." Throughout most of western Europe, the Roman Catholic Church was the State Church. It collected a

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tithe, and it helped to maintain rigid censorship over the press.

In France, the Clergy (the First Estate of society) retained many powers and privileges it had acquired during the Middle Ages. The Nobility (the Second Estate) collected feudal dues from the peasants; were exempt from the heaviest taxes; monopolized the high offices in the army, Church, and Government; and had a privileged standing before the law. The Common People (the Third Estate) bore the burden of the Old Regime. Serfdom was still legal in France, though it existed in only a portion of the country.

French commerce and industry were largely controlled by conservative guilds that encouraged monopolies and resisted progressive methods. The Government hampered business with heavy taxes and oppressive regulations. Laborers worked long hours for very low wages, and their crowded dwellings lacked comforts and conveniences. Food was costly. The lower classes approached starvation in years when the harvests were poor.

The "Enlightened Despots" introduced some internal reforms — but they failed to abolish outworn political institutions, failed to allow their people any voice in the Government, and gratified selfish ambitions in frequent wars.

Critics of the Old Regime complained against the oppression of the common people, and criticized the injustice of the politico-economic-social structure. There was rigid censorship of speech and of the press until the last years of the Old Regime. A royal permit was necessary in order to publish any piece of writing. There was ignorance, intolerance, cruel punishment, legal backwardness. The situation pierced the hearts of French writers, and they planted seeds which would revolutionize not only France but the world.

The eighteenth century was the Century of the Philosophers. Montesquieu, Rousseau, Voltaire, and the superb Encyclopedist Diderot wrote of the sovereignty of the people, the equality of citizens before the law,

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and political liberty. They set forth a new conception of human society. *Public opinion* was born as a new force to mold the destinies of human society.

The example of the American Revolution stimulated the moral fiber of the French. A group of young nobles, headed by La Fayette, helped America in her struggle for Independence. The French people respected the American Declaration of Independence. Benjamin Franklin obtained the French alliance. The first volunteers were soon joined by the French expeditionary force under Rochambeau, and by de Grasse's naval squadron. The French participated in the triumph of Yorktown, which ended the war.

Voltaire was the greatest of the philosophers of the French Enlightenment who did so much to pave the way for the French Revolution. He championed freedom of speech and of the press, condemned autocracy and special privilege, and criticized the Church for its resistance to social progress.

Montesquieu praised the English form of Government. He advocated the Separation of Powers (division of the powers of Government among Legislative, Executive, and Judicial departments) in order to prevent despotism. Montesquieu wrote: "If the idea of justice depended on human conventions, it would be a terrible truth which we should have to conceal from ourselves. . . . Knowledge is social salvation; whole societies have gone under as a simple effect of their ignorance of a principle of philosophy. . . . I have always felt an inward joy when a law has been made which served the common welfare. . . . There are general causes, whether moral or physical, which act in every nation, raising it, maintaining it, or flinging it down."

Another writer who roused the genius of his age was Rousseau. He applied critical evaluation to the very constitution of society, testing all laws and institutions by their service to the common welfare. He asserted that no institutions can survive which exploit the people and deny their political and educational rights. He held that

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Government should be based on the principle of Popular Sovereignty rather than Divine Right. Rousseau called for the abolition of social and political inequalities.

Diderot edited an *Encyclopedia* to which the most brilliant writers of the age contributed up-to-date articles on science, politics, and economics.

In a society of oppressive Government, lack of personal liberty, heavy taxation, and special privileges, the prophets of the French Enlightenment called for Liberty, Equality, and Fraternity. But the Monarch went on, indifferent to the new tide of social evolution, until it was too late either to stop it or to ride on it. Louis XV just shrugged his shoulders and said: "After me, the deluge."

Louis XVI (1774-92) appointed the finance ministers Turgot, Necker, and Calonne, one after the other, in an unavailing effort to save France from bankruptcy. The Council of Notables vetoed Calonne's suggestion that the nobles and higher clergy give up their exemption from taxation. New taxes were decreed, but the Parlement of Paris refused to register the decree unless the new taxes were approved by representatives of the peoples. On the verge of bankruptcy, Louis XVI called a meeting of the Estates General, which had not met since 1614. The representatives of the Third Estate, not satisfied with mere financial reform, brought comprehensive lists of grievances to Versailles. They swore not to disband until France had a constitution.

The King ordered the three estates to sit together as a National Assembly, voting by individuals rather than by estates. When royal troops threatened to interfere with the work of the Assembly, the people of Paris destroyed the royal prison (Bastille) as a symbol of the injustice of the Old Regime.

The French Revolution

The French Revolution of 1789 resulted from a widespread hunger for justice and liberty. The Declaration of the Rights of Man (1791) stated: "No one should be

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pursued for his opinions, even religious, provided that their manifestation does not trouble public order established by law." In 1791, the Jews received from the Constituent Assembly the title and rights of citizens, all restrictions against them being removed. France was the first State to give a statute of equality to the Jews. Simultaneously, a legal status was entrusted to the care of the communal administrations; a purely secular act was necessary for the registration of dates, and for declaring the status of a citizen. Protestants and Jews had the same rights as Catholics. Through the French Revolution, justice and liberty were born in France, and the principles of liberalism were distributed throughout Europe. The forces of reaction would try to smother those principles at the Congress of Vienna, but it would prove impossible to restore the Old Regime. An industrial civilization could not be narrowed down to the outgrown feudal pattern. The powerful middle class could not tolerate the dominance of a landed aristocracy. No longer could Government tyrannize over the people.

Now let us review the events of the French Revolution in chronological order.

After the fall of the Bastille in 1789, there was established a Commune which took over the Government of Paris, and a National Guard was organized. Rioting peasants burned castles of the nobility to destroy the record of feudal dues.

From 1789 to 1791, the National Assembly accomplished sweeping changes under Mirabeau's leadership, in a comparatively peaceful and orderly manner. The Declaration of the Rights of Man guaranteed personal liberty, freedom of speech, freedom of the press, freedom of religion, equality before the law, and the right of the people to a voice in the Government.

Serfdom, feudal dues, the tithe, the corvee, and the exemptions and privileges of clergy and nobility, were abolished. The aristocratic guilds were shorn of their powers. All Frenchmen without exception were declared subject to taxation. Internal tariffs were abolished.

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The Catholic Church was deprived of lands and privileges, and nationalized. Bishops and priests were to be popularly elected, and paid by the State. They were to renounce their allegiance to the Pope.

The Assembly drew up a written Constitution establishing a limited monarchy. The powers of the King were restricted by the Constitution and by a Legislative Assembly elected by property-holders.

The limited monarchy (1791-92) was weakened by the royal family's unsuccessful effort to escape from France. In 1792, the armies of Austria and Prussia invaded France for the purpose of checking the Revolution. War was declared against those countries, and the Monarchy was abolished by the National Assembly when the invaders were checked at Valmy.

The first French Republic was established September 21, 1792. The National Convention faced the double task of defeating foreign enemies and suppressing opposition to the Revolution in France.

Nobles and prelates who had hastened to renounce all their feudal and ecclesiastical privileges greedily scrambled to recover them.

The Reign of Terror, which began in 1793, ruthlessly suppressed internal opposition to the Revolution. Louis XVI and thousands of nobles and priests went to the guillotine. The Girondists (moderate republicans) did not want a continuation of the Terror, but the Jacobins (radical republicans) saw to it that the Girondists were expelled from France and their leaders were executed. Revolts against the National Convention were put down. By the end of 1793, Robespierre was practically a dictator over the Convention, and he guillotined republican leaders who opposed him. "O Liberty, what crimes are committed in thy name!" The Reign of Terror ended when the Convention executed Robespierre himself (July 1794).

To review the military victories, French troops hurled back the Austrian and Prussian invaders. In December 1792, the Convention called upon the people of Europe to throw off the yoke of their tyrannical rulers. This

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entangled France in wars with Great Britain, Holland, Spain, and Sardinia (which, with Austria and Prussia, formed the First Coalition), but the French armies were not to be daunted. By 1795, France had extended its boundaries to the Rhine and the Alps.

The internal reforms of the Convention from 1792 to 1795 included a series of temporary measures, and also these permanent reforms:

1. Adoption of the metric system of weights and measures;
2. Establishment of the principle of equality of inheritance to replace the system of primogeniture;
3. Abolition of negro slavery;
4. Cancellation of ground rents;
5. First steps in codifying the laws;
6. First steps in planning a State system of education.

The Convention, in its Constitution of 1795, provided for a legislature of two houses, and an executive body of five Directors. The Republic under the Directory (1795-99) moved back toward despotism. The Directors, who really controlled the Government, were corrupt and inefficient. The Directorate was overthrown by Napoleon Bonaparte in 1799.

Napoleon Bonaparte

France, in the period from 1789 to 1799, moved from absolute to limited monarchy, through radical republicanism, to military dictatorship.

Napoleon, a native of the French-owned island of Corsica, in 1796 successfully commanded the French army fighting the Austrians and Sardinians in northern Italy. Then he led an expedition into Egypt, to cripple England's trade. His fleet was defeated by Nelson at the Battle of the Nile. In the meantime, a second European Coalition had been organized against France. Napoleon established

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himself at the head of the Government as First Consul, or Dictator. Napoleon defeated the Second Coalition, and then the Third Coalition. He was master on the continent of Europe.

In 1804, Napoleon assumed the title of Emperor. Now France stretched from the Baltic to the Adriatic. Napoleon's brothers occupied the Thrones of Naples, Spain, and Westphalia. The Kingdom of Italy, the Grand Duchy of Warsaw, and the Confederation of the Rhine were reduced to the status of dependent States. Russia was an ally. Prussia and Austria were humbled and reduced in size. Only England remained strong. Napoleon said of England: "No one has any interest in overturning a Government in which all who have any merit are in their right places."

Napoleonic reforms completed and consolidated the work of the Revolution. He championed equality and fraternity, though not liberty. Napoleon strictly censored speech and the press wherever his power extended. However he did render a service to religious freedom when he gave to Protestant and Jewish communities a religious status recognized by the State. Napoleon carried much of the idealism of the Revolution into the countries of Europe, sweeping out tyrannous medieval laws and customs. In the German and Italian territories which Napoleon controlled, serfdom and feudalism were ended. In Europe were planted the seeds of religious tolerance, popular participation in the Government, and equality. But while the magnificent despot went forward with some revolutionary reforms, it was his custom to repress new reform thinking. Napoleon was a paradox.

Napoleon patronized learning; France surpassed the world in mathematics, physics, and astronomy. Napoleon established the Bank of France, which stabilized the currency by issuing paper money backed by an adequate gold reserve. His Concordat with the Pope (1801) reunited Church and State in France; it lasted until 1905. The Code of Napoleon, whereby obsolete and conflicting laws were eliminated, remains to this day the foundation

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of the legal system of France. Napoleon must be credited also with administrative and educational reforms. He adopted the plan of a State system of education. This powerful man carried through a far-reaching program of public works. He selected civil and military officials according to merit. He created the Legion of Honor to reward distinguished service to the State.

Napoleon did much to promote the growth of nationalism. He also began the modern warfare of whole nations in arms. His militarism resulted in three million dead, absorption in battle to the hindrance of trade and agriculture, and terrible suffering. Furthermore, his towering ambition exposed France to her enemies.

The causes of Napoleon's downfall were naval weakness, his Continental System declaring the continent closed to British products, and national revolts. With English help, Spain revolted against Napoleon's brother. Prussia strengthened herself for a "war of liberation." Tsar Alexander of Russia, unable to maintain the Continental System, broke with Napoleon. The "Man of Destiny" invaded Russia with an army of half a million men. He escaped a few months later with only a few thousand survivors. Now Napoleon's enemies knew he could be defeated. A final coalition was organized, and Napoleon was defeated at Leipzig in 1813. Next year he was compelled to surrender at Paris, to abdicate, and to retire to the island of Elba.

In the spring of 1815, Napoleon returned to France and again ruled as Emperor for a Hundred Days. But Napoleon was finally defeated at Waterloo, by the English (under Wellington) and the Prussians (under Blücher). He spent the rest of his life in final exile on the island of St. Helena, prostrated to the depths of impotence. Charles Phillips reminds us that, thanks to Napoleon, "superstition has found her grave in the ruins of the inquisition; and the feudal system, with its whole train of tyrannic satellites, has fled forever."

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The White Terror of Reaction

After Napoleon's defeat at Waterloo, the European monarchs chained the progressive spirit of Europe, and all the gains of liberalism seemed to be forfeited, in an epoch of reaction. There was enough illiteracy to give despotism a free hand. Europe relapsed into feudalism. Centuries of human progress were undone. Freedom of thought, expression, and action were smothered out. The Red Terror and Napoleon had judged it proper to fight intolerance with intolerance. The White Terror was sheer intolerance which did not pretend to be fighting for anything else but a restoration of the special privileges of the Old Regime. The press was fettered all over Europe. Honest books were burned in public by the hangman.

With the overthrow of Napoleon, representatives of the European nations met at the Congress of Vienna (1814-15) to draw up treaties of peace. The Congress was controlled by Austria, Prussia, Russia, and England. The rivalries of the Great Powers almost wrecked the Congress, but the Great Powers agreed to Talleyrand's compromise proposal that the Congress base its decisions on the policies of legitimacy and compensation.

The Congress, controlled by reactionaries, took no thought of the wishes of the people affected by the changes they established. They disregarded democracy, liberty, and nationalism. In Spain, Naples, and northern Italy, the Congress restored reactionary rulers who tried to revive the Old Regime. Under the protection of the French, Spanish liberals had abolished the Inquisition and established a Congress for which every adult male could vote. But the new Constitution was destroyed by King Ferdinand VII, and he established a reign of tyranny. His armies of spies intimidated women to turn informer against their liberal-thinking husbands and brothers, who were promptly jailed or exiled. The Inquisition revived in Italy. Science languished in Europe, and education was neglected. Poland was again partitioned among Prussia, Austria, and Russia.

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The Congress set up a weak German Confederation of thirty-eight practically independent States, dominated by Austria. There was reactionary suppression, and popular riots led to intensified despotic rule. Francis I of Austria said: "I do not want educated but loyal subjects." The Diet at Frankfort appointed reactionary censors for the universities, and destroyed freedom of the press. But the torch was never wholly extinguished in Germany. The Grand Duke of Weimar, Goethe's friend, maintained free and liberal educational institutions.

The Congress joined Belgium to Holland (which the Belgians did not like), united Norway with Sweden (against the wishes of the Norwegians), and transferred Finland from Swedish to Russian control.

Feudal despotism lingered in Russia. The universities tabooed science, and Russian youth was forbidden to attend the liberal Prussian universities.

In Portugal, Don Miguel executed thousands for religious and political heresy. But the brave Marquis of Pombal was guided by the ideals of the French philosophers in his effort to restore civilization.

Although French history is the subject of this chapter, we have discussed the situation throughout Europe for purposes of orientation. The White Terror of the Restoration in southern France was as bloody as the Red Terror in which the Revolution culminated. Political rebels were jailed and executed. Freedom of the press was suspended. The law of divorce was removed. Trial by jury was abolished. Secular schools came under Church management. Sacrilege was punishable by mutilation. Church and State despotism seemed to be triumphant.

It required more than a century for Europe to undo the work of the Congress of Vienna. Only England was relatively unaffected. When the European reaction was darkest, England went on with the extension of human rights.

Two international Alliances were born at the Congress of Vienna — Tsar Alexander's "Holy Alliance" and Metternich's Quadruple Alliance. The Russian Tsar Alex-

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ander I had some liberal ideals, but in the hands of unscrupulous statesmen his grand plan became a coalition of despots against European progress. Both Alliances operated to suppress liberalism and to sustain autocracy.

The period following the Congress of Vienna took its tone and its name from the reactionary Chancellor of Austria: The Age of Metternich. Metternich advocated strict censorship of speech and of the press, and united international action against all revolts. He used the Quadruple Alliance as an international police force to suppress democratic and nationalistic movements. It was he who induced the Diet of the German Confederation to pass the Carlsbad Resolutions (1819) which established censorship of the press, prohibited nationalistic propaganda, abolished student fraternities through fear of secret societies, and provided for Government supervision of university instruction. The liberal movement in Germany had to go underground.

A revolt in Naples was quelled by Hapsburg troops in 1821. After Spanish revolutionists forced despotic Ferdinand VII to accept a liberal Constitution, Metternich summoned a Congress which authorized France to send troops into Spain. The liberal uprising was suppressed in 1823, and absolute monarchy was restored.

Metternich proposed to the European powers in 1822 that they help the King of Spain recover those Central and South American States which had expelled the Spanish officials and set up independent republican Governments. America's Monroe Doctrine (1823) warned European imperialists that any effort on the part of European nations to interfere with the existing governments of the Western Hemisphere would be regarded by the United States as an unfriendly act. Metternich abandoned his scheme.

The reactionary Congress and its Alliances could not restore the Old Regime. Basic social and economic reforms had been pioneered in the Revolutionary and Napoleonic eras — the destruction of serfdom and feudal privilege, the establishment of popular participation in

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Government, and the recognition of man's natural right to personal liberty. "Truth crushed to earth will rise again."

Revival of Liberalism

Liberalism gained ground, and Metternich's system weakened for all its rigid censorship, spies, secret police, and reactionary armies.

Greece revolted against Turkish oppression, and forced Turkey to recognize her independence.

When the autocratic monarch of France tried to dissolve the very limited popular franchise, the free spirit of the French people reasserted itself in the Revolution of 1830, which drove Charles X into exile and put Louis Philippe on the throne.

Inspired by France, Belgium revolted against the union with Holland which had been imposed by the Congress of Vienna. The Belgians established an independent Government, and made their monarch give them important Constitutional liberties.

France overthrew Louis Philippe by the "February Revolution" of 1848, and a Republic was established. There were popular upheavals in the German States, the Austrian Empire, and the Italian peninsula. Riots in Vienna early in 1848 forced Metternich to resign and seek refuge in England. German liberals demanded Constitutional Government and the establishment of a unified nation. Mazzini organized Italy's rising democratic impulse, and rallied Italian patriots against their Austrian oppressors. Louis Kossuth established an independent Hungarian Republic, but Austrian troops subdued his Magyars with the help of a Russian army, and repression grew sterner than ever in the Austrian dominions. The Czechs in Bohemia demanded self-government.

However the revolutions failed to win their immediate aims, because the revolutionists disagreed among themselves and did not help each other. The Emperor of Austria and the rulers of the German States regained con-

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trol in time. But Sardinia and Prussia did achieve written Constitutions. The Swiss secured a more liberal Constitution, and led the rest of Europe in political progress. The rulers in central Europe gradually admitted the people to a share in the Government.

The French Revolutions

We have reviewed the post-Napoleonic reaction and the revival of liberalism in their full extent, so that we might place French history in its total context.

France had four *major revolutions* within less than a century — 1789, 1830, 1848, and 1870.

France tried two kinds of Bourbonism, two forms of republicanism, and two kinds of Bonapartism, and finally learned that republican institutions were best suited to her needs.

The Congress of Vienna restored the Bourbons to the Throne of France as constitutional monarchs. As Sédillot notes: "Paris was ready to surrender to the first-comer as the only hope of avoiding chaos." Louis XVIII ruled cautiously. His successor Charles X issued the unconstitutional July Ordinances, which established censorship, restricted the suffrage, and gave the King the exclusive right to propose laws. When he tried to dissolve the limited popular franchise, Charles was overthrown by the Revolution of 1830, and sent into exile.

The middle-class leaders behind the Revolution of 1830 selected Louis Philippe, Duke of Orleans, as the "Bourgeois King" of France. He belonged to the Orleans branch of the royal family who had fought for the Republic. At first Louis Philippe pretended to be a liberal. He accepted a Constitution that limited the royal power, granted freedom of speech and of the press and of religion, and gave political offenders the right of trial by jury. After 1835, Louis Philippe showed his reactionary character. He was overthrown by the Revolution of 1848, and a Republic was established.

The Second Republic (1848-52) saw the effort of the

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Parisian workers (led by Louis Blanc) to establish a socialist order. But the middle class and the peasants did not want socialism. Louis Blanc's idea of Government-established cooperative factories translated into national odd-jobs workshops, established by the National Assembly of 1848, and abolished after a few months. A period of street-fighting (the June Days) followed, and the radicals were suppressed. The National Assembly drew up a Constitution, and Louis Napoleon, a nephew of Napoleon I, was elected President.

President Louis Napoleon soon tampered with the Constitution, and became Emperor (ascending the Throne as Napoleon III). It was in 1852 that he transformed the Second Republic into the Second Empire. Napoleon III showed increasing signs of despotism after 1860, balking political progress. He was drawn into a war against Prussia to prevent the unification of Germany, and the Prussian armies invaded France. After the Prussians won a victory at Sedan (September 1870), there was an uprising in Paris. France was crushed by Bismarck's Prussia of Blood and Iron. Alsace and the greater part of Lorraine were ceded to Germany, Lorraine containing one of the world's biggest deposits of iron ore. In France, the Second Empire was ended, and the Third Republic was established.

The Third Republic overcame the opposition of monarchists and clericals. The Third Republic built a huge system of fortifications on the Franco-German frontier. France forged alliances with Russia and with England. France increased her economic strength by acquiring colonies in northern Africa and in Asia.

The Catholic clergy allied themselves with the monarchists, and there was a long quarrel between clericals and anticlericals. The republicans resolved to deprive the Church of State support, and to remove education from its hands. From the French Revolution until the last part of the nineteenth century, the Catholic Church was everywhere allied with despotism. No antagonism to Catholicism as a religion is implied by this statement of

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historical fact. It was the alliance of the Church with royalism in France that led to anticlericalism. Clericalism has been defined as "the effort to advance sectarian religion by the use of political or other coercive measures." Clericals and monarchists openly supported General Boulanger when he made his unsuccessful effort to establish a military dictatorship in 1889. Clericals and monarchists used the Dreyfus Affair to denounce the Republic, but republicans proved that Dreyfus was an innocent man who had been framed in a plot to overthrow the Republic. In 1881, France established secular education without religious instruction, free primary schools where no clergyman could teach. The Separation Act of 1905 revoked the Concordat of 1801, and established the separation of Church and State. The Catholic Church in France became just a private religious organization like the others, free to answer the spiritual needs of those who choose it, but forbidden to meddle with the State.

The Industrial Revolution began in England, but France took a leading role in the development of industry. Great French inventions included the mechanical loom, illuminating gas, electric telegraphy, the searchlight, and photography. Of course most modern inventions have simultaneously appeared in several different lands, and it is difficult to determine who thought of them first.

French industry has progressed, and the French have passed laws to better the condition of labor.

France has had conflicts with Germany in 1870, in 1914, and in 1939. In 1870, France had to fight the Germans alone, and she lost Alsace and Lorraine.

In the War of 1914, France had the Allies with her, and it was the help of the United States particularly which enabled her to win. On November 11, 1918, the Germans surrendered to Marshal Foch. After the War, Clemenceau unfortunately wanted a peace of vengeance. He cynically said: "Peace is but war pursued in another manner." If men would learn the lessons of history, its tragedies would

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not repeat themselves. There would come another war with Germany because a peace of vengeance followed World War I.

In the years between the two Global Wars, social security laws were voted in France (1928), slums were destroyed, and modern low-rent houses were constructed. But liberal social gains were threatened by the extremist ideologies which preceded World War II. Even in freedom-loving France, there were some enemies of liberty who got behind a Fascist conservative movement and plotted dictatorship, perhaps with German support. France was the scene of Fascist riots in February 1934. Thereupon organizations of workers began to unite for the defense of democratic ideals. The People's Front was born on Bastille Day 1935. Three hundred thousand people, in a great demonstration, vowed to defend democracy and work for peace. *"Vive le Front Populaire!,"* they cried. With the formation of a popular-front Government, the people demanded laws to outlaw the Fascist bands. In May 1936, the People's Front was victorious at the polls. The Socialist leader Léon Blum, whose political credo we should note was far from Communism, carried through some much-needed social reforms as Prime Minister of France, but he did not sufficiently appeal to French patriotism to prepare his nation to resist the growing Nazi menace. The French Government carried through such reforms as the forty-hour week, vacations with pay, minimum wage scales, closer Government control of the financial system, and nationalization of the munitions industry. But the French did nothing to answer the menace of Nazism, or to build up strength for the trials that loomed ahead.

In World War II, Hitler's air force rendered the French Maginot Line obsolete. France was worsted by superior forces in the air and on the ground. As Sédillot writes: "Paris fell without striking a blow in 1940." Another complains: "The French saved Paris, but lost their soul." In June 1940, Marshal Henri Philippe Pétain signed an armistice with the foe. Germany occupied two-thirds of France, and the remainder was ruled by a puppet Gov-

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ernment in Vichy under Marshal Petain. For four years, France suffered the occupation of the enemy. De Gaulle repudiated the armistice, and urged his countrymen to fight the Germans. De Gaulle and Giraud were the rival Free French leaders. The freedom-loving French did all they could in the battle for liberty; many gave their lives. To keep Germany from securing the French fleet, part of it sailed for North Africa and the remainder was scuttled in the harbor of Toulon. English and American armies of liberation, under Eisenhower, finally landed in Normandy and expelled the German occupying troops.

The Fourth Republic was established in 1946. In October 1946, a new Constitution was approved. In January 1947, Vincent Auriol was elected President of the Republic.

After the War, French Governments rose and fell, and there seemed to be a danger that France would go Communist. There was monetary collapse, demographic crisis, and social decline. The French Empire was starting to break up. France needed American aid to restore her economy. France had regained a stable economic condition by 1950. The world need not feel uncertain about the French, for their moral fiber is unimpaired. It is unlikely that they will ever sacrifice their freedom to the idol of Communism. As W. L. Middleton has recently written, in *Contemporary Review:* "There will be in French politics of the future a still unknown quality, the attitude of the adult post-war generation. There is, however, no sign so far that this new section of the body politic will be revolutionary."

Premier Mendès-France's experiment "gave a new look to politics." De Gaulle stabilized the government.

Dr. Thomas E. Ennis has written a significant article on "The Rise and Fall of France in Indo-China," which appeared in the June 1955 number of *Eastern World.* Dr. Ennis' historical volume, *French Policy and Developments in Indochina,* was published by The University of Chicago Press in 1936. These works remind us of the inevitability of recent developments.

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Hans Kohn's *Making of the Modern French Mind* (Van Nostrand) brings together significant background material for the historian who would endeavor to prognosticate the future of France.

The Beautiful Arts

The best fifteenth century paintings greet us in illuminated manuscripts, especially *The Book of Hours.* Famous French painters of that century are Paul de Limbourg (*The Richest Hours of the Duc de Berry),* Jean Fouquet, and Nicolas Froment D'Avignon.

Later appeared the great artists Bernard Palissy and Jean Clouet.

Sixteenth-century French Kings patronized Italian art to enhance the splendor of their Courts, but did not encourage artistic creation in France.

The Golden Age of French Art was in the seventeenth century.

In the Classical period, we must mention Nicolas Poussin — the genius of the seventeenth century. His paintings are eminent for their strong, logical composition, harmony, and balance. His pupil Charles Le Brun designed the decorations of Versailles. The paintings of Claude Gelée have a rare luminosity, or feeling for light. He is famous for his landscapes and harbor scenes. The Le Nain brothers based their paintings on the rural life of Picardy. Georges La Tour specialized in nocturnes. Philippe de Champagne was the official portrait painter of Court and Church.

Claude Gélee was the favorite of three successive Popes. His work is artificial, but it conveys "the poetic sentiment of space, sky, water, and light."

Watteau dominated eighteenth century painting, creating splendid works for luxurious salons. He worked in an atmosphere of aristocratic refinement. There is no better compliment for a dainty and exquisite young lady than to compare her to a Watteau-painting. Thomas de Banville says: "If painting consists in inventing with

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poetic feeling and impressing by color, Watteau is the greatest of French painters." Frivolity, poetry, and pity mingle in Watteau's *Fêtes Galantes.*

Watteau's contemporary Fragonard likewise reflected the grace of aristocratic life. His was a comparable illumination of atmosphere and feeling for the ideal. Fragonard painted exceedingly graceful damsels.

Boucher depicted charming goddesses. Greuze found his subjects in young peasant girls. Chardin glorified the middle-class virtues in his paintings. Quentin La Tour idealized the society of his day.

In the nineteenth century, Louis David was captivated by the grandeur of the Empire.

The Classic ideal, plus intensive study of Raphael, moved Ingres to place his chief emphasis on apt delineation. Ingres was the master of form.

After 1830, France rebelled against the reign of a cold Classicism. Romantic Corot filled his paintings with emotional life, warmth, and sentiment, expressed with the richest coloring. Corot gives us dream-like landscapes.

Gericault and Delacroix were prominent in the Romantic School of painting.

Courbet the Realist is famous for his sincerity, sound construction, and beautiful subject-matter.

François Millet idealized peasant life in *The Angelus.* He beautifully said: "One must be able to make use of the trivial for the expression of the sublime. . . . The man who finds any phase or effect in nature not beautiful, the lack is in his own heart."

"Isms" multiplied in the painting art.

The Impressionists created form from light and from contrasts. They expressed their personal impressions in a subjective art, which had the advantage of being very much unlike the art of the camera. The greatest Impressionists were Edouard Manet, Renoir, Degas, Claude Monet, and Pissarro. Edouard Manet impresses Chirico as "the first bad painter described as great." Manet held independent exhibits when he was excluded from the Salon. Hilaire Degas displayed rare draftsmanship in his paintings of

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dancing girls. Claude Monet, "painter of the open air," was content to represent certain selective impressions of a given subject, neglecting the other elements.

The neo-Impressionists Seurat and Signac cultivated pointillism. They just put little dabs of paint on the canvas, and left it to the eye to combine them.

Paul Cézanne was the greatest of the Moderns. His was a geometrical conception of nature and art: "All nature can be expressed by the cube, the cone, and the cylinder: any one who can paint those simple forms can paint nature." He had a keen sense of color, but rejected the classical chiaroscuro. He gave his objects hardness and presence. Some praise him as a revolutionary artistic genius, and others call him a very bad amateur. I love his work for its decorative quality.

Gauguin, another great Modern, claimed the right to "transpose the real."

Among the Nabis, who were indebted to Gauguin in some respects, were Serusier, Vuillard, and Bonnard. The latter two drifted away from this School.

Maurice Denis authored this Credo of the Moderns: "Before it is a landscape, a nude woman, or a battle charger, a painting is essentially a plane surface covered with colors assembled in a certain order." This Credo was the foundation of abstract painting. Intuitive Abstractionism also had its metaphysics, even as the other new Schools had theories of philosophy to support them.

The Abstractionists split into two Schools — the Fauves (pure color) and the Cubists (lines and surfaces). Matisse, with his music in color, is the greatest representative of the Fauves. Braque, with his still lifes, ranks as the leading Cubist. The Spaniard Picasso belonged to the French School of Cubism, and created some serious Cubist works in Paris. The Cubist, expressing a profound metaphysical geometry, broke his design into separate cubes. Picasso said: "The reality of an object is every possible aspect from every possible point of view." In his most ambitious efforts, he strove for a four-dimensional simultaneous total view, "the tesseract."

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Vorticism has also been popular in France. The Vorticist whirled the colors on the canvas. "The meaning of Vorticism as a name for a philosophy of art," explains Hugh Kenner, "is that a still point controls the circling flotsam of demotic living, which in fact circles most wildly in closest proximity to the funnel of calm."

Turning now from painting to sculpture, French sculpture took on a certain naturalness in the medieval Gothic cathedrals, "lending to the heaviest material the airiest grace."

The Renaissance greatly affected French sculpture. Magnificent bronze and marble groups appeared in the courts and gardens.

The Fontainebleau School created slender nymphs and trimly-built heroes. Jean Goujon achieved a purity and harmony of line which is comparable to that of the ancient Greek masterpieces. The greatest work of Germain Pilon is the *Three Graces.*

In the Classical period, Le Brun directed the decoration of the Park of Versailles. Among the other artists who contributed to this work were the elegant Girardon and the gracefully realistic Coysevox.

Puget was a sculptor of remarkable power.

In the eighteenth century, Houdon captured feeling and character in his portrait busts. Houdon's bust of Voltaire is a notable piece of sculpture. It captures an intense inner mood of candid questioning.

In the nineteenth century, the sculptors got away from frigid Classic forms, and filled their statues with passionate feeling. Rude was inspired to create the *Depart des Volontaires.* David d'Angers sculptured great men of his time with emphatic expressiveness. Barye expressed in stone the lithe power of wild beasts. The statues of Carpeaux express graceful movement.

Rodin breathed life into his statues. In *The Kiss,* "a-tremble with the quiver of tender love," Rodin threw off the chains of prudery to express the miracle of sex. Man and woman are united by a single impulse. This master-

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piece captures the fresh ardor of a significant moment. *The Thinker* is unpolished, like a seamed cliff, for it represents man's forward-straining inquiry into the mystery of life via purposive thought. Rodin came under attack as a breaker of traditions, even as many other great men have been damned for their heresies. Louis Weinberg tells us, in his introduction to *The Art of Rodin:* "Rodin's own awakening to the intimate beauty of the world about him . . . created what was virtually a new manner, new not as against the great traditions of the past. . . . Rodin, like the other modern masters, and like the great old masters, discovered beauty in the intimate, the immediate, the familiar and therefore the unobserved aspects of life. . . . It was almost inevitable that the feeling for the beauty of the body in its free movements should have been lost and forgotten. . . . (Few) were as willing as Rodin to let life surprise them with the variety of its movement and mood."

A French critic says of Rodin's work: "His tortured and sinewy bronzes, catching the light through the irregularity of their modeling, are powerfully expressive." The Impressionist of Sculpture gives us atmosphere and luminosity in bronze. The sensuous appeal, the power of suggestion, in his "light-swept atmospherically-bathed forms" is without parallel. One dominant expressive action is featured in each masterpiece. Here are natural gestures, not studio-poses. Here is sensitive, sympathetic response to life, and masterful interpretation. No preconceived theories blocked Rodin's direct vision. His every creation thrills us to some fresh awakening. Rodin realized that "the eye is the organ of anticipatory touch; perception is tied to action."

After Rodin died, French sculpture moved into a reaction. Bourdelle's statue of Herakles drawing the bow has a quality of frantic movement. Quiet harmony characterizes the sculpture of Despiau. Pompon's animal sculptures are tender and clever. Maillol reduces forms to their most elementary volumes, deliberately ignoring fine details.

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French music is characterized by strict order, sincerity, and solid construction.

The Middle Ages had the songs of the Troubadours.

Great names of the Classical period were Jean Baptiste Lully, François Couperin, and Jean Philippe Rameau.

Hector Berlioz (*The Trojans*) was the master of the Romantic period.

Charles Gounod (*Sappho*), Georges Bizet (*Carmen*), and several others were gifted traditionalists.

The Polish pianist Chopin fled from the political disturbances of his own country to the musical Paris of 1831.

Cesar Franck restored the prestige of the symphony in the nineteenth century.

A new musical art was pioneered by Saint-Saëns, Debussy, Cesar Franck, and Gabriel Faure — late in the nineteenth century, when poetry, painting, and sculpture were also revolutionized.

Saint Saëns, who was not only a musician but also a serious student of science and an adherent of Comte's philosophy, fought the tendency to identify music with a shallow pleasantness.

Other great French musicians of the nineteenth century were Maurice Ravel and Emmanuel Chabrier.

Three decidedly individualistic contemporary composers are Arthur Honegger, Francis Poulenc, and Olivier Messiaen.

Lily Pons has won world fame as a concert and opera singer.

Paul Paray is a leading symphony orchestra conductor. Almost all the world's great symphony orchestras have in their ranks graduates of the Paris Conservatory.

We might also note that France has borrowed American "jazz." Hubert Rostaing's clarinet thrills the younger generation there. Some of the French denounce "jazz" as a meretricious catering to degenerate tastes.

French Science

In the seventeenth century, Descartes was a pioneer of evolutionary thought. He applied the scientific method

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in geometry, physics, and medicine. Blaise Pascal studied atmospheric pressure, and with Fermat laid the foundation of the calculation of probabilities. At the end of the seventeenth century, Denis Papin discovered the principle of the steam engine.

In the eighteenth century, Buffon wrote his *Natural History*. Lavoisier, the Father of Modern Chemistry, did research in combustion and in the composition of air and water, and set forth the principle of the conservation of matter. During the French Revolution, the metric system was adopted. Cugnot made the first steam-propelled vehicle. The Frenchman Jouffroy's steamboat was contemporary with Robert Fulton's. Pilatre de Rozier achieved the first aerial flight (1783). The Montgolfier brothers invented the first airship.

In the nineteenth century, Niepce and Daguerre discovered and perfected simple photography. Henri Sainte-Claire Deville discovered aluminum (1854). Foucault invented the gyroscope (1852). Louis Braille invented the Braille System of reading for the blind (1852). Monge invented descriptive geometry. Lagrange did a treatise on analytical mechanics. Laplace inquired into celestial mechanics. Henri Poincaré studied the theory of numbers and pure algebra.

Paul Painlevé's analysis of friction would be useful in aeronautics. Le Verrier discovered by calculation the existence of the planet Neptune. Fresnel modified the undulatory theory of light. Gay Lussac established the law of the expansion of gas. Sadi Carnot applied to energy the principle of conservation of matter. Ampere formulated the laws of electromagnetism, and was co-creator of the first electromagnet. Marcelin Berthelot contributed to organic chemistry.

In 1896, Henri Becquerel noticed the radiant properties of uranium. In 1898, Pierre and Marie Curie discovered radium.

Claude Bernard applied determinism to living matter in his *Introduction to Experimental Medicine.*

Lamarck glimpsed the kinship between different spe-

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cies. St. Hilaire, another pioneer evolutionist, demonstrated that all living things are conceived according to a single plan, and have the same essential organs.

Cuvier founded the science of paleontology.

Paul Broca founded the science of anthropology.

Henri Fabre was an outstanding entomologist.

Laennec discovered the medical method of ausculation.

Louis Pasteur explored the mysteries of the microbe world, and developed a new method for the control of germ diseases. The doctors of the Pasteur Institute have developed many serums and vaccines.

Sauvage invented the screw propellor for ship propulsion (1832). Lenoir invented the gas motor (1860). Forest invented the first internal combustion engine (1889).

The Lumière brothers pioneered the motion picture.

Perrin and Thibaut are among the recent researchers in nuclear chemistry.

Mr. and Mrs. Joliot-Curie have gone forward with important studies in radioactivity.

The de Broglie brothers have developed the principle of wave-lengths.

France was the first country to produce a thousand-line television screen.

Dr. Alexis Carrel, a French genius who did most of his important work in America, made significant contributions to medicine, surgery, and biology.

French Philosophy

In the seventeenth century, Descartes laid the foundation of modern metaphysics with his *Discourse on the Method of Reasoning and Seeking Scientific Truth.* Descartes, the exemplar of French wisdom and clarity, has influenced all philosophy since his time. Kant in Germany would erect his system on the Cartesian premise.

In the eighteenth century, Voltaire was the philosopher of free thought and individualism. Voltaire authored a *Treatise on Tolerance,* a *Commentary on the Law of Crime, Philosophical Letters on the English, Philosophical*

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Dictionary, The Philosophy of History, The Ignorant Philosopher, and *Philosophic Criticisms.*

Jean Jacques Rousseau "gave men faith in their power to redress the wrongs of the ages."

Maine de Biran (1766-1824) held that the consciousness of effort in willing and choosing is the direct experience of reality. "Free personality is the source of absolute beginnings, of causes which are not the effects of other causes." Cournot (1801-1877) was another Personalist. He maintained that nature's essential continuity is not mechanical but purposive.

In the nineteenth century, Renan published the *Origins of Christianity.* Taine extended the experimental method to all fields of thought. Auguste Comte set forth the philosophy of Positivism.

The reaction to Positivism was Henri Bergson's philosophy, which conceded the legitimacy of intuition, accepted the fact of freedom of choice, and revealed the limits of materialism. "In man alone," he wrote, "is consciousness able to overcome the limitations imposed by matter." Bergson, in *The Two Sources of Morality and Religion,* leans to Personalism, a school of philosophy which recognizes the metaphysical nature of personality and "its character as experienced fact, the ultimate real."

Bergson's teacher was Ravaisson, who taught that mechanism cannot explain organism, for it is personality which unites all diversities into a metaphysical unity.

Renouvier was characterized by his pupil William James as "the outstanding philosopher of the time." He recognized experience to be the stuff of reality. His philosophic system was noumenalistic, Personalistic.

Lachelier, much influenced by Kant, authored *Bases of the Inductive Method.*

Hamelin adhered to the laws of Hegelian dialectics.

Brunschwicg explored the modalities of judgment.

The France of our time has such diverse philosophers as the Catholic Jacques Maritain, the Existentialist Jean-Paul Sartre, A. Lalande, M. Blondel, E. Gilson, Gabriel Marcel, Simone de Beauvoir, Simone Weil, Louis Lavelle,

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Jean Wahl, Emmanuel Mounier, Maurice Merleau-Ponty, René Le Senne, Vladimir Jankelevitch, Raymond Bayer, and Gaston Bachelard.

Comte's Positivism is losing ground as a new subjectivism advances. The neo-spiritualistic trend is most prominent in current French philosophy. But of course this broad generalization does not cover the whole picture. Jean Wahl and some others have departed from abstract categories, and turned toward the concrete. Jean-Paul Sartre's Existentialism stresses the responsibility of the individual for his own acts, and revives belief in the significance of human personality. The contributions of some representative French philosophers can be found in *Twentieth Century Philosophy: Living Schools of Thought,* a recent volume edited by Dagobert D. Runes.

French Literature

French literature is famous for its style.

The French epic *chansons de geste* deal with the exploits of Charlemagne and his knights.

The Breton romances recount the touching love story of Tristan and the blonde Iseult.

The *Roman de Renard* is realistic, satirical, and moral poetry. Mystery plays were enacted in open squares before the cathedrals. Medieval chroniclers told of the important events of French history.

François Villon wrote bold poetry:

> "The shoulders gent and straight and small;
> Round arms and white hands delicate;
> The little pointed breasts withal;
> The haunches plump and high and straight,
> Right fit for amorous debate; . . ."

In the Renaissance period, the poet Clement Marot did not abandon the medieval tradition.

The seven poets of the *Pleiade* rendered a splendid contribution.

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Pierre Ronsard authored some of the greatest sonnets in the French language.

Rabelais was a masterful satirist and story-teller.

Montaigne was the model essayist.

Malherbe (1555-1628) established the rules of modern French syntax and versification. His work made possible the great century of French literature which had its climax in the reign of Louis XIV.

Modern French literature has had four stages: the Classical (Boileau), the Romantic (Chateaubriand), the Realistic (Zola), and the Decadent (Huysmans). Classicism subordinates the parts to the whole. Romanticism emphasizes feeling. Realism depicts things as they are. Decadence subordinates the whole to the parts.

Classical Boileau, "the legislator of Parnassus," long set the standard for French literary art with his prose and verse. His was fine sentiment, selective picturing, and delicate art. He was a master of keen satire. Boileau said:

"When authors have been admired for a great number of centuries and have been scorned only by a few people with eccentric taste (for there will always be found depraved tastes), then not only is there temerity, there is madness in casting doubt on the merit of these writers. From the fact that you do not see the beauties in their writings you must not conclude that those beauties are not there, but that you are blind and that you have no taste. The bulk of mankind in the long run makes no mistake about works of the spirit. There is no longer any question nowadays as to whether Homer, Plato, Cicero, Vergil are remarkable men. It is a matter closed to dispute, for twenty centuries are agreed upon it; the question is to find out what it is that has made them admired by so many centuries; and you must find a way to understand this or give up letters, for which you must believe that you have neither taste nor aptitude since you do not feel what all men have felt."

Great masterpieces were created during the Classical

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period — La Rochefoucauld's *Maxims,* La Bruyere's *Characters,* Mme. de Sevigné's *Letters,* the sermons of Fenelon and Bossuet, the fables of La Fontaine, and the satires of Boileau. Most of the literature of the Classical period was in the religious and romantic strain.

La Fontaine's dainty fables brought together the age-old childhood stories about Little Red Riding Hood, Puss in Boots, and Bluebeard.

In the theatre, Corneille was a severely-classical tragedian who dramatized the sense of honor in *The Cid* and *Horace.* Racine, influenced mainly by Euripides, dealt with the softer human sentiments. Racine's heroes and heroines include Andromache, Britannicus, Iphigenia, Phaedra, Esther, and Athaliah. Molière, a student of Latin literature, ridiculed the follies of the period in his comedies, each of which is a finished work of art. *Tartuffe* satirizes religious hypocrisy.

René Le Sage authored the adventurous novel. *Gil Blas* (1735).

Beaumarchais wrote a series of brilliant dramas about French life in the eighteenth century.

In the eighteenth century Enlightenment movement were such brilliant minds as Montesquieu, Voltaire, Rousseau, and Diderot. Montesquieu wrote the *Persian Letters* and the *Spirit of Laws.* Voltaire was bold and brilliant in his philosophy, his criticism of the Church, his historical writings, and his fiction. Rousseau's *Social Contract* greatly influenced political thought. Diderot was the editor of the emancipatory *Encyclopedia.*

Bernardin St. Pierre is famous for his idyllic romance, *Paul and Virginia.* On a tropical island, Paul and Virginia grow up in complete ignorance of the outside world. They live healthy innocent lives according to nature and virtue, and their outdoor repasts "cost no animals their lives." But Virginia's aunt has her taken to Paris to be educated, and there she sees all the corruptions of "civilized" European society. When Virginia refuses to marry according to her aunt's dictation, she is sent back to the island. But within sight of Paul, the

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ship is wrecked and poor Virginia is drowned. Paul dies of a broken heart.

In the Romanticists, the severe discipline of the Classical period gave way to soaring lyricism. There was a new accent on individual liberty, personal subjective feeling, and untrammeled imagination. Chateaubriand, author of *The Genius of Christianity,* is generally regarded as the founder of the Romantic School.

Alfred de Vigny balanced thought and feeling as an exquisite lyricist. Melancholy agnosticism is expressed with artistic restraint in his poem, "Silence."

Victor Hugo was the master of the Romantics in his beautiful lyric and epic poetry, thrilling drama, and moving satire. *Les Miserables* voices sympathy with the unfortunate. Victor Hugo was a Deist and anticlerical, and he tended toward the occult.

Alfred de Musset, "the Byron of France," wrote poems of tender wit and profound grief. He voiced his passion in moody but nobly-worded lyrics. His sadness over separation from the novelist "George Sand" found expression in the *Nuits.* His writings are characterized by the ultimate niceties of style:

> "Remember! when the melancholy night
> All silver-veiled pursues her darkling way;
> Or when thy pulses wake at pleasure's tone;
> When twilight shades to gentle dreams inveigh,
> List to a voice from out the forest lone . . .
> Remember!"

"George Sand" was the pen-name of one of the greatest French novelists. Aurore Dupin was educated in a nunnery. She married the dull Baron Casimir Dudevant, and as Baroness Dudevant bore eight monotonous years of conventional married life with a husband she did not love. Then she escaped to Paris with her two children, whom she raised well, and made a career for herself in the field of literature. She derived her pen-name "George Sand" from Jules Sandeau, with whom she collaborated

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in the creation of romantic novels. She studied the writings of Condillac and Locke, and she conversed with brilliant Sainte-Beuve, Balzac, and Flaubert. She firmly believed in woman's right to freedom. The spirit of revolt against dead traditions is particularly evident in her early novels, *Lelia* and *Jacques.* She formed a liason with the poet, Alfred de Musset, with whom she went to Italy. There she became attached to an Italian doctor, who accompanied her back to Paris. This pioneer "career-woman" had affairs with several gifted young men. She was like a mother to the frail musician Chopin, and her presence inspired him to create great music. She was also the inspirer of Liszt. Her way of life was unconventional, even for France, but no one questions the sincerity of her idealism.

Gérard de Nerval wrote the unique romance, *Sylvie,* and also beautiful sonnets. He gave exquisite literary expression to the intuitive vision and the life of the dream. But, unlike Goethe, he was unable to pursue subjective adventures so intensely and still keep his hold on sanity. At last "the beloved madman of letters" took his own life.

The nineteenth-century dramatist Edmond Rostand created the world-famous *Cyrano de Bergerac.* Among his other plays in the Romantic vein are *Les Romanesques, L'Aiglon,* and *Chantecler.* Cyrano de Bergerac boldly says:

> "What would you have me do?
> Seek for the patronage of some great man,
> And like a creeping vine on a tall tree
> Crawl upward where I cannot stand alone?
> No, thank you."

Balzac made the novel the outstanding literary form. He worked fifteen hours a day over his writing-desk when the inspiration was upon him. He depicted every aspect of French life in a series of stories entitled, *The Human Comedy.*

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Stendhal was a novelist of acute psychological insight. Stendhal's *Essay on Love* ("It should always be an unforeseen happiness") sold only seventeen copies in eleven years, but a second and inferior book by this writer proved a Europe-wide best-seller. Taine says in praise of Stendhal: "No other writer has taught one better how to observe with one's own eyes humanity around us and life as it is."

Flaubert is famed for his keen feeling for words. He took infinite pains always to use the right word and phrase. Consider this colorful passage from Flaubert's *Salammbo:*

"A tumultuous people from morning till night filled the streets; young boys rang bells, crying out before the doors of the bath-houses; shops wherein hot drinks were sold sent forth steam; the air resounded with the clangor of anvils."

Alexandre Dumas the Elder enriched French literature with his historical novels — *The Count of Monte Cristo* ("There are virtues which become crimes by exaggeration"), *Mohicans of Paris* ("Cherchez la femme"), and *The Three Musketeers* ("All for one, one for all, that is our device"). The elder Dumas had two hundred assistants.

The younger Dumas authored *The Lady of the Camelias.*

Guy de Maupassant, a pupil of Zola, wrote more than two hundred fascinating short stories, among them *A Night, a Morning and an Afternoon.*

Jules Verne dreamed up futuristic adventures.

Anatole France (Jacques Anatole Thibault) enriched fiction as a sensuous Epicurean, and as a delightful, learned, and caustic satirist. He won the Academy Prize with *The Crime of Sylvestre Bonnard,* and another of his books which merits mention is *Penguin Island.* In his writings, he gives us such thought-provoking passages as these:

"The happy season of a man is that of his desires and

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pleasures. The wise man does all he can to prolong it. . . . For my part, I would parody Descartes' formula: 'I love, therefore I am.' When I no longer love, I am no longer anything."

"Conventional 'virtue' is an infirmity. Conventional 'modesty' is hideous."

"Those who have given themselves the most concern about others have made them very miserable."

"The faculty of doubting is rare among men."

Introspective Marcel Proust authored the *Remembrance of Things Past.*

Leconte de Lisle, master poet of the Parnassus movement, made his poetry an instrument of perception.

Charles Baudelaire's *Flowers of Evil,* with its passages of evil beauty, was the subject of a legal prosecution and was suppressed. Barbey d'Aureyvilly told the unrestrained Parnassian he would have to either return to religion or else blow out his brains. But Baudelaire had a religion of his own: "O Lord God, give me the force and courage to contemplate my heart and my body without disgust."

Huysmans praises Baudelaire, "who in an age when verse served only to express the external aspects of things, had succeeded in expressing the inexpressible."

The genius of Baudelaire has its fullest expression in such passages as these:

"From our first loves the first fair verse arose,
Flower-like aspiring to the heavens and God!"

"O deep enchanting sorcery!
In present joys to find the past!"

"The moon tonight, more indolently dreaming,
As on a pillowed bed, a woman seems,

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Caressing with a hand distraught and gleaming
Her soft curved bosom, ere she sinks in dreams."

"Some evening, rose and mystic blue,
Charged with the sobbing woe of our adieu,
Love shall link us in one lightning-spark;
Later, shall the faithful angel fling
All the portals wide, illumining
The flameless torches and the mirrors dark."

"Beautiful am I as a dream in stone,
And for my breast, where each falls bruised in turn,
The poet with an endless love must yearn —
Endless as matter, silent and alone. . . .
I do possess to charm my lover's sight
Mirrors wherein all things are fair and bright —
My eyes, my large eyes of eternal light."

Paul Verlaine, the boldest poet of France, followed Baudelaire in the magical verses of his *Romances sans Paroles*. Verlaine's poetry is spontaneous, and a graceful melancholy wrung from the tragedy of emotion adds to its charm. With Mallarmé, Verlaine founded the Symbolist School of Poetry. He returned to the Church toward the last, but repented of his conversion and wrote more masterpieces in his old vein. These couplets are Verlaine's:

"'Ah blessed, blissful days when our lips met!
You loved me so!' 'Quite likely . . . I forget.'"

"And when Night across the air her solemn shade
shall fling,
Touching voice of our despair, the nightingale shall
sing."

Stephen Mallarmé, that great Symbolist, explored the hidden depths of the soul to discover the occult significance of the person. Mallarmé says in his famous sonnet

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on Edgar Allen Poe: "He is such as into himself at last eternity changes him."

Emile Zola's *Nana* is the masterpiece of French Realistic novels. Nana is a courtesan for whom men sacrifice wealth, honor, and reputation. Her world-destroying power is bestial passion. This novel drives home a great moral lesson. It exposes the tawdriness of amoral lust, whose siren song deafens men's hearts to love and decency. Zola the reformer dared to stand up for justice in the Dreyfus Affair, when a Jewish military officer was falsely accused of treason.

Prosper Merimée, a disciple of Stendhal, was the leading advocate of art for art's sake. He was gifted with an innate flair for the striking word.

Théophile Gautier's *Mademoiselle de Maupin* still ranks as "the naughtiest story in Europe." Gautier is best known for his poem, "L'Art:"

> "All things return to dust
> Save beauty fashioned well;
> The bust
> Outlasts the citadel."

Sainte Beuve was the leading critic of the nineteenth century.

Michelet, Taine, and Renan were the leading French historians. Michelet authored *La Bible de l'Humanité,* which holds this passage: "Humanity cannot sit down forever in a landscape of ashes to admire the trees which may formerly have been there." Taine's *History of English Literature* is superb. The Orientalist Renan authored *Origins of Christianity,* and did a naturalistic *Life of Jesus* which cost him his professorship in the College de France. Renan also explored the Moorish culture with great thoroughness.

Alphonse Daudet's *Sappho* is the fascinating story of a young man's love for a woman with a past.

Pierre Loti (L. M. J. Viaud) is best-known for *The*

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Iceland Fisherman, the sad, simple story of a courageous Breton fisherman and his girl.

Mario Praz has authored an important study of Romantic literature, *The Romantic Agony,* with special emphasis upon that aspect of erotic sensibility which was so prominent in the Decadent Movement at the end of the nineteenth century. The morbid mood of Decadence found expression in Arthur Rimbaud's *A Season in Hell.* He was but one of many writers who explored the metaphysics of corruption.

However, literary Decadence cannot be identified with moral degeneration pure and simple. In a work of literature wherein the whole is subordinated to the parts, what chiefly delights the literary critics is perfection of detail. Bourget said: "A style of Decadence is one in which the unity of the book is decomposed to give place to the independence of the page, in which the page is decomposed to give place to the independence of the phrase, and the phrase to give place to the independence of the word." Gautier praised literary Decadence as "art arrived at that point of extreme maturity yielded by the slanting suns of aged civilizations, taking color from all palettes and notes from all keyboards, rendering modern ideas and things in their infinite complexity and multiple coloration." Havelock Ellis' interpretation of literary Decadence is by means of a very appropriate analogy: "One ignorant of plants might well say, on gazing at a seed-capsule with its seeds disposed in harmonious rows, that there was the eternally natural and wholesome order of things, and on seeing the same capsule wither and cast abroad its seeds to germinate at random in the earth, that here was an unwholesome and deplorable period of decay. But he would know little of the transmutations of life."

The most famous works of Joris Karl Huysmans are *Les Foules de Lourdes, Là Bas, En Rade, En Route, Marthe, Sac au Dos, A Vau l'Eau, Les Soers Vatard, A Rebours,*

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and *En Ménage*. Huysmans is the master of the Decadent Movement!

Huysmans began with a vivid worldliness. His first novel, denouncing the State-regulated brothels as "slaughterhouses of love," was suppressed by the police. He reduced the "glamor" of war to the misery of a poor soldier desiring only to return home. He described "the horrible magnificence of machines" as "that one beauty which the modern world has been able to create." It was Huysman's theory that "all art must gravitate, like humanity which has given birth to it and the earth which carries it, between the two poles of Purity and Wantonness." In several of his books, Huysmans significantly explored the mysteries of passion.

Huysmans never forsook his Zolaesque realism, but in the maturity of his awareness he also tried to trace a parallel path "by which we may reach the Beyond." He was a sensitive, high-strung man, annoyed by "the incessant deluge of human foolishness." His deeper idealism was both nurtured by his world-knowledge, and stimulated by conflict with the harsher conditions of the world. Life can be superbly beautiful, but we also confront ugliness and pain. Through his fictional character Folantin, Huysmans searched for some mystical secret to fulfill his most intimate emotions, crying out from the bottom of his heart: "Mysticism alone could heal the wound that tortures me." Without the deeper understanding, man was but a convict of life embarking on bleak seas alone in utter darkness. In spiritualistic naturalism, Huysmans found the beacon his soul required. He searched into unexplored corners of the human spirit, cultivated the sense of interiority, and found his way to a realistic idealism which insulted neither his intellect nor his intuition. "I set down what I see, what I feel, what I have lived."

Huysmans gave himself to the mystical contemplation of beauty. He noted that different people in different ages have created "diverse manifestations of the same ideal of beauty," and that "art is the only clean thing on earth, except holiness." The skeptic who so desired to believe

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finally found God. "The genius of our race is inapt at extracting from that secret world any spiritual fruit capable of assuaging the hunger of the few, who fall from inanition in the icy desert of our time." But though our sky is "no longer lit by the consoling beacons of the ancient faith," it still is possible to discover the supreme mystery of life within: "God works in the central depths of the soul, the ovary of thought, the very source of conception."

Pierre Louys was a novelist, a poet, and a historian of the pre-Christian moralities. Only after he had learned six languages, and spent a few years in Asia Minor, did Louys fully realize the vast contrast between the ancient and the modern attitudes toward sex. Louys preferred the days of Paganism to the centuries of our era, which he conceived to be "barbarous, hypocritical, and ugly." Louys' *Aphrodite,* a frank romance of Alexandrian life, is the greatest novel of sensuous love ever written by a Frenchman. Toward the last, Louys turned to spiritual research.

Maurice Maeterlinck is the leading representative of the New Mysticism, which he has expressed with poetic insight and with commanding delicacy of style. This Nobel Prize author had several experiences of precognition, and he was always much interested in psychical research. His dramatic and philosophic writings "fairly teem with the mysticism which seems a part of his soul," as Sylvan Muldoon observes. Maeterlinck's masterpieces are *The Supreme Law, Before the Great Silence, The Hour Glass, Our Eternity, The Great Secret, The Light Beyond, The Unknown Guest, Life of Space, The Blue Bird, Joyzelle,* and *Pelleas and Melisande.* Maeterlinck communicates his thought to us in these window-opening passages:

"We assume too readily that the only possible Universe is the one we see, as though our eyes were the only testimony to all that exists. We have confidence only in that sense which deceives us more often than the others. . . . Even a very slight modification of the eyes would

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suffice to reveal by the side of or beyond all stars and all matter surrounding us, presences and energies as important and quite as real, of which we shall never have the faintest idea."

"Let us confess that the behavior of the dream or the subconscious is unexpected and incomprehensible. . . . I do not attempt to explain the enigma."

"The future is a world limited by ourselves; in it we discover only what concerns us and, sometimes, by chance, what interests those whom we love the most."

"I have never for one instant seen clearly within myself; how then would you have me judge the deeds of others?"

"Orthodox religious ideas occupy a citadel without doors or windows into which human reason does not penetrate. From the very outset of my investigations, I had no particular theories or prejudices to defend. With free mysticism begins the open sea. Here begins the splendid adventure, the only one abreast with human curiosity, the only one that soars as high as the highest longing."

"Let us accustom ourselves to regard death as a form of life which we do not as yet understand; let us learn to look upon it with the same eye that looks upon birth; and soon our mind will be accompanied to the steps of the tomb with the same glad expectation that greets a birth. In any case it seems fairly certain that we spend in this present world the only narrow, grudging, obscure, and sorrowful moments of our destiny. There are no dead. *We are the prisoners of an infinity without outlet, wherein nothing is lost, wherein nothing perishes, but all things seem to be dispersed.*"

Outstanding French mystical writers also are Paul Claudel and Charles Peguy.

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André Gide merits mention as a leading critic and essayist.

Several writers have exposed the moral conditions of modern France. Victor Margueritte was expelled from the French Academy for *Bachelor Girl,* which depicts the sexual conduct of some of the wealthier young Parisian ladies. In like vein are Marcel Prevost's *Semi-Virgins,* Eugène Brieux's *Damaged Goods* (title of American translation), and Jean-Paul Sartre's *Intimacy.*

André Maurois is famous for his novelized biographies, the best of which is *Ariel: The Life of Shelley.* Therein he philosophizes that "the minds of different generations are as impenetrable one by the other as are the monads of Leibniz."

André Malraux is a pessimistic apostle of the dangerous life.

That brilliant spectator of contemporary society Jules Romains has given us *Men of Good Will.*

French poetry since the nineteenth century has been colored by the Parnassians, the Symbolists, the Humanists, the Unanimists, and the Fantaisists. The poetic genius Paul Valery is a disciple of the Symbolist Mallarmé. Another poet who merits mention is Robert Ganzo.

Henri Barbusse's military service in World War I found expression in the stark realism of *Under Fire.*

Romain Rolland's *Jean-Christophe* reveals the trials of a musician and thinker of genius in the maelstrom of modern society. The protagonist is a German student living at Paris. He found that the world "had chosen the most mediocre to be its governors." *Jean-Christophe* is a critical commentary on the tendencies of modern society, which has forgotten the enduring values and is on the road of decline.

Romain Rolland led the circle of French pacifists during the first World War, at which time the *Journal de Geneve* carried his series of articles entitled "Above the Battle." In time of battle, he held on to his sanity and his decency. He did not see the global carnage as "a war to end wars," but as a major crime against human

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brotherhood which would result in further warfare. "Love of my country does not demand that I shall hate and slay those noble and faithful souls who also love theirs, but rather that I should honor them and seek to unite with them for our common good."

Leon Paul Farque is a contemporary French writer who is loved for his quality of intimateness.

Jean Giono's writings express a profound love of solitude.

Some other outstanding writers in France today are Georges Duhamel, François Mauriac, Georges Bernanos, Antoine de Saint Exupery, and Jean Giraudoux.

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23. THE RECORD OF GERMANY

In 58 B.C., Caesar had unpleasant dealings with the Teutons, which he recorded in the *Bellum Gallicum.* The early Germans were very warlike.

The Germanic tribes, before they were Christianized, had a religion that found human symbols for the superhuman powers of nature which supposedly wrote the tragic destiny of man. Viewing existence as an eternal war between light and darkness, they ascribed religious significance to the heroism of the warrior. They believed the twilight of their gods to be predestined. The ancient Teutonic priestesses were enchantresses. The Germans worshipped ancient oaks, believed in elves and spirits, and consulted the moon. Their music expressed mystical ecstasy.

Emil Ludwig tells us, in *The Germans: Double History of a Nation:* "The inner lack of security that dwelt in the Teutonic soul even while the Teutonic body surged forward victoriously — indeed, particularly then — was not assuaged by the conquest of Europe." Rome fell in 476 A.D. The political body now known as Germany started as the eastern part of the Frankish empire. Clovis, the Teutonic chieftain of the Franks, is characterized by Ludwig as "the first constructive force among the Germans." One Christmas day, Clovis and three thousand Franks were baptised in the Christian faith. Ludwig states: "The whole structure of the ancient Teutons was shaken to the core when they were suddenly confronted with an invisible hand that banished all force." Heine says that Christianity "softened the brutal Teutonic warrior spirit." But there would be plenty of fighting to do for organized Christianity, which had departed far from the pacifism of Jesus.

The Franks developed the feudal State of the Middle

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Ages on the basis of Germanic customs and Roman ideas. The Franks under Charles Martel defeated the Arabs in the eighth century, with the result that the future of Europe would belong to Germanic-Romance civilization.

Charles' son Pepin was the first King of the Carolingian (or Carlovingian) dynasty. He supported the Pope in his quest for independence from Constantinople, defended him against the Lombards, and established him as a temporal ruler in his States. The Frankish kingdom took on the responsibility of protecting the Pope.

Pepin's son Charlemagne succeeded to the Crown of Lombardy, kept the Arabs beyond the Pyrenees, gained the overlordship of Bavaria, and overcame and Christianized the Saxons. When the Pope crowned him Emperor in 800, a Germanic "Roman Peace" was established in the area embracing France, Italy north of Naples, Germany, and the east to Moravia, Hungary, and Croatia. The French and Germans regard Charlemagne as the founder of their national civilizations. He was the founder of Western Europe. After the breakdown of the ancient world, it was Charlemagne who politically united the Continent. The German Kings, from the tenth century to the thirteenth, considered themselves to be the heirs of Charlemagne's mission.

"The first German state emerged from Charlemagne's empire, which embraced all of western continental Christendom," as Shuster and Bergstraesser note in *Germany: A Short History*. "The future course of German history was determined by the fact that the Germans upheld the idea of the universal empire even after this empire was finally divided. Whereas the national monarchies of France and England created the identification of nation with state which forms the practical and theoretical basis of the modern state, the German kings pursued the cosmopolitan concept of Charlemagne's universal mission abroad and decentralized their political mission at home."

The clergymen of medieval Germany participated in Government, engaged in educational service, and gave the people some of the skills and disciplines of civilization.

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The Carolingian empire was a huge agricultural society which had no developed monetary system. The military, jurisdictional, and ecclesiastical services which were required for its administration were supported by grants in fief of land or rights to secular and clerical lords. In time the fief became inheritable, but if there were no heirs it reverted to the King. Sometimes the dynastic aristocracy resisted the royal power.

The empire was divided in 887. The dukes of the German stems increased their power in the eastern part. The reign of Heinrich, duke of Saxony, who was elected King in 919, marked the start of German (as distinguished from Frankish) history. The Saxon dynasty built upon the German-speaking stems a German kingdom. Most European nations have Germanic elements, but we call "Germans" only the people of those areas where the German language became dominant.

From 919 to 1256, Germany's destiny was molded by three dynasties — the Saxon, the Salic, and the Hohenstaufen. Each of these dynasties sought the renewal of Charlemagne's empire. This supra-national aspiration involved the maintenance of the empire's rights in Italy. The "universal" policy of the Emperors kept the Germans from consolidating into a territorial unity like the French and the English. But Germany under the Saxon Kings was remarkably united. Germany was the first strong State of medieval Europe after the decline of the Frankish empire.

Powerful dukes and territorial princes in Germany strove for independence. Late in the Middle Ages, the higher aristocracy would gain semi-autonomy.

The Saxon Emperors, and then the Salic Monarchs to the time of Heinrich IV (1056-1106), generally established their supremacy over the dukes.

The Church of the realm was an administrative agency of the Reich, and also a financial instrument. But Heinrich IV's efforts to use the Church as a tool were resisted by the reformed Papacy.

In 1073, Pope Gregory VII (Hildebrand) tried to

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bring the Church under exclusive Papal jurisdiction. He pronounced the grant of an ecclesiastical office by a layman contrary to canon law. He made the election of the Pope independent of imperial influences. In fact he went so far as to proclaim the overlordship of the Pope over all the potentates of Christendom.

The Contest of Investitures started in 1076. German bishops deposed the Pope. Pope Gregory excommunicated the Emperor and King. The princes threatened to depose Heinrich IV unless he should free himself from the Papal ban within a year. He did penance at Canossa for this purpose, but the struggle lasted throughout his reign and that of his son. On the whole, the princes sided with the Pope against the Emperor. Some jurists established the theory of the Papacy, others that of the Empire. In 1122, the Concordat of Worms produced a mutually-unsatisfactory compromise. The State founded upon the "Reich Church" had ended, and the Hohenstaufen dynasty found it necessary to base their political power solely upon their own expanding territories, their jurisdiction, and their administration.

Heinrich der Lowe of the Welfen dynasty, duke of Saxony and Bavaria, tried to establish a State that would outrank the Staufen domain in territorial power. When he refused to join Emperor Friedrich Barbarossa in a certain military campaign, Friedrich exiled him in a struggle that split all the empire into clashing parties. Friedrich gave Heinrich's conquests to new nobles. He founded cities, and conferred the lordship of them upon his bureaucracy. He tried to make the commonwealth of the empire an integrated federation. He revived the Emperor's old Italian claims, and held the overlordship of Germany, Burgundy, and Italy.

Friedrich's son Heinrich VI gained Sicily by marrying the heiress of the Norman Kings. The Holy Roman Empire was at its peak, but Heinrich VI did not live long enough to integrate it and realize its possibilities.

Pope Innocent III supported anti-imperial trends in Ger-

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many, and restored the administrative and political power of the Papacy.

The Hohenstaufen Friedrich II, son of Heinrich VI, resumed the contest with the Pope and with the cities of Lombardy. Friedrich II understood both Western and Arabic civilization. He was a legislator, a strategist, a diplomat, and a poet. His Court was a major source of the thirteenth-century revival of art. The center of his political strength was in Sicily, where he went beyond the feudal system to establish centralized Government. He asserted the autonomy of the secular power against the Pope. He revived Friedrich Barbarossa's federal principle, but a temporizing measure in 1232 confirmed the vested rights and privileges of princes. Even when Friedrich II was excommunicated and deposed, he remained powerful.

After Friedrich's death, Germany knew an age of civil war (the Great Interregnum). As Shuster and Bergstraesser explain: "After the fall of the center around which the Hohenstaufen emperors tried to build a federal union, the parts of the edifice tended toward dismemberment. The dynasty's had been the last effort to give to Germany a king-centered political structure."

Because of the Contest of Investitures, Germany's ascetic religious spirit became less evident in literature and art. The cultural interchange of the Crusades altered the outlook of the German knights and merchants. The lower nobility were the bearers of knightly culture in the chivalric civilization of the high Middle Ages. The lower nobility were the center of German letters. The clerical spirit had created contemplative literary forms, but now the active life of chivalry yielded new forms and images. The blazon of heraldry captured men's imaginations. Favorite literary themes were the Crusades, the tournaments, the virtues of the warrior, the duties of the Christian, knightly fidelity, and service to one's lady. The high position of the lady within the chivalric culture gave rise to the *Minnesang*. Even as France had Troubadours, Ger-

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many had wonderful Minnesingers until the end of the thirteenth century.

The *Nibelungenlied* is the greatest of the Middle High German heroic epics, based on the Germanic saga of the pre-Christian times. The beautiful hero Siegfried symbolizes the victorious power of light. Hagen is the sinister symbol of the power of darkness wreaking the tragic destiny which fate has ordained.

The German Court Epics were inspired by French chivalric literature.

Wolfram von Eschenbach's *Parsifal* expresses the mystical sense of Christian chivalry. Through trial, Parsifal grows to a sublime humility, sympathy, and understanding.

The classical sculpture of thirteenth-century Germany is preserved in the cathedrals of Bamberg and Naumburg.

The ideal chivalry was charity, courage, and service, whatever the shortcomings of knightly practice. Knighthood did give urbaneness and color to Germany's imperial era.

After the Great Interregnum, it seemed fruitless to try to rebuild the empire or form a united Germany. The princes elected weak monarchs, and did all they could to increase their own territorial power. The bonds between the empire and the Papacy were loosened.

The privileges of the individual territories obstructed the development of a national State until the nineteenth century. But the political structure of the German countries evolved into a loose federation.

For two hundred years, the Hapsburg, the Luxemburg, and the Wittelsbach dynasties were the main contestants for the imperial Throne.

Rudolf, count of Hapsburg, was elected King in 1273. He defeated Ottokar II, who had built a German-Slav realm around the kingdom of Bohemia. Rudolf gave his family the Austrian countries which had reverted to the empire, and thus he laid the foundation for the future power of the Hapsburgs.

Heinrich VII was elected King in 1308. He was the

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last German King to strive for the restoration of the old Christian monarchy.

His son John, elected King of Bohemia, established the territorial position of the Luxemburgs.

Under Ludwig der Bayer, of the Wittelsbach dynasty, the empire severed its formal connection with the Papacy, which had come into the period of its "Babylonian exile" in Avignon.

Ludwig, in 1338, caused the electoral college to decide that the German King legally chosen by majority vote was Roman Emperor, and did not need Papal consecration. Marsilius of Padua was called to Munich, where he defended the exclusive jurisdiction of the temporal power in secular matters. He held that a conciliar assembly, composed of elected lay and clerical members, should have supreme authority in ecclesiastical matters. Marsilius wrote a consequential treatise, *The Defender of Peace.*

Karl IV of the Luxemburg dynasty became Emperor in 1347. He sided with the Pope. The constitution of the empire was defined in the Golden Bull of 1356. This statute resulted neither in unity nor in constitutional development.

The east took on renewed importance in German political activity. Now the Emperor resided in Prague. As colonization progressed, the burgher (trader or craftsman) replaced the peasant as the predominant element of the population.

The Teutonic Order of Knights conquered and colonized the country east of the lower Vistula. It founded towns on the Baltic and inland, and many of these towns joined the Hanseatic League. In the thirteenth and fourteenth centuries, there was much migration into the territories of the Teutonic Order. The Knights pressed into Lithuania, bought Esthonia from the King of Denmark, and extended their Baltic dominions to Narva. In 1410, the Poles and Lithuanians won a decisive victory. In 1466, the Order ceded West Prussia to Poland, and recognized Poland as its feudal lord in East Prussia.

Germans and Slavs cooperated in Bohemia, under Karl

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IV. But in 1415, the Council of Constance, presided over by the Emperor Sigismund, condemned the Czech reformist theologian Jan Hus (John Huss) to be burned at the stake. Thereupon a Czech revolution ensued, which marked the emergence of Czech national feeling. There was warfare between the Germans and the Hussites, and the fighting was carried into German territory.

New cities arose, the sites of regularly-held markets. The cities became the main centers of German civilization. The walls and towers of the cities provided shelter from feuds and discords. From the twelfth century on, the residents of cities were liberated from serfdom. The cities could equip and maintain military forces, and their wealth was an important source of public revenue through taxation. The noblemen were jealous of the wealth of the merchants, and the knights resented the independent pride of the craftsmen. Important cities were Cologne, Lubeck, Vienna, Augsburg, Nuremberg, and Frankfort on the Main.

The French-derived Gothic style of architecture came to characterize German buildings. It suffices to mention the St. Sebald church in Nuremberg.

The Hanseatic League established commercial towns over a wide area, and their trade extended into the Scandinavian countries. The Hanseatic League protected the interests of the merchant cities belonging to it, and fought its own wars. It maintained agencies in Russia, Norway, and other countries. It connected the border countries of the Baltic with the west.

In the German cities of the west and the south, the constitutional development took a democratic course.

The inland cities formed leagues for political purposes.

The cities were concerned with their own local interests. Frankfort, Lubeck, Hamburg, and Bremen kept their territorial independence for a long time.

The knights increasingly resorted to "the right of feud" as their position went down with the fall of the empire. They formed unions to defend their declining privileges. The lower nobility had all the odds stacked against them.

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Pillaging knights demanded illegal tribute from merchants passing their castles, and annoyed the peasants.

Most of the peasants lived in dependence. In the west and southwest, the relations between landlords and peasants evolved toward rental payments and more independence for the tenants. But the declining nobility of the southwest took every opportunity to exploit the peasants when they could.

There was a general hatred between peasant, nobleman, and burgher. Territorial authorities encroached on community forests. Noblemen abused their hunting privileges. The southwestern peasants established revolutionary guilds, but their revolts were defeated.

A Hapsburg was elected to the imperial throne in 1438, and that dynasty would remain in power until 1806. The right to elect the Emperor was vested in seven German princes. The title became almost hereditary in the House of Hapsburg. The Emperor ruled in his own dominions, but had no real authority over the three hundred practically-independent German States.

Modern business methods emerged. Roman law started to supersede the medieval customaries. A permanent Court of the Reich was organized, and a machinery was established to safeguard domestic peace. But the question was undecided whether the supremacy in public affairs belonged to the estates or to the Emperor. As Shuster and Bergstraesser note: "While England and France consolidated under the strong rule of national dynasties, the German imperial house concentrated on its family policy, which laid the foundation for the Spanish-Burgundian-Austrian empire of Charles V."

Prague was a center of learning for the Germans and the Slavs. When the humanistic movement began, learned Germans studied the classical languages and literature and the Biblical exegesis. The printing press gave wide diffusion to scholarly volumes, to the polemic writings of the humanists, to political pamphlets, and to religious works.

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Germany's great painters were Holbein, Grünewald, Dürer, and Altdorfer.

Beginning in the thirteenth century, Germans participated in Europe's free religious movements. Eckhart was the greatest theologian of German mysticism. Mysticism was developed by the Brothers of the Common Life, by Thomas à Kempis, and by the Silesian mystic Jakob Boehme.

Martin Luther, in the sixteenth century, led the Protestant Reformation. Rejecting Roman formalism, he called men back to the simple religion of the Bible — the Ten Commandments and the Golden Rule. Political and national ambitions connected themselves with the new religious movement. The territorial lords wanted to acquire ecclesiastical domains. The canon law was resented because it restricted the transactions of the growing financial economy. A confederation of knights used the Protestant doctrine as a ground to deny the legitimacy of ecclesiastical States, but they were defeated in their war on the archbishop of Trier. Luther opposed the Peasants' War of 1524, in which some Anabaptists were engaged.

In 1530, the Protestants presented their confession of faith to the Reichstag at Augsburg.

When the Council of Trent was opened in 1545, Emperor Charles V had authority over Germany, Burgundy, Milan, Naples, and Spain and its American possessions. He was the King of Spain, and the Holy Roman Emperor. In 1546, he declared war against the Schmalkaldic League, a Protestant confederation founded in 1530, with the hope of restoring religious unity in Germany. In 1547, he broke the power of the Protestant princes at Mühlberg. But soon a conspiracy of princes in alliance with France thwarted his scheme. Charles V retreated to his Spanish dominions in 1555. The German branch of the Hapsburgs concluded the Religious Peace of Augsburg, which confirmed the division of Germany into a Catholic and a Protestant camp, and provided that the religion of the ruler should determine the religion of his subjects.

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The Catholic Counter-Reformation disciplined the work of the clergy, centralized Church administration, and sharpened the definition of Church doctrine. Supported by the Jesuit Order, the Roman Catholic Church endeavored to fortify its faith in Catholic territories, and organized itself to resist Protestantism.

The Protestants became as dogmatic as the Catholics. Both sides persecuted each other. Both sides regimented their folds.

Luther's church protected the prince or the city council.

There was tension between the theological and political representatives of the Catholic and the Protestant cultures in Germany.

In 1608, a Protestant union of princes was established by the Calvinist elector of the Palatinate. The Catholics founded a Catholic league. A Protestant revolt in Prague started the Thirty Years' War (1618-1648). Scandinavian monarchs championed the Protestant cause. In the later phase of the struggle, it was no longer religious but political. Catholic France made an alliance with the Protestant Swedes. When Protestant Denmark was invaded, it called on the Catholic Emperor for help.

When the treaties of Westphalia were concluded (1648), Sweden had a territorial stronghold in northern Germany and a strong position in European politics. France gained big parts of Alsace and Lorraine. The States of the Holy Roman Empire were explicitly declared sovereign, with the right to engage in treaties and wars without consulting the Emperor. Thus the Empire was "reduced to a shadow." Territorial independence was granted to the German States. The more than three hundred cities of the Reichstag each struggled for its own advantage. There was both political and religious division. After the religious warfare, the German countries were poverty-stricken and dismembered.

The political future of Germany would belong to the dynasties, not to the corporate body of the Reich. Austria and Brandenburg would be the only two territorial principalities strong enough to develop into modern States

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and play a potent role within Europe's political framework.

The Electorate of Brandenburg was a Protestant State which gained added territory in the Thirty Years' War. The Hohenzollerns, as rulers of Brandenburg, concentrated on territorial expansion and the effort to connect their scattered dominions.

In the broad overview, Germany was divided into more than three hundred small principalities and free cities, whose destiny was the Era of Small-Stateism, with its stale traditions and ceremonies. The high aristocracy had gained practical sovereignty.

In 1697, France gained all Alsace.

In the seventeenth century, the Ottoman empire dominated the Balkans, conquered Hungary, and posed a threat to Austria, Poland, and Russia. The citizens of Vienna defended all Europe against the Turks. Under the reign of Leopold I, the Turks were driven back to the borders of Hungary by the Austrian field marshal, Prince Eugene of Savoy. As Emil Ludwig tells it: "The Turks, or the Ottomans, as they were called, in league with the perpetually dissatisfied Hungarians, were moving on Vienna. The moment when the Ottomans stood near Vienna (1683) was one of extreme danger for the entire West. The Austrians at the time became the saviors of Austria as well as of European civilization. . . . At the same time they regained almost all of Hungary, where the Ottomans had been intrenched for one hundred years, so that Leopold's son, still a boy, could be crowned King of Hungary at Pressburg. Since that time Bohemia and Hungary were regarded as part of the 'Hapsburg Monarchy.' Hungary furnished excellent troops and the Hapsburgs were no longer so greatly dependent upon levies from the Reich." The male line of the Hapsburgs occupied the throne of Hungary as hereditary Kings.

In the Austrian countries, the monarchy created an integrated economy, repopulated devastated areas, established manufactures, fostered business among the bour-

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geoisie and the nobility, and opened up Turkish and Mediterranean trade. The Catholic Austrian monarchy enforced religious homogeneity among its subjects, save for a few Protestants. The civilization that emerged from the Counter-Reformation blended austerity and urbanity. The Jesuits developed their educational system, and counseled the mighty. They reconciled some Renaissance habits of thought with Roman Catholicism.

The most interesting literature then produced by Germans was that of the Austrian mystics, who held that the present life is but a transitory stage of the soul.

From Vienna to Dresden, we see German baroque castles, cathedrals, and sculpture. German baroque architecture combines stern simplicity with dancing decorative vitality.

Austria was founded on an old civilization, but Prussia began "on a shoestring." In 1415, the South German counts of Hohenzollern gained the Mark Brandenburg together with its electoral rank. They subdued the nobility of their impoverished country, and gained control of the cities. Later electors acquired rights of inheritance in Pomerania and in small Rhenish territories. Early in the seventeenth century, they obtained the territory that had been held by the Teutonic Order and that had been made into a Protestant duchy. The Great Elector Friedrich Wilhelm (1640-1688) started to build up an absolutist State. He resisted the individualism of his country squires (Junkers). He reorganized his administration after the model of France and Sweden. He ended the influence of the provincial estates. The standing army which he established would make it possible for Prussia to play a mighty role in the eighteenth-century dynastic struggles. Friedrich Wilhelm rounded out his territory. In 1660, he acquired sovereignty over East Prussia. He was victorious over the Swedes who had invaded Brandenburg as allies of the French. His son Friedrich assumed the title, King in Prussia, in the year 1701.

Autocratic and patriarchal rule finally made Prussia a modern and systematically organized State. Professional

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administrators were recruited from the middle class. Manufacture was encouraged. The craftsmen were allowed freedom of movement. The caste system of society prevailed. The Junkers composed the King's officers' corps.

The Hohenzollerns had adopted the Calvinist faith early in the seventeenth century, but their people were allowed to remain Lutheran. The Huguenots, refugees from France, came into Germany in considerable numbers and served with their industry and technical skill.

Prussia accented the will to power, organization, discipline, duty, and obedience. In contrast, Austria was the scene of cultural creativeness and free cooperation. Prussia was like Sparta, Vienna like Athens. Ludwig says: "The great successes of military Prussia were won on the battlefields, those of Austria, country of culture, in its offices. . . . This rivalry between Prussia and Austria was the essential element in shaping German history from 1670 — 1870. . . . In Prussia during this period the State approached closer and closer toward absolute supremacy, while in Austria the supremacy of the spirit became equally decisive."

Hamburg was the agent of English trade. Frankfort on the Main was a major center of finance and western commerce. Leipzig was important in the east. Most of the economic activity was in the residential towns of the larger principalities. There the princes held Court in a formal manner, and ruled in a most paternal way. Some of them were "benevolent despots." Sometimes they hired out their little armies to foreign powers. In the second half of the eighteenth century, the Court of Weimar patronized literature and scholarship. Duke Karl August had Goethe as his counselor and Herder as his court preacher. He developed the brilliant University of Jena.

Early in the eighteenth century, the decline of France and the rise of British influence markedly altered the European situation. Russia under Peter the Great dominated the East.

Emperor Karl VI negotiated the Pragmatic Sanction with the European powers in order to secure the indivi-

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sibility of his domains and the succession of his daughter Maria Theresa. After he died in 1740, Bavaria, Spain, Saxony, and France concluded an alliance to advance their own claims against Austria. Before they moved, Prussia's King Friedrich II (that eminent Hohenzollern who is generally called Frederick the Great) unsuccessfully put pressure on Maria Theresa in an effort to gain Silesia, and then invaded Silesia. In the second Silesian War, Friedrich first allied himself with France, then confirmed his possession of Silesia by a separate peace with Maria Theresa.

Nine years later, Prussia had to face a coalition of France, Austria, and Russia. England gave subsidies to King Friedrich, and he managed to hold his own against the coalition. The Russians withdrew from the coalition. England defeated France in America. Friedrich succeeded in keeping his Silesian conquest, and in confirming the European position of Prussia, by the peace of 1763.

Friedrich proposed the first partition of Poland (1772), and he received West Prussia as his share. After he died, there was a second partition on Russian initiative. There was a third partition in 1795. The division of Poland would become an important source of future European conflicts.

Austria and Prussia, the two powers in the German east, maintained a dualism and a rivalry which determined the destiny of the German people. Friedrich thwarted, with Russian diplomatic aid, the effort of Emperor Joseph II to strengthen Austria's position in the German south by means of territorial exchanges.

Friedrich was an "enlightened despot." He established religious tolerance, and he encouraged science and literature. The French influence was evident in his Court. He was called "the philosopher of Sans Souci." He built up the army and the civil administration. He restored a degree of self-government to the cities. He advanced agriculture, industry, and jurisprudence.

Cultural Germany was very much united, though political Germany was not.

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French Classicism influenced German poetry.

Luther's translation of the Bible gave a new dignity to the German language.

Leibniz set forth a universal philosophy, superior to religious creeds and dogmas. He was a Deist.

Kant maintained that history has a moral goal, which shall be realized when the categorical imperative is honored in human relations.

Lessing urged religious tolerance in *Nathan the Wise.*

Lavater, Hamann, Herder, and Jacobi were among the outstanding mystical philosophers. The Pietist evangelical communities also cultivated direct mystical awareness.

Taine has written: "The capacity to discover general ideas is a form of the German intellect. From 1780 to 1830 Germany produced all the ideas of our age. No other nation and no other age ever possessed this capacity to so high a degree as the Germans."

There was a struggle in Germany between strict esthetic formalism and the creative spontaneity of inspiration. Young Goethe rebelled against the trammels of form, but in his maturity he achieved a sincere balance of spontaneity and form, of emotion and reason. Winckelmann taught him to appreciate the Classical tradition. Goethe is the greatest of the German writers in his *Faust.*

Goethe and the freedom-loving dramatist Schiller together educated mankind in an esthetic theory of Classic harmony, controlling but not suppressing spontaneous individual impulse. Also, they made this thesis the ground of a moral theory that Classic harmony would be conducive to the free growth of human personality. They rejected the extremes of discipline and rebellion for the balanced self-mastery which alone can make possible the free society. They inspired men to educate and humanize themselves.

Where the Classicists concerned themselves with perfection of form, the Romanticists were interested in life's eternal flux. Their forte was the intuitive, the symbolic. They searched out inner meanings and spiritual possibil-

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ities. They pronounced the creature to be ultimately one with the Creator.

Johann Hölderlin wrote subjective poetry in a sad philosophical vein — beautiful, sensitive, and prophetic.

Jean Paul Friedrich Richter's novels express the nature-love and the deep mysticism of the German temperament.

Among the others prominent in the Romantic literary and philosophic movement were Novalis, the Schlegels, Kleist, and Schelling.

The Romantics of painting were Runge and Friedrich; their masterpieces are symbolical.

The music of Schubert was "the climax in Germany of the romantic movement." Schubert is the genius of the soaring imagination.

There is universal philosophy in Beethoven's Fifth Symphony.

The French Revolution had a profound effect upon Europe's social and political order.

Austria and Prussia concluded an alliance in 1792, and threatened to intervene in France to defend the old order. France declared war. Prussia soon got out of the first coalition. When Austria joined the second coalition, she was invaded. The Emperor concluded the Peace of Lunéville in 1801. France received the left bank of the Rhine, and started to reorganize Germany. Following a victorious war against a third coalition, Napoleon went on with the radical reorganization. He dethroned and elevated dynasties, exchanged territories, and gave the residual States sovereign status. Under his protection, the southern and western States formed the Confederation of the Rhine. They placed their armies at his disposal. They started to introduce his system of legislation and administration.

In 1806, the Emperor of Austria resigned the title of Roman Emperor; the Holy Roman Empire was at an end.

Prussia abandoned her neutrality of a decade, but it did her no good to fight. Napoleon invaded Berlin. Under the Peace of 1807, Prussia had to cede all her territories

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west of the Elbe. Prussia was reduced to impotence. All Germany was under the control of the conqueror.

Although the German people had common ties of language, culture, and historical traditions, they had been divided into many petty States whose selfish rulers had engaged in constant rivalries. The German people became cognizant of their potential political unity only after Napoleon's conquest of Europe. The Germans had only a dynastic tradition, not the national idea of State. But early in the nineteenth century, they demanded national unity and constitutional self-determination. German political nationalism then began, though its objectives would not be realized until 1871. Leading Germans abandoned their dynastic affiliations, and dedicated themselves to the cause of the nation as a whole. Johann Gottlieb Fichte, in his *Addresses to the German Nation,* urged that Prussian or Austrian patriotism be replaced by German nationalism, and that a self-sufficient national economy be developed. Josef Görres and Ernst Moritz Arndt criticized Napoleon, and voiced the hope of liberation. There was born the dream of an independent and united Germany, blessed with constitutional liberties.

Napoleon's abolition of the Holy Roman Empire rescued Germany from her medieval organization. His consolidations reduced to less than one-third their former number Germany's kingdoms, duchies, principalities, and free cities. The struggle to free Germany from Napoleon's domination kindled national patriotism.

In 1809, Archduke Karl of Austria opened a war of liberation. Tyrolese peasants started the revolt, but Napoleon triumphed over them at Wagram. The loss of Vienna made the Austrian Emperor sue for peace.

In Prussia, King Friedrich Wilhelm III drew outstanding Germans into his service. Freiherr vom Stein introduced self-government of cities and freedom of industry. He initiated the liberation of the peasants from feudal obligations. The Jews were given an edict of emancipation. Elementary education was fostered. Wilhelm von

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Humboldt founded the University of Berlin. The Prussian army, which was based on conscription, secretly trained volunteers for the war of liberation.

Napoleon forced the dismissal of Stein, and of some of the army leaders. Austria and Prussia joined the States of the Napoleonic Confederation of the Rhine in the war against Russia.

Late in 1812, the Prussian contingent under Yorck separated from the French. Soon the King concluded an alliance with the Czar. Austria joined this alliance in the next summer. Following Napoleon's defeat at Leipzig, the States of the Confederation joined the alliance too. The allies entered Paris in the spring of 1814. Napoleon abdicated. The Congress of Vienna convened to settle the peace along reactionary lines. Napoleon tried to make a come-back, but a British army with the support of the Prussians defeated him decisively at Waterloo.

The Congress of Vienna (1815) ignored German nationalism to create the German Confederation (under the presidency of Austria) as a weak association of sovereign States. The Congress gave Prussia two continuous territories, one of which extended from Memel to central Germany, and the other of which included the Rhine province and Westphalia. The Congress gave Austria Dalmatia, Venetia, and Lombardy. Both powers participated in the German Confederation of thirty-nine States, which was established to "preserve the outer and inner security of Germany as well as the independence and inviolability of the individual German States." The dualism between Austria and Prussia was not really overcome, despite the effort to achieve German unity of a sort.

The States could individually settle the question of constitutional liberty. But unfortunately, the pre-Napoleonic rulers came back in North Germany and rescinded the reforms. The southern States carried on the institutions taken from Napoleon's system of autocratic centralization of political power and liberal reform of civil law. The monarchs of the southern States imposed constitutions which required them to be governed by the ad-

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vice of their ministers, separated the property of Crown and State, and established a two-chamber system of representation. The upper chambers of the diets mainly consisted of hereditary peers. The lower chambers were elected according to different types of franchise, and they had a somewhat liberal development.

The King of Prussia went back on his promise to give his kingdom a constitution. He appointed a bureaucracy, which governed under the supervision of the State Council (consisting of the ministers, the heads of the army and the administration, and the royal princes). The provincial diets were restored in 1822, and that killed the hope for a constitution in Prussia. The liberal reforms were not utterly abandoned, but neither were they developed.

The younger generation and sections of the middle classes yearned for liberalism and nationalism. They were opposed by reactionary Prince Metternich, State Chancellor of Austria from 1809 to 1848. He regarded the French Revolution as an outbreak of barbarism. He resisted the aspirations of the bourgeoisie. He set himself against the German craving for freedom and unity. Metternich entered into an alliance with Russia, Prussia, and England to protect internationally the 1815 restoration of the old order which had been temporarily destroyed by the French Revolution. The "Holy Alliance" did not really succeed in turning back the clock, but Metternich did everything he could to crush liberalism. He arrested the leaders of the "demagogic patriots." The German States controlled the universities, censored publications, and turned the secret police on any man who tried to exercise his human right of freedom.

Yet the reactionaries did not monopolize the whole field. There was a struggle between the forces of tradition and the forces of progress.

The rationalist Anton Thibaut proclaimed that natural law is the proper basis of legislation.

Hegel interpreted history as "the self-realization of the creative spirit of the universe, progressing through the dialectic antagonism of the ages."

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Schleiermacher studied Plato, Aristotle, the *New Testament,* Wolf, Semler, Spinoza, Kant, and Jacobi. He also steeped himself in art, literature, and science. He lauded Spinoza as a man "elevated above the profane world." He held that religious feeling is more important than creeds, the letter of Scripture, presumptuous supernaturalism, or shallow rationalism. His religious liberalism was opposed both from the right and from the left in Berlin.

David Friedrich Strauss interpreted the life of Christ as a moral myth.

Among the writers of the period who are still read with interest we might mention the historian Goerres, the dramatist Grillparzer, the poet Mörike, the story-teller Storm, and the autobiographer Reuter.

Heine was a writer of candid and liberal political criticism. Gutzkow and Kinkel also had the courage of their democratic convictions.

The Hanoverian King dismissed professors who protested against his abolition of the constitution. Political liberals were jailed. But such reactionary policies only strengthened the liberal aspiration. Brave German liberals strove for liberty, union, and justice. Such ones respected Germany as a whole above her many dynasties. That was what *Deutschland uber alles* meant in 1841. German liberalism was one with German nationalism. Police methods could not stop the liberal trend.

Germany adopted industrialism three generations after England. As the Industrial Revolution progressed, industry and commerce resented the restrictions imposed by internal tariffs. In 1834, most of the German States formed a Zollverein (tariff union) which established free trade among its members. The Zollverein introduced an economic bond as a preliminary step toward German unification.

Industry had achieved a considerable development by 1860. There was iron and steel production in the northwest and in Silesia. Then chemical industries appeared. Scientific agriculture was established. The factory system

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was launched. Large-scale overseas trade began. Merchants, engineers, and manufacturers demanded a political policy attuned to the expansion of the economic structure beyond artificial State boundaries.

Friedrich List was one of the first to recommend a national economic policy for Germany as a whole, to safeguard the young German industry until it was prepared to engage in world trade. Prussian ministers heeded his proposal when they shaped a customs union.

Von Schön, the governor of East Prussia, carried through important agrarian reform. In 1840, he proclaimed that bureaucratic paternalism had had its day, and that the time was ripe for the participation of the people in the Government.

But Prussia's King Friedrich Wilhelm IV was so steeped in the ideas of romantic conservatism that he continued to defend special privilege. Friedrich Julius Stahl set forth a conservative theory of constitutional monarchy. The reactionaries put their argument on religious grounds when they wanted to defeat clashing material interests.

Metternich's reactionary system disintegrated. Great Britain supported Latin-American independence. The powers sanctioned the Greek war for liberation from Turkey. The constitutional movement in Italy, and the revolutions of 1830 in France, Belgium, and Poland inspired the Germans to struggle more than ever for liberalism. In the thirties, some minor German monarchs granted constitutions. There was a revival of nationalistic radicalism in the universities. At the Festival of Hambach in the Palatinate (1832), twenty-five thousand people got behind the idea of a European confederation of free republics. "We greet every nation which breaks its chains."

In 1847, the liberals were victorious in a civil war in Spain. Soon Italy rose. A republic was established in France. In March 1848, the German liberal revolution began. It spread throughout Germany. A Pan-Slavic congress was convened in Prague. The Hungarians dethroned and banned the Hapsburgs. At last Prince Metternich

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went into exile, his domestic and international system completely broken.

The German liberals, under the leadership of the southwest, ordered general elections to a National Assembly, which would give Germany a constitution. This Assembly, the Frankfort Parliament, elected a provisional representative Government, choosing the Archduke Johann of Austria as imperial regent. A Prussian constituent assembly met in Berlin. An Austrian constituent assembly met in Vienna.

The parliamentary groups of the Frankfort Parliament concerned themselves with the formulation of fundamental rights, the constitutional organization of Government, and the territories to be included in the German union.

The Parliament adopted a declaration of rights. The Parliament attempted a solution of the territorial problem which excluded the Austrian Germans (with their supranational tradition), and sought a union under Prussian leadership. The Parliament adopted a constitution, and elected the King of Prussia hereditary Emperor. But Friedrich Wilhelm declined to "accept a dog-collar chaining him to the revolution." Most of the State Governments commanded their subjects who were members of Parliament to withdraw.

Friedrich Wilhelm IV invited all the States but Austria to form a confederacy, the Prussian Union. He planned that the Union should in turn confederate with Austria. In 1849, Prussian troops suppressed revolutionary flare-ups in Saxony, Baden, and the Palatinate. In 1850, most of the German States adopted the conservative constitution of the Prussian Union.

Prince Felix Schwarzenberg, who directed Austrian policy, illegally summoned the members of the German Confederation of 1815 to Frankfort, and reconstituted the Bundestag. The Prussian Union was not represented.

When the elector of Hesse, a member of the Prussian Union, requested the help of the Bundestag, the only thing that kept a war from breaking out was Russian in-

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tervention in favor of Austria. Prussia's German plans were blocked for the time.

Instead of idealistic revolutionary sentiment, there ensued an era of "political realism." Treitschke was an ardent nationalist, but he made much of *Realpolitik*.

Transportation, industry, and banking became more and more the engrossing concerns of men, but German cultural life went on.

In the field of history, Ranke was a master of objective research. Mommsen interpreted Roman history as a fusion of empire and republic, analogous to the reconciliation of liberalism with *Realpolitik* which seemed to be necessary in the Germany of his day.

The arts became uncertain in their style. Architecture was reduced to random imitation. The painters were too ambitious for their skill, except for such truly great ones as Feuerbach, Lenbach, and Hans von Marees. Menzel will always be famous for his etchings.

Richard Wagner made the musical drama an agency for influencing German philosophy and culture.

Schopenhauer's pessimistic mysticism was the romantic philosophic reaction to the harsh political realities of his century.

Some nineteenth-century German philosophers used the natural sciences as their base for a materialistic attack on the moral assumptions of society. They set forth the catechism of force, the doctrine that might is right.

Cavour's success in uniting Italy (1859) revived the hope in liberal German hearts. But Prussia's new King, Wilhelm I demanded credits for the reorganization of the army, and seemed prepared to follow in the footsteps of his reactionary brother. The second chamber refused the credits. The clash was so serious that King Wilhelm was on the verge of abdicating in 1862. Otto von Bismarck persuaded the King to keep his Throne.

The King appointed Bismarck president of the Council of Ministers. Bismarck became the Chief Minister of Prussia in 1862. For nearly three decades, the stubborn conservative Bismarck molded the policy of Prussia and

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of the German Reich which he created and established as a modern power. "The unity of Germany," he announced, "will be realized by blood and iron."

The Chief Minister, with his strong sense of authority, disliked the theoretical tendencies of the liberal parliamentarians. He grieved over the dismemberment of Germany, and he believed that military methods would be necessary to achieve unification. Some Germans have honored the legacy of Kant and Goethe, but others have been the grandsons of Attila. Bismarck felt that the Hapsburg monarchy was not sufficiently concerned with German problems, and that Germany's salvation could be wrought only by a firm Prussian policy. Some benefits would indeed come through the dirty channels of Prussian militarism, but it would also become the enemy of Germany and the world.

Bismarck broke the constitution to provide the King with a military budget. He fostered the unification of Germany on the lines of the Prussian Union. He won the goodwill of Russia by giving her diplomatic help in suppressing a Polish insurrection. Napoleon III of France helped Prussia to conclude an offensive alliance with Italy.

The enlarged Prussian army saw action in the Danish War (1864).

Prussia left the old Confederation, and defeated Austria and her allies in the Austro-Prussian War (1866). Prussia annexed Schleswig and Holstein, Hanover, the electorate of Hesse, Nassau, and the city of Frankfort. The North German Confederation was established. Then the southern States allied themselves with Prussia and joined the Zollverein. Bismarck negotiated the inclusion of the southern States in the Confederation of 1867.

Next Bismarck engineered the Franco-Prussian War (1870-1871). The Peace of Frankfort imposed on France an indemnity of one billion dollars and the cession of Alsace, the German-speaking sections of Lorraine, and the region of the Metz. Lorraine has one of the world's biggest iron-ore deposits.

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Under Prussian leadership, four kingdoms, six grand duchies, twelve duchies and principalities, and three free cities formed a common German domain, and administered Alsace-Lorraine.

In 1871, William I of Prussia was elected German Emperor.

The new State was called *Deutsches Reich.*

Bismarck's empire emerged from a compromise between power policy and national liberalism. Bismarck was the Iron Chancellor of the German Empire.

The accession of Alsace-Lorraine greatly increased the number of Catholics in Germany. Also it should be noted that the Catholics were the dominant religious sect in southern Germany. Protestant Prussia was involved in conflicts with the episcopate of her Catholic provinces. After the Vatican Council augmented the Pope's authority by the dogma of infallibility, Bismarck had the ministry of religious affairs proclaim State control of the clergy. He called this the *Kulturkampf,* or "Fight for Civilization." Education was taken out of the hands of the Catholic clergy. Civil marriage was introduced in 1875, by legislation of the Reich. The Catholic press was curbed, and pulpit utterances "dangerous to public peace" were forbidden by law. Through the negotiations of Pope Leo XIII, Bismarck's antipathy to the Catholics lessened, and peace was gradually restored. In 1878, Bismarck had most of the anticlerical laws repealed because he needed the help of the Catholics in his struggle against the growth of socialism in the industrial towns.

Bismarck fought the rise of socialism by means of repressive laws prohibiting socialist meetings and publications. He expelled socialists from the Empire. Also he tried paternalistic legislation (industrial insurance, old age pensions, and so forth), which improved the condition of the workers so they would not rebel, but gave them no real voice in the Government.

Romantic socialism began in Germany in the eighteen thirties. Karl Marx, Friedrich Engels, and Ferdinand Lassalle pioneered "realistic" socialism. Marx and Engels

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analyzed the economic determinants of history. They theorized that the inevitable monopolistic concentration of capital and social power in the hands of a small minority would prove increasingly injurious to the working class, and that the capitalist system would surely ruin itself by recurrent economic crises. They believed that it would be the historical mission of scientific socialists to take over the economic system. "With the seizing of the means of production by society," wrote Engels, ". . . anarchy in social production is replaced by systematic, definite organization. The struggle for individual existence disappears. Then, for the first time, man, in a certain sense, is finally marked off from the rest of the animal kingdom, and emerges from mere animal conditions of existence into really human ones. The whole sphere of the conditions which environ man, and which have hitherto ruled man, now comes under the dominion and control of man, who now, for the first time, becomes the real conscious lord of Nature, because he has become the master of his own social organization. . . . It is the ascent of man from the kingdom of necessity to the kingdom of freedom." In 1875, the Marxian and Lassallian groups founded the Social Democratic party. Bismarck forced through the Anti-Socialist Law, which drove the propaganda underground. Wilhelm II, who wanted the goodwill of the working classes, eventually opposed the renewal of the Anti-Socialist Law. But he soon reverted to a coercion policy.

In order to consolidate the position he had won for Germany, Bismarck adopted a peace-seeking foreign policy, and built up a system of defensive alliances — with Austria (1879) and with Italy (1882). France responded to that Triple Alliance by forming an alliance with Russia and an understanding with England.

Germany, a federated constitutional monarchy, was a new world power — one of the leading powers of Europe. In 1871, the victorious King of Prussia was at Versailles, in the French royal palace, when he was elected German Emperor by the rulers of the twenty-five German States. Each of the States kept its ruler and its Congress, but the

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King of Prussia was the hereditary Emperor (Kaiser), and there was an imperial Congress (the Reichstag) at Berlin. Germany was unified under Prussian leadership. Austria lost the commanding position it had held in Europe since the Hapsburgs had become the German Roman Emperors in the fifteenth century. Germany had a common coinage and economic system, but the Germans did not have common ideals.

United Germany found it necessary to deal in a few decades with problems which other nations had taken hundreds of years to solve. Her predominantly agricultural society was changed into an industrial society. An urban working class emerged, and this resulted in social changes. Medieval elements lingered on in German life side by side with the ideals of modern liberalism. In the Government of the German Empire from 1871 to 1918, many survivals of eighteenth-century autocracy were retained. Representatives of the people were not allowed so much power as the King and the great landowners.

In the peaceful years from 1871 to 1914, the German economy became the industrial center of the European continent. Germany achieved great technical progress. Germany's growing trade made her the rival of Britain. In the last decades of the nineteenth century, the competition of the great powers for raw materials was on a planetary scale. Germany displayed national assertiveness in the competition of industrial imperialism. All the great powers were involved in the power politics which would cause the twentieth-century global wars.

The agents of German trade made connections in all continents. In 1882, the German Colonial Society was formed.

With the larger development of industrialism, cartels of industries tended to moderate or eliminate competition. Industrial combines or trusts first appeared in the decade before World War I. The German economy exhibited a monopolistic tendency.

When the bulk of the German people was united under Prussian leadership, the modern unity was based upon a

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heterogeneous nation. Germany's lingering differences resulted in ideological and political conflicts.

Wilhelm II — Kaiser William II (1888–1918) — forced Bismarck's resignation, and endeavored to establish a personal regime. Under his reign, an effort was made to adjust German domestic and international policy to changing conditions.

Germany was encircled and isolated. Austria alone supported German policy. But in 1908, Austria proclaimed the annexation of Bosnia and Herzegovina without previously consulting her ally. Thus she endangered German interests in Turkey.

Germany went through a period of "shifting parties and conflicting policies." There was an anti-Semitic party in 1893, but it did not last long.

At the beginning of the twentieth century, several southern States adopted universal manhood suffrage for their second chambers.

The Social Democrats, under August Bebel and Eduard Bernstein, favored evolutionary cooperation with the milder liberal parties.

The Center party tried to influence administrative appointments in the interests of Catholicism.

Bismarck's Government system disintegrated under his successors. The future of German policy now depended on the Parliament. Of course it should be remembered that the "universal male suffrage" on which the imperial Congress at Berlin was nominally supposed to be based was actually subject to special restrictions which deprived the representatives of the people of power.

Bismarck said that Germany was territorially satiated, but eventually she got into the struggle of imperialistic competition. Germany secured colonies in Africa, thus antagonizing France. Germany bought the Caroline Islands in the Pacific from Spain. Germany's economic activity in the Near East incurred the ill-will of Russia and England. Germany was in the armaments race; the powerful nations viewed each other with mutual suspicion. France was Germany's military rival, and England was

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Germany's trade rival. There were economic causes leading up to World War I. Germany was one of the industrial nations competing for raw materials and spheres of influence, and engaged in an armaments race which would have tragic consequences. Jakob Burckhardt and other peace-lovers warned of the danger, but such ones were shouted down by Rohrbach with his cry: "Greater Germany!" From 1894 on, the chauvinistic Pan-German League talked aggressively for German power politics.

Houston Stewart Chamberlain wrote the literature of the race-myth and anti-Semitism. Lasson and other spokesmen of military imperialism denounced law as the friend of the weak, and glorified the right of force. There were some imperialists in England who talked in the same vein, though commonly with a little less violence. But the understanding Frenchman Romain Rolland rightly noted that the ambition of the true Germany was "not to dominate the world by force and guile, but to absorb in peace everything great in the thought of other races, and in return to reflect the harmony." Unrepresentative militarists were able to exercise a strong influence in Germany because so many Germans were trained in "schools of subservience." Army discipline and the monarchic and civil-service traditions inculcated blind obedience to those in power. But a wise German spoke for the true soul of his country when he defined war as "a horror, a failure, a renunciation of every ideal, an abdication of the spirit."

On the bright side, progressive legislation in Germany provided freedom of the press and of association. Justice was independent. Germany had her established churches, but free religious movements were not subject to restrictions. The English liberal schools inspired German educational reform. Some commendable features prevailed under the Kaiser.

Among the great scholars of Germany were Haeckel (Monism), Dilthey (mind-types), Troeltsch (social consequences of Christian ethics), Freud (importance of the subconscious), Max Weber (systematic sociology based on historical experience), and Adolf Harnack (the higher

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criticism). The philosopher Nietzsche, though somewhat corrupted by the force-philosophy of Prussian militarism, sanely feared that modern man would forget the higher goals of life to become a mere function of the modern system.

The school of literary naturalism punctured the smugness of Victorian complacency. Maximilian Harden ranks as the chief German essayist of modern times. His keen satire against prejudice, hypocrisy, arrogance, and pretended superiority kindled the hostility of the imperial Government. He was imprisoned for establishing a free theatre in the Berlin of 1899. In World War I, this liberal democrat satirized the German Government with unabated zeal. Gerhardt Hauptmann interpreted social problems in his dramas. The dramatist Carl Bleibtreu, the Bernard Shaw of Germany, offended all parties in his clever efforts to stimulate reforms. The Austrian Hofmannsthal wrote essays urging the German civilization to accept its responsibility as a part of the Western world.

Clara Viebig's war-novel, *The Daughter of Hecuba,* exposed the hollowness of appeals to the glory of the Fatherland.

Franz Werfel revealed the madness of war-torn Europe in brilliant poetry.

Thomas Mann, in *The Magic Mountain,* pictures modern society as pathological.

Rilke created lyrical poetry of deep mystical sensitivity.

Max Liebermann was the great Impressionist of German painting. Lehmbruck was an outstanding sculptor.

In 1914, Austria's foreign minister Count Leopold Berchtold judged that the time was ripe to curb overambitious Serbia. The Serbian Government had been a party to the assassination of Archduke Franz Ferdinand, heir apparent to the Austrian throne. The German Emperor Wilhelm II and his chancellor agreed with Berchtold that a little punitive expedition against Serbia was justifiable. With the assurance of German support, Austria sent a stiff memorandum to Belgrade. The Serbians re-

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jected it in part, and mobilized their armies. Then Austria ordered mobilization.

Russia warned the Austrian ambassador that it would not countenance military measures against Serbia; Russia had been officially assured of French support. Now Germany tried to extricate itself from its promised support of Austria. But when the Russian armies were mobilized, the Germans mobilized and declared war. As the Germans could not be sure of French neutrality, they declared war on France too. Germany did not want a big war that would tax every resource, and compel it to fight on two fronts simultaneously, but there seemed to be no alternative. Germany has been labeled the aggressor in World War I, but the now-published documents indicate that Germany was "an unwilling partner to Austro-Hungarian imperialist enterprise."

There was no deliberate plot to encircle Germany, however. She contributed to the international tragedy by her arrogant Prussianism. Of course she was not the only arrogant nation. All the powerful nations shared the guilt for this unprecedented outburst of barbarism, which came at a time when millions had persuaded themselves that human civilization was at its peak. The causes of World War I were narrow nationalism, militarism, and imperialism.

Most of the German people regarded the War as a premeditated assault by the Russians and the French. As the French pacifist Rolland said: "Doubtless my enemy is as passionately sincere as I am." The real spirit of the German people during World War I cannot be judged by the savage utterances of non-combatant writers who made a gospel of hatred and voiced the philosophy that might is right. Both sides made the mistake of putting all the blame on the adversary, and making no attempt to understand each other. But the Germans as a whole really believed that they were fighting a just defensive war. The geographical position of Germany made it open to attack from several sides.

When the Belgian Government refused to allow the Germans free passage for an attack on France, Germany

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violated the neutrality of Belgium. This was indeed a criminal act. The German chancellor called neutrality "a scrap of paper."

In Britain and elsewhere, public opinion was aroused by Germany's violation of the neutrality of a small nation. The British Government declared war against Germany for moral reasons, as well as to maintain the balance of power in Europe for the protection of her security.

German strategy did not result in the collapse of France. The French armies put up a heroic resistance.

German submarine warfare brought the United States into the War (1917). Fritz von Unruh voiced the pacifist sentiments which swept over Germany in the latter days of the conflict when German youth had tasted of suffering. The Social Democratic leaders urged a just peace. But Ludendorff began an offensive in the valley of the Somme in March 1918. A counter-attack was begun by the Allied forces under Foch in the month of July. In August, the British struck east of Amiens with tanks. In October, the German Emperor demanded Ludendorff's resignation. On November 5, Germany decided to send a delegation requesting an armistice. On November 9, the Kaiser abdicated and escaped to Holland. On November 11, the armistice was signed by German plenipotentiaries.

A million and a half Germans were killed in World War I.

After the War, democratic Government was established in Germany. Women were granted the franchise. In the new Germany's first general free election, most of the party platforms were liberal. On February 11, 1919, Ebert became the first President of the Reich.

The presentation of the text of the vengeful Treaty of Versailles was made by Clemenceau, in a stern and hate-laden speech. As Shuster and Bergstraesser state: "The treaty as finally presented to the German government was a harsh and onerous one indeed, comparable to that which Ludendorff had forced the defeated Rumanians to ac-

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cept. It was an attack upon the vital pride of the German people, compelling them to admit that the war had been their fault alone. It imposed financial burdens which the ruined country could not possibly carry, and it deprived Germany of territory in a way that seemed to destroy the last vestige of self-respect."

The democratic Weimar Constitution was adopted July 29, 1919. This document did not solve the problem of the relationship between the Reich and the various federal States. The Reich did not have effective control of administration, nor did it have a working senate.

Under proportional representation, extremist wings broke off, formed new parties, and elected spokesmen to the Reichstag. There was a tendency toward political radicalism, and toward numerous parties.

The German masses were lacking in political zeal. Germany did not have a tradition of democracy. Previous efforts to liberalize Government had ended in suppression. The average German thought of freedom as something desirable, but he was conditioned to leave the national Government to those in control. When it was finally proclaimed that "all power derives from the people," the people were not prepared to take advantage of the opportunities which the Weimar Constitution provided.

Labor was divided in Germany. Reaction grew strong. There was general resentment when the Allies demanded trial of German military leaders. The German people were poor, hungry, and confused.

The President had the right to dissolve the Reichstag. After 1930, the Reichstag simply expressed passive approval of the decrees, so as to avoid responsibility. The Reichstag did not reach effective conclusions on important matters, and this failure would have tragic consequences.

The Cabinet headed by Gustav Bauer was in office until March 26, 1920. The prices steadily rose in Germany, there were serious shortages in essential goods, and the industrial markets dwindled. Germany had become "a pawn on the board of conflicting international interests." There were Communist agents in the industrial

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cities of Germany, for Bolshevist Russia regarded her as an essential ally. The French Government provoked disunion and economic disorder in Germany, with the thought that this would assure her own security. There were attempts to divide the Reich into parts.

But Britain's desire for reparations money from Germany caused her to favor the recovery of German industry.

Communist organizers had been active in Berlin. Early in 1919, there was a serious strike that threatened to become a serious revolution. It was suppressed by the troops with much bloodshed. The reaction of the right arose to answer the radicalism of the left. The bourgeois public was ready to answer extremism with extremism for the maintenance of order. The Social Democratic Government now judged it necessary to shoot down rebellious workers with the aid of the monarchist army leadership.

In Munich, the assassination of Kurt Eisner by anti-Semites resulted in strikes and rioting.

When a Government was formed in Munich which recognized the authority of the State legislature elected by the people, two groups of radicals rebelled against it. The first was just a group of dreamers, but the second was an organized Communist unit. The Communist group gained control, forced the legitimate Government to seek refuge in the north of Bavaria, and imprisoned "enemies of the people." Regular troops from Prussia and Würtemberg, and volunteer defense units of the citizenry, overthrew the Communist dictatorship.

It was the post-War economic prostration that turned so many Germans to Communist extremism. Millions of families were in distress because of the paralysis of German industry through loss of markets. Colonies, markets, and resources were shorn away. Under the terms of the Versailles Treaty, Germany had to make big annual reparation payments to the victor powers. This delayed industrial recovery. German society was torn between the forces of extreme radicalism and extreme reaction, both extremes holding themselves above the law.

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During the times of Communist upheaval, the opposition used young Germans for "volunteer units" to fight the radicals. These youngsters did not have the restraints of traditional military discipline. They were insecure, undernourished, and emotionally unstable. As members of the private militant organizations, they were guilty of horrible barbarism in the German cities.

In 1919, much reactionary sentiment was expressed in Germany. The Allied decrees reduced many officers to poverty. The Germans blamed their misfortunes on the Republic, which had signed the Armistice and the Treaty. The German National party shouted against "the merciless Republic, accursed of God." Some wanted to restore the monarchy. Von Graefe, spokesman for the Pan-German right, said the army had been stabbed in the back by the socialists. Reactionary extremists whipped up a terrible anti-Semitic movement. Soldiers who came back from campaigns in the Baltic area introduced the swastika as an anti-Semitic symbol. The old symbol originally had a religious and alchemical significance.

French pressure imperiled the integrity of the German State in the east and in the west. Dr. Adam Dorten, who had access to French funds, led a movement of reactionary malcontents.

The Separatist movement in the Rhineland seems to have started with an Alsatian priest who dreamed of a separate Rhenish Catholic republic wherein Alsace might be incorporated.

Germany's Social Democrats favored the union of the small residual republic of Austria with Germany, but the Allies were determined to prevent such a movement to strengthen the new Reich.

The Ebert Government brought about the collapse of the dictatorial Kapp Putsch by ordering a general strike of the trade unions to shut off vital public services.

In the course of the armed labor resistance, a Red army seized Dusseldorf. With Allied permission, the Reichswehr entered the "neutral zone" to suppress the Red army by military means. The French made this strug-

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gle a pretext for occupying Frankfort and other cities to assure the security of the occupation forces. Britain criticized the French action, and the United States and Italy expressed regrets to the German Government.

Trade-union leaders now asserted that the general strike would continue until the Government should assume the protection of the Republic against its enemies. It was agreed that the organizers of the Kapp Putsch would be punished, that the civil service would be purified of reactionaries, and that ripe industries would be socialized.

After the Bauer cabinet resigned because of difficulties, Hermann Muller formed a new Government on the same basis of the Weimar coalition of Social Democrats, Centrists, and Democrats. The Government was also reconstituted in the State of Prussia, where Otto Braun and Carl Severing occupied the main posts. The leading defenders of the Republic were honorable men with real faith in democracy, who never resorted to Machiavellian tactics.

In the Reichstag elections of June 6, 1920, the vote for the parties of the right increased by nearly three million. The Weimar coalition no longer had a majority. The political situation inside Germany was drastically changed.

The Muller cabinet resigned, and was replaced by a bourgeois Government formed by Constantin Fehrenbach (member of the Center party).

Fehrenbach headed the German delegation that went to Spa at the invitation of the League of Nations. The Allies demanded the immediate reduction of Germany's armed forces and made certain reparations demands. Hugo Stinnes, Germany's greatest industrialist, told the Germans they should not accede to Allied demands but should embrace Communism. "The Red flood," he said, "will sweep away Versailles." Finance Minister Joseph Wirth and General von Seeckt resisted Stinnes' proposals. Germany took the policy of fulfillment in regard to Allied reparations demands.

Germany's Independent Socialist party unconditionally

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accepted Moscow's "twenty-one points" to become the party of German Communism.

Allied statesmen and experts met in Paris and decided that Germany was to make reparations payments in the large amount they specified within thirty years. The German Government protested.

At the London conference, the German foreign minister refused to accept the Allied terms. Dusseldorf and other German cities were occupied, and Lloyd George sent an ultimatum to the German ambassador. The Fehrenbach cabinet resigned. A new Government, headed by Wirth, took office. The London ultimatum was accepted May 11, 1921.

The Wirth Government was the ablest Government the Republic had produced. It was organized on the basis of the Weimar coalition. Wirth was a Centrist, and a very democratic man. Rathenau, the industrialist and intellectual, was a prominent member of the Wirth Government. The great problem of this Government was to reconcile the mounting internal debt with the Allied demands for reparations. The decline of the value of the mark, in terms of foreign exchange, led to a rapid rise of prices. Germany demanded a moratorium (1921).

The Allies met with the Germans at the Conference of Genoa. Russian delegates had been invited.

At a secret meeting near Rapallo, the Russians proposed to the German delegates an economic and political agreement, which contained secret military clauses. Rathenau signed it. This first important diplomatic triumph of the German Republic would benefit both Germany and Russia as a trade agreement.

Russia did all she could to foster German distrust of the League of Nations, and she worked overtime spreading Communist propaganda in Germany.

There were unending discussions between the Reparations Commission and the German Government. Germany faced the threat of sanctions on the one hand, and the danger of internal financial chaos on the other. Toward the end of 1922, one thousand German marks were worth

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little more than a dollar in American money. The Government decided to control dealings in foreign exchange.

In upper Silesia, the 1921 plebiscite resulted in a victory for Germany over Poland. Polish insurgents tried to invade the region and acquire it by force. German Free Corps units, under concealed Government auspices, routed the Polish forces. The Supreme Council of the League of Nations decided that Upper Silesia was to be divided between Germany and Poland according to the number of votes cast for each side. There was to be an elaborate system for the protection of minorities. The Germans regarded this solution as unjust.

In 1921, Erzberger was assassinated by members of an extreme-rightist secret military group, the Organization Consul. The Government decreed emergency legislation to protect the threatened Republic. But the pro-monarchy authorities in Bavaria refused to comply with the emergency legislation. Munich and other cities had become places of refuge for elements adverse to the Republic. Germany's Catholics were split into two separate groups, one of which (the Bavarian People's party) advocated restoration of the monarchy.

In 1922, the Organization Consul assassinated Rathenau. Angry Germans responded with attacks on partisans of the extreme right. Ebert proclaimed austere measures for defense of the Republic.

When anti-Semitic extremists were expelled from the party of the conservative German nationalists, they formed the Voelkisch party, the direct ancestor of Hitler's National Socialist party.

The Wirth Government fell in 1922, and there followed a period of crisis from which the German Republic would not wholly recover. Wirth was replaced by Wilhelm Cuno, a successful civil servant and director of the Hamburg-American line. His was a conservative "businessman's" Government.

The conservative who held power in France, Raymond Poincairé took the stand that no further concessions should be made to Germany until it had given the French im-

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portant "productive assets" as guarantees of good faith. The greatest of these assets was the industrial region of the Ruhr Valley. Poincairé thought that the Rhineland should be ceded to France. The other Allies were opposed to Poincairé's plan, but he asserted that occupation of the Ruhr was inevitable unless certain conditions should be fulfilled by Germany.

Soon General Degoutte, at the head of six divisions, occupied Essen. In January 1923, the German Government ordered passive resistance. In Great Britain and the United States, there was much hostility to France and sympathy with Germany.

The German Government and the Reichsbank kept trying to stabilize the mark in terms of gold currency. The Germans smuggled into the Ruhr the currency needed to pay the wages of idle workers, who opposed the occupation via passive resistance. The mark declined in value, but prices inside Germany rose sky-high. There were bread riots in several cities. The middle classes and the rentier groups became poverty-stricken. In the Ruhr, many Germans were driven from their homes, and some were killed.

The Cuno Government fell, and was replaced by a coalition cabinet headed by Dr. Gustav Stresemann (1923). The Stresemann cabinet adopted a plan for stabilizing the mark. The new currency was limited in amount. The effects of deflation were quickly felt.

Germany's passive resistance came to an end, because the financial situation was desperate. Rising prices and unemployment had wreaked havoc with the German spirit.

A weak attempt to overthrow the Republic was made in Pomerania by Major Buchrucker's Fredericus Rex movement, but the Reichswehr suppressed it.

A Communist bid for dictatorship in Saxony was repressed by military means. There were also Communist uprisings in Hamburg and other cities.

In Bavaria, the Kahr ministry was inimical to the Republic, and wanted to re-establish the monarchy.

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Seeckt maintained that the Reichswehr would have to remain "neutral" in politics.

In Munich, Adolph Hitler had developed a militant organization dedicated to National Socialism and anti-Semitism. Austria-born Hitler was an extremist Pan-German. His skill as a political boss had brought him into the company of the anti-proletarian intellectuals, who classified the moderate socialists and the Communist wing together and hated them equally. His associates included Scheubner-Richter, Captain Roehm, Gurtner, Von der Pforten, Captain Goering, and General Ludendorff.

On November 8, 1923, Hitler made Kahr and the Reichswehr commandant his prisoners. But Hitler was arrested and sentenced to a term in Landsberg prison, where he wrote *Mein Kampf*. The Nazi movement could have been ended forever had Hitler been expelled from Germany as an alien agitator.

In its fear of the leftist enemies of the Republic, the Stresemann Government was too indulgent toward the rightist enemies.

The Stresemann cabinet was succeeded by a Government headed by Wilhelm Marx of the Center party. The German Government persuaded the Reparations Commission to appoint two committees of experts to study the financial situation of Germany. General Dawes served as chairman of the first committee.

The Dawes Plan (1924) lightened the reparations burden. It acknowledged the fact that Germany's duties were fulfilled when she deposited the sums agreed upon in marks. Transfer to Allied currencies was the job of a transfer committee, the presiding officer of which was the agent of reparations. The amounts that would have to be raised inside Germany were fixed for the first five years, and it was agreed that afterwards the sums would be computed on the basis of a prosperity-index. Mortgages on German railroads and industry would produce reparations income. The balance would be paid out of the budget of the German Government. A Dawes loan would provide money to meet the first year's obligations.

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The Reichstag voted to approve the laws needed to put the Dawes plan into operation.

Germany veered sharply to the left, and then suddenly moved to the right. The effects of disastrous inflation gained much support for the leaders of the German nationals. There was wild speculation in the inflation era. In 1923, it took a billion paper marks to equal a single prewar mark. The cost of living soared. But stabilization, which abolished the older currency, created equally serious problems. On what basis would indebtedness be honored, and on what terms would credit be obtained? In 1924, money was so scarce that interest rates were above one hundred per cent.

The Nazi economist Gottfried Feder found a fertile field for propaganda in the financial debacle.

The Marx cabinet was replaced in 1925 by a Government headed by Dr. Hans Luther, wherein the German nationals were represented.

President Ebert died in 1925, and Germany elected a new President — the rightist Hindenburg. Germany now put its faith in a conservative Prussian soldier. There was a policy of international conciliation. There was some economic improvement.

In 1925, the Treaty of Locarno was signed by Great Britain, France, Italy, Belgium, and Germany. Germany was promised a place on the Council of the League of Nations. But nothing was said about the Rhineland. No concessions were made in the east where Germany felt the need of boundary revision. The French got a promise from Great Britain and Italy that any efforts to change the settlement in the west would be opposed by force. France renewed and strengthened her military alliances with Poland and Czechoslovakia.

In 1926, the First Zone in the Rhineland was evacuated, and further progress seemed to be assured. The Council of the League of Nations declared that the Inter-Allied Control Commission would be withdrawn. On September 10, 1926, Germany was admitted into the League of Nations.

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But Germany was disarmed in an armed world.

Thanks to the Dawes Plan, Germany enjoyed a certain amount of industrial and economic revival for a time. Many cartels (price-fixing and production-control arrangements) were organized.

In 1927, the bourgeois Government under Centrist leadership established a new code of social-security legislation, with employment assistance, unemployment insurance, and insurance to cover periods of illness. Taxes were lowered. Civil-service salaries were increased. Germany had the world's most advanced social legislation.

There was very little unemployment in 1927. There was lavish spending throughout the country. But it was a specious prosperity, based on credit inflation. Interest-rates were still high. The banks of Germany had almost a billion and a half dollars in short-term credits. Big sums were loaned to municipalities, businesses, and welfare institutions. In 1928, German indebtedness to foreign creditors was in excess of twenty-eight billion marks. In 1929, another billion was added. The world depression dried up credits, and put German industry in a parlous plight. It proved impossible to halt withdrawals. How to pay reparations seemed to be an insoluble problem.

Franz Seldte and others formed the Stahlhelm, an organization of World War I veterans which became monarchic and intended to sabotage the Republic.

The Reichsbanner assembled democratic veterans.

The Communists organized a Red Front.

Gregor Strasser formed National Socialist groups throughout North Germany.

But Germany was not yet abandoned to utter extremism. The Social Democrats showed a gain of more than a million votes in the elections of May 1928.

The second Muller cabinet was a coalition regime. Stresemann, who was again foreign minister, took part in the signing of the Kellogg Pact "outlawing war." Muller advocated universal disarmament at a meeting of the League Assembly.

The German National party elected the reactionary Pan-

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German Alfred Hugenberg, who owned a chain of nationalist newspapers, as its chairman.

The Center party elected as its chairman the rightist Monsignor Ludwig Kaas, who advocated an aggressive foreign policy.

The reparations problem was discussed by a conference of experts, of which Owen D. Young was the chairman, at Paris in 1929. Dr. Schacht headed the German delegation.

The Young Plan was agreed upon in 1930. Foreign control of German finances was abrogated. The office of Agent of Reparations was ended. Deliveries in kind were reduced. The Young Plan fixed the total amount of reparations to be paid, and scheduled annuities for payment over fifty-nine years.

Dr. Schacht demanded return of the German colonies and revision of the eastern boundaries. Thereupon the French attacked the financial policies of the Reichsbank. Stresemann got Briand's assent to the inclusion in the Young Plan of an Allied promise to evacuate the Rhineland immediately. But the Germans had to accept an unfavorable settlement of Polish debts.

The Reichstag agreed to ratify the Plan, but Hugenberg unsuccessfully tried to induce Hindenburg to veto the Reichstag action. Hugenberg had made common cause with the National Socialists. He gave money from big industry to the Hitler group, which enlisted the unemployed in its brown-shirted troops. Hitler's Nazi program gained the financial support of the steel magnates of the Rhineland.

The major political parties could not agree on methods to place the social-insurance system on a sound financial basis.

A new Government was formed by Dr. Bruning in 1930. He waited until 1932 to ban the Nazi Storm Troops.

German culture went on in the philosophy of Spengler, who held in *The Decline of the West* that civilizations wax and wane in cycles, and that Western culture is in its period of decline: "Time flows on forever and makes of

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any culture a mere incident in the endless geological and stellar histories of the world. In the grand almanac of nations with their spiritual, cultural, and political epochs, Western Civilization, the Faustian Soul, is now well down in the third and last period and will come to its end in the year 2200."

The theologian Karl Barth stressed the transcendence of God, to the exclusion of His immanence. He was so pessimistic about man and man's world that his God had to be "totally other." Barth was the Swiss "savior of German Protestantism."

We should also mention the pictures of Kaethe Kollwitz, and the theatrical genius of Reinhardt.

Many of the intellectuals made a cult of irrationalism, the victims of their unreasoning time.

There was much hunger, insecurity, inequality, and jealousy. Cynical and ruthless leaders of the blind set up false gods, for which the confused masses were willing to sacrifice their freedom.

The Bruning cabinet was based on a coalition between the Center party and several parties of the right. It was a most conservative Government. Bruning was an authority on taxation and finance.

In 1930, there were twenty-seven political parties.

In the elections of September 1930, Hitler's National Socialist Workers' party elected one hundred and seven delegates to the Reichstag. The German voters wanted a panacea for their economic ills. The wartime generation, which had grown up in an atmosphere of violence and bitterness, strengthened the Nazi movement, that brain-child of World War I veterans who were unable to adjust to civilian life. The Nazis gave their allegiance to a leader who thought for them and provided for them. Captain Ernest Roehm organized party henchmen to keep order at party rallies. They had their nests where they could find food and lodging. Hitler recruited his private bodyguard from "pure Aryan" youth.

The Reichstag became a truculent assembly. Nazis

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smashed the windows of Jewish stores in Berlin, which had been a tolerant city. Bruning did not think Germany could be governed against the will of the growing rightist movement. But even so, Hugenberg and Hitler formed the "Harzburg Front" against Bruning in 1931.

The world economic crisis hit Germany hard. The farmers could not get enough from their crops to pay the costs. Purchasing power slid down and down. There was little demand for manufactured goods. In 1932, there were six million unemployed, and Communism had a strong appeal to those without jobs. The stoppage of reparations payments in kind had alone thrown a million out of their jobs. Every drastic social change caused a flight of capital, and a withdrawal of short-term credits. It was next to impossible to secure new loans. The Nordwolle Konzern and the Danatbank collapsed. Industry and finance were impotent.

Bruning tried drastic deflation. Emergency decrees reduced public expenditures to the bare minimum, and imposed heavier taxation. The whole world could see that Germany was in a bad fix.

The Hoover moratorium (July 1, 1931) postponed the payment of intergovernmental debts for one year.

In London, Ramsay MacDonald was the chairman of a Seven-Power Conference, which initiated the Layton Report. This report by experts, acting under the direction of the Bank for International Settlements, indicated that reparations payments by Germany would have to cease.

But political intrigue delayed action on the part of the Allies, and we must also remember that every country had a serious economic crisis to absorb all its energies. The German situation was neglected.

Hindenburg was re-elected President of Germany, defeating Hitler in the Presidential election of 1932. But Hitler's votes ran into the millions. Within six months, Hitler would be the Chancellor of the Reich.

Four days after Hindenburg's election, the minister of

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the interior and of defense ordered the suppression of the Nazi uniformed organizations.

National Tragedy

The little group around General von Schleicher suddenly started to move away from Bruning. When Bruning broke up bankrupt estates into small freeholds, according to a well-established Government policy, his critics called his action "bolshevism." Schleicher had a part in the diffusion of the theory that "social democracy in the generic sense had demonstrated its impotence." The Bruning cabinet fell on May 30, 1932. Perhaps if Bruning had stayed in office longer than he did it might have been possible to surmount the German crisis.

Papen became Chancellor. Schleicher became the minister of defense. The Government of Prussia was seized by a coup d'etat, and Papen unconstitutionally pronounced himself commissar in charge of Prussian affairs. The decrees enacted by the Papen cabinet were reactionary.

The Reichstag elections gave the Nazis the biggest vote they had ever obtained in free elections. Hundreds of Germans were killed or wounded in brawls and street fights. When five Nazis trampled a man to death in his own home, they did not receive capital punishment.

There were some rifts in Hitler's camp, but most of the Nazi guards and agitators stayed with him for the stipend they got from the party treasurer. Papen had lifted the ban on the storm-troopers.

It is unpleasant to recall that the Social Democrats cooperated with the Nazis in organizing a strike of the Berlin transport workers, because they hoped that civil war would help their cause.

In June 1932, it was decided at the Conference of Lausanne that reparations payments were to cease. In December of that year, the Great Powers affirmed Germany's right to equal treatment, and the German Govern-

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ment hypocritically agreed not to resort to arms in the settlement of international disputes.

With the resignation of the Papen cabinet, Schleicher was named Chancellor. He was unable to defeat the Nazi strategy. Ere long he resigned.

Papen believed that industrialists, aristocrats, and the Nazi legions could unite on the idea of the corporate State. There were conversations at the home of Joachim von Ribbentrop and Baron von Schroeder. Hitler demanded that he should receive as much power as Mussolini. The nationalists exacted the promise that the Nazi movement would be counter-revolutionary.

It was in the year 1933 that Adolph Hitler was named Chancellor of the Empire. General von Blomberg was minister of defense.

It was Hitler's cynical premise that "the working masses want only bread and circuses. They have no understanding of any kind of ideal." Hitler used the fear of Communism to scare the people into giving him their unreasoning support. The Prussian police raided Communist headquarters in Berlin, and professed to find the evidence of a heinous plot. The Reichstag building was mysteriously set afire, and the crime was blamed on "an agent of Moscow." Through the officially-controlled radio, these incidents were used to frighten the voters. The suppression of the Communist party by emergency decree gave the Hitler-Papen group a majority in the Reichstag.

The Nazi Government suppressed free speech, free assembly, and freedom of the person, under the pretext of "safeguarding public order." Hitler's decree gave the storm-troopers the status of military police, subject to the orders of police presidents who were appointees of the Nazi party.

The Nazi leaders made the suppression of Communism their slogan, but actually it was their purpose to kill all political opposition, and to destroy democracy and the labor movement. Political opponents, labor leaders, moderate socialists, Communists, Jews, Catholics, and pacifists were tortured, beaten, sent to concentration camps, and

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murdered. At first Jewish stores were boycotted. In time many Jews would be exterminated in the Buchenwald nightmare. The Nazis carried through a reign of terror to stampede wavering millions into the Nazi ranks.

The Nazis took over State Governments, and removed the officials of the principal municipalities.

The Reichstag passed an Enabling Act, which transferred the power of legislation to the Government, and conferred the right to amend the constitution. The Nazis exerted strong pressure, and most of the delegates present assented. But Otto Wels, speaking for the Social Democrats, said that his party would not surrender its honor and its soul. The Social Democrats voted in the negative. Would that the other parties had been as courageous! The German world abjectly submitted to Hitler's abolition of Parliamentary rule. The forces of democracy no longer had any influence.

Hitler's savage movement captured the Government legally, with the aid of conservative groups which resented the international order set up by the Treaty of Versailles and the League of Nations.

Of course there were still powerful German influences to resist the Nazi quest for absolute power during the first period of the Hitler dictatorship. For a time, the Foreign Office could still moderate Hitler's pronouncements on German international relations.

Conservatives in the economic ministries were responsible for an expansion-program which reduced unemployment. The Hugenberg group called for literary and dramatic censorship, ostensibly for moral purposes, actually as a step on the road to absolute regimentation.

The Nazis made it their aim to get rid of opponents inside Germany, and to achieve rearmament. Hitler proclaimed the rearming of the Reich, and rebuilt German military power. He said the Versailles Treaty had shackled Germany and brought her to her miserable plight, and he asserted that that Treaty was an indictment of the Republic that had signed it. Also, the Nazis told the intellectuals of the Allied countries that they should be

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ashamed of the harsh terms which had been imposed on Germany. In Nazi Germany, the unemployed were regimented into the army and labor camps. One-fourth of the income of the German people was taken to maintain the rearmament program.

The Vatican signed a concordat with Hitler, on the advice of German bishops and prelates. The Catholic Center party had gone along with Hitler's act abolishing Parliamentary rule. But this appeasement did no good. The Center party was dissolved. Catholics were brutally persecuted under the Nazi regime.

In 1933, the Nazi party seized the offices and funds of the labor unions. Later that year, Hitler outlawed attempts to organize political parties.

The Nazis assigned former officers to new Government bureaus, where they planned to prepare the Third Reich for total war. Germany began to build up an air force. Laws which subordinated the federal States to the central Government permitted Hitler to control and militarize the police. The Labor Service, which was made compulsory in 1935, was really an auxiliary military organization. The concentration camps which had been built to deal with enemies of Nazism were expanded and made more terrible. Honest criticism was silenced by fear of the concentration camps and the Gestapo (secret police).

German youth was indoctrinated and kept under surveillance. The Hitler Government controlled all cultural and propagandist agencies. The German press and radio, led by Joseph Goebbels, regimented the German mind as though Germany had never known the democratic aspiration. Heterodox books were burned and banned. Newspapers were strictly controlled. Great newspapers, great universities, and men who had been known as great liberals now shamefully kow-towed to Hitlerism. Albert Einstein has written: "Being a lover of freedom, when the revolution came I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities were immediately silenced. Then I looked to the great editors

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of the newspapers, whose flaming editorials in days gone by had proclaimed their love of freedom, but they, like the universities, were silenced in a few short weeks." But there were some good people in the church who continued to stand up for truth and freedom. Also it should be noted that Max Planck and Ernst Wiechert dared to speak the truth at whatever risk.

Most of the Germans could be intimidated by Nazism because they were dependent on the State, either directly or indirectly, for their very employment. A dissenter was usually reduced to poverty, even if he was lucky enough to keep out of prison and escape torture and death.

Nazism appealed to discontented war veterans, the unemployed, and middle-class groups. Most of the millions of Germans who voted for Nazism did not really know what they were letting themselves in for. Nazism was not so appealing to the career officials of the civil service. The Nazis were feared, but not loved. When Nazism showed its true colors, many Germans were aghast at the nightmares which the Nazis acted out: Anti-Semitism, euthanasia, genocide, sterilization, denial of protection for women, brutal concentration camps, torture chambers, and the cremation of the living.

Nazi law suppressed freedom of speech and assembly. When there were protests against Hitler's outrages, he responded with a "purge." Dissenters were shot without trial. Roehm, Strasser, and Heydebreck were among those who lost their lives. Nothing was done to prevent the mass murder, but the "revolution of nihilism" was allowed to destroy everything decent in German society.

Why did not the other nations intervene? Marshal Pilsudski advocated a preventive war, but his proposal was unheeded. France had a fascist movement of its own. Some French conservatives had so much fear of leftism that they rejoiced at the triumph of Nazism in Germany. The British believed that the Nazis would provide a buffer against Russia. Lord Rothermere said: "The steadfast young Nazis are the saviors of Europe." The League of Nations had its hands tied.

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Chancellor Engelbert Dollfuss of Austria resisted Hitlerism firmly, but ere long he made common cause with the pro-Fascist elements. He set up an independent dictatorship.

Poland tried to play the Russians against the Germans.

Mussolini became economically dependent upon Germany.

The Reich supported reactionary Franco in the Spanish Civil War. Hitler said: "Germany needs Spanish ore, and that is why we want a Fascist Government in Spain." Franco was victorious because of the non-intervention of the democracies.

German rearmament progressed undisturbed.

In 1935, laws were issued at Nuremberg to separate the Jews from the German people, and to drive them to economic extinction. Furthermore, hundreds of Protestant and Catholic clergymen were imprisoned. The biased courts provided no defense for oppressed minorities, nor for those who supported them.

Hitler's decree re-established universal military conscription. A treaty with Great Britain allowed the expansion of the German navy. Britain extended credits to the Nazis for the purchase of vital raw materials, and shared in the erection of armament plants, on the theory that the munitions industry would solve the problem of German unemployment and thereby restore national sanity.

In August 1934, Hitler became both Chancellor and President of the Reich, "Der Fuehrer." His people gave him absolute power. He would abuse that power with boundless imperial ambition, but Daladier and Chamberlain would give him a free hand with their policy of appeasement until it would take a major war to stop him.

In 1936, Hitler suddenly ordered German troops to occupy the Rhineland. The French took no action, because the British would not promise them support. Victorious Hitler formally renounced the Treaty of Versailles and the Locarno Pact.

Hitler fortified the western boundaries of Germany, and erected the West Wall so that France could not

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quickly go to the aid of her allies in the east of Europe.

In the fateful year of 1936, the Rome-Berlin Axis was formed. Belgium disavowed her military alliance with France under German intimidation. Germany and Japan signed the Anti-Comintern pact. Hitler obtained a relatively free hand in the east.

In 1938, Austria was invaded and annexed as a province of Greater Germany. Its banks were looted. The Gestapo and its Austrian affiliates instituted an extensive purge and pogrom. Thousands were sent to concentration camps. The Jews and Catholics in Austria were horribly persecuted. Jews were tortured and murdered in cold blood; Jewish property was confiscated.

The Nazis claimed that the inhabitants of the German portion (Sudetenland) of Czechoslovakia wanted the protection of the Third Reich. In 1938, British Prime Minister Neville Chamberlain went to confer with Hitler at Godesberg and Munich, and followed a policy of appeasement. The Sudeten territories were ceded to Germany. Hitler soon annexed Czechia and declared Slovakia a German protectorate.

The Nazis confiscated the reserve of gold and foreign exchange in the banks of Austria. The Czechs allowed Europe's greatest arsenal, the Skoda Works, to come into Hitler's possession intact, and also huge stores of rubber and big fleets of tanks.

In August 1939, a non-aggression pact between Germany and Russia was announced.

Hitler's openly-announced ambition was a German *Mittel Europa,* with Germany as the Central Power of the Continent. The British and the French followed an appeasement policy for a long time. The British took a firm stand for the first time when Hitler threatened Poland, but Nazi troops crossed the Polish frontier in spite of the British warning on September 1, 1939. Two days after the warning was issued to no avail, Great Britain and France declared war on Germany. World War II had started. On June 22, 1941, the Nazis violated the 1939 pact with the USSR. The Red Army countered the

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Nazi panzer tactics by retreating slowly, and scorching the earth. German losses in the massive battles were accompanied by America's entry into the war, and German losses in the Battle of the Atlantic. This is not the place for a complete account of World War II. It suffices to remind that V-E Day was the day of Germany's unconditional surrender at Rheims — May 8, 1945. Most of the cities of the Reich had been destroyed.

Post-war disposition of Germany gave territory in the Northeast to Poland, and part of East Prussia to the USSR. The rest of Germany was divided into four zones of occupation: British in Northwest, Soviet in Northeast, United States in Southeast, and France in Southwest and West. In 1949, the West German states formed the German Federal Republic, and East German states in the Soviet orbit formed the German "Democratic" Republic. West Germany was eventually restored to the rank of a free sovereign State, but more than a decade after the end of the war the Russians had not yet granted free elections to East Germany.

In 1946, the Allied War Crimes Commission sentenced some top Nazi leaders to hanging, for war-crimes of unprecedented magnitude. These crimes are fully reported by Lord Russell of Liverpool, in *The Scourge of the Swastika.*

Germany's war record was shameful. Hitler repudiated every international restriction. The Nazis engaged in a calculated program of genocide. The rest of the world finds it difficult to understand how such outrages could have been committed by a supposedly civilized nation. Germany has been a highly-educated country, but Thomas Mann has testified to the "esoteric" attitude of the German universities in the pre-Nazi era. The aloofness of the professors from the practical problems of politics made them guilty in large measure for the tragedy which ensued. Their sins of omission left an open field for irrational propagandists. The circumstances of modern history have given undue prominence in Germany to separatist, nationalist, and military aptitudes. The

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Nazi program involved super-nationalism, racism, and dictatorship. The Germans resented the conviction of war-guilt, reparations, and territorial losses, imposed by the Versailles Treaty after the first World War. The economic depression of the thirties increased world tensions, and left the Germans susceptible to the promise that their problems would be solved by military aggression against peaceful neighbors. World War II was a war of defense by peace-loving nations against aggressor nations.

After the War, Germany lost her colonies, and what was left of German industry passed into foreign hands. But American aid helped the Germans achieve economic recovery, for this was seen to be necessary to a sound economy in Europe.

Can Germany Atone?

If Germany is to take a worthy part in the building of a peaceful World, she must achieve a sound balance between the elements of community welfare. German social purpose must be consolidated in a manner consistent with the well-being of mankind.

It is to be hoped that the Germany of tomorrow will honor the best elements in her tradition. Weimar was the scene of the great work of Goethe, whose compassion knew no frontiers. Bayreuth has its annual Wagner Festival; music speaks an international language. Dresden and Munich are famous art-centers. Munich is the scene of the beautiful Nymphenburg Castle. In Munich also, we might note, is the famous Deutsches Museum, which holds the world's largest industrial-scientific collections. Visitors in Germany find it thrilling to travel through the legended Black Forest. Heidelberg is known for "The Student Prince." Ruedesheim is the center of the German romantic tradition. . . . There has been great cultural interchange between the German civilization and the neighboring Romance, Slavic, and English civilizations. The study of German history helps us to understand her

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conditioning, her aspirations, her problems, her institutions, and her national character. May the next phase of German history bring a resurrection of the high ethical values of Kant and Goethe!

A Study of German Literature

Here it is appropriate to discuss German literature a little more comprehensively than we have done in the historical section.

German literature in the Middle Ages held Frieberg's and Eschenbach's echoes of the heroic epic. An Old Saxon life of Christ, *Heliand,* shows him as the hero faithful to his Lord, and triumphant over the false princes of the world. Brother Philipp the Carthusian wrote *Marienleben.* Ulrich Boner created the allegorical and didactic poetry of *The Jewel.* The transition to the era of the Mastersingers was made by Hadlaub, Frauenlob, and Regenbogen the Blacksmith. The literature of mysticism was written by Eckhart, Suso, and Tauler.

Between 1400 and 1500, the Mastersingers dominated the stage. *The Book of Heroes* was the last great gesture of reverence for national hero-legends in the olden sense. Hermann von Sachsenheim composed his allegorical *Die Morin.* Emperor Maximilian wrote *Teuerdank.* Sebastian Brant's satirical *Ship of Fools* appeared, and several illuminates created meaningful Mystery plays.

Martin Luther in the sixteenth century wrote evangelical church-hymns, and translated the Bible. Among the hymn-writers and poets of the sixteenth-century were Hermann, Helmbold, Nicolai, Manuel, Frischlin, Alberus, Pamphilus, Hans Sachs, Kolmar, Augsburg, Rebhuhn, and Zurich.

Prose writers of the Reformation period were Aegidius Tschudi, Sebastian Franck and Johannes Agricola.

Johann Fischart (1589) was a keen satirist, the German Rabelais.

The most popular book of the late sixteenth century was a *History of Doctor Faustus.*

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Some German drama showed the influence of the English comedians.

Academical poetry was begun by Melissus and Weckherlin, and 1600 ushered in the period of the academical poets.

Martin Opitz von Boberfeld is famous for *Von der Deutschen* poetry.

Fleming, Gryphius, and Logau led the First Silesian School in literature.

Paul Gerhardt created the evangelical sacred song, *Kreuz und Trostlied.*

The rejuvenation of Catholic poetry was led by John Scheffler (Angelus Silesius) who wrote:

"Though Christ a thousand times in Bethlehem
be born,
And not within thyself, thy soul will be forlorn."

The middle of the seventeenth century saw a conflict between the academic and the popular tendency in the novel, the academic trend represented by Moscherosch, and the popular by Grimmelshausen.

The Second Silesian School had as its chief poetic luminary, Hoffmann von Hofmannswaldau.

Lohenstein authored fascinating tragedies.

Echoes of the Silesian School greet us in the pages of Schmolcke and Duke Ulrich of Brunswick.

The opera-poets of Hamburg carried through some far flights in the latter half of the seventeenth century. There was a common-sense reaction in the works of Wernicke and Zittau.

Leibniz shone as the universal scholar and prince of idealistic philosophers. He is famous for his *Discourse on Metaphysics* and *Monadology.*

About 1700 appeared the first independent poets — Gunther and Haller.

Through Gottsched and his disciples arose the French School in German poetry, a school which met with opposition.

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Schnabel composed *The Island of Felsenburg,* and other significant writing was done by Hagedorn, Gellert, and Rabener.

In the second half of the eighteenth century, Klopstock wrote *The Messiah.*

The eighteenth-century *Wolfenbüttel Fragments* were the first work of rational Biblical criticism. Reimarus authored, and Lessing published.

Gotthold Ephraim Lessing, that genius of the novel and the drama, called for a liberal religious attitude. He regarded all religions as products of historical development, and he had the historical sense to appreciate the roles which the various religions had played in history. It was his great message that no religion has a monopoly of the truth, and that belief should be left to private conscience. Lessing's masterpiece, *Nathan the Wise,* teaches tolerance by the analogy of the three rings:

> "'Tis possible the father chose no longer
> To tolerate the one ring's tyranny;
> And certainly, as he much loved you all,
> And loved you all alike, it could not please him,
> By favoring one, to be of two the oppressor.
> Let each feel honored by this free affection
> Unwarped of prejudice; let each endeavor
> To vie with both his brothers in displaying
> The virtue of his ring; assist its might
> With gentleness, benevolence, forbearance."

The Jewish genius Moses Mendelssohn integrated the Jews into European civilization, and showed the compatibility of Judaism with modern thought. He wrote for Jew and Christian alike.

Kleist, Gotter, and Ramler shone as lyric poets.

The dramatists Cronegh, Brawe, and Weisse did plays of enduring value.

Winckelmann authored his influential *History of the Art of Antiquity.*

Johann Gottfried von Herder (1744-1803) asserted:

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"Destiny never forsakes the good man, so long as he does not forsake himself." In his *Letters on Behalf of the Progress of Humanity,* Herder condemns all the horrible moral ravages of war.

Christoph Martin Wieland, in his *Glimpse of a World of Innocent People,* imagines a realm of "peaceful human beings, . . . knowing nothing of blood-stained food." Wieland was a romantic poet, influenced by Rousseau, and he served as professor of philosophy at Erfurt.

The famous Storm and Stress period resulted in the Classic Period of German Literature. Herder was the ethical center of the movement. The poetic brotherhood launched a revival of lyric poetry. Among the great writers of the time were Goethe, Schiller, Klinger, Lenz, Muller, Hippel, Heinse, Claudius, and Schubart. Distinctive German literature was created, and even world literature.

Huneker calls Goethe "the greatest among moderns." This universal scholar revered Natural Law as the stability behind the flow of phenomena. Goethe could not respect "him who would compare the light webs he spins out of his brain with Nature's Eternal Woof."

Goethe's *Faust,* the epic of the human soul, holds this passage of profound philosophy: "With the people and especially with the clergy who have Him daily upon their tongues, God becomes a phrase, a mere name, which they utter without any accompanying idea. But if they were penetrated with His greatness, they would rather be dumb, for very reverence would not dare to name Him."

Goethe says in his poem, *Torquato Tasso* (Auslander's translation):

> "His eye scarce skims the earth, his ear absorbs
> The symphony of Nature; all Life's gifts
> And the great deeds and dooms of history
> His eager heart makes joyously his own,
> All separateness assembles and makes whole;
> And he breathes life into the very stones.
> What we hold common, often he exalts,
> Yet sees the cheapness in the things we prize."

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Schiller asserted: "Man not only may but should bring pleasure and duty in relation to one another; he should obey his reason with joy." A lover of all humanity, Schiller exclaimed from the depths of his heart: "Be ye embraced, O millions!"

Johann Paul Richter wrote brilliant esthetic criticisms and great poetry. His *Leaven* delivers the message that all life is sacred, and that one sins against his own life when he is cruel to other men, or to the lower animals. "Love is an essential impulse," he wrote, "and this central fire, in the form of compassion, often pierces its earth-crust."

Other great poets were Holderlin, Matthison, and Salis.

Immanuel Kant (1724-1804) set forth the philosophical principles of democracy in his works, and championed scientific natural religion. The starry heavens above and the moral law within filled him with equal awe. "Time and space have empirical reality," he wrote, "but transcendental ideality."

Karl Wilhelm von Humboldt was a student of literature and a brilliant educator. His younger brother F.H.A. Humboldt authored *Cosmos.*

The nineteenth century saw the dawn of the Romantic School of Schlegel, Novalis, Tieck, Brentano, Arnim, Fouque, and Hoffmann. *The Tales of Hoffmann* is the work of an imaginative story-teller who was "epicurean to effeminacy and stoical to rigidity."

Heinrich von Kleist was an outstanding dramatist.

The transition to modern poetry was made by Schulze, Chamisso, and Eichendorff, all of whom retained echoes of the Romantic School.

Friedrich Ruckert created poetry "in the spirit of Oriental masters." He knew thirty languages, and was thoroughly at home in Oriental mysticism. He is famous for his Oriental translations as well as his original creations.

Philosophy was advanced by Hegel, Fichte, Schelling, and Schleiermacher. Hegel teaches us that "the actual is rational, and the rational is actual." The universe is the development of thought, through a continuous pro-

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cess of Thesis, Antithesis, and Synthesis. Hegel held that the lower animals are enslaved by the material environment, but that man increasingly places his life upon a spiritual foundation. Benedetto Croce says of Hegel: "In every field he discovers deep relationships and flashes out brilliant comparisons. . . . He always carries the mind into those sublime regions in which historical thought should move."

Feuerbach urged that religion as generally understood be replaced by the sentiment of humanity. His cast of thought was mystical. He was able to believe only in an impersonal immortality. He stated that he had learned more from life than from his university training. Eventually he forsook the metaphysicians as verbal jugglers, and placed all his hope in the scientific investigation of actual physical and psychological phenomena. He interpreted religion as something born of the hopes and necessities of man's nature. "Theology is anthropology," he said.

The nineteenth-century historian Niebuhr complained that "while a history of medicine can obviously not be written through pure erudition and without understanding of medicine, yet histories of peoples get written without serious study of religious, economic, and philosophical questions."

Raumer and Schlosser penned significant prose works.

Heinrich Heine (1797-1856) was the poet of the Young Germany Movement. *The Lorelei* is a poem of rare sharpness and sweetness. Heine also gave the world these admirable prose utterances:

"Youth is unselfish in its thoughts and feelings. On that account it feels truth most deeply."

"The defense of the inalienable rights of the spirit has been the chief business of my life."

"Our first duty is to become healthy."

"There are certain mirrors so constructed that they would present even Apollo as a caricature."

Gustav von Struve — lawyer, diplomat, historian, essayist, novelist, and vegetarian — observes in *The Founda-*

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tion of a New World-View: "Every step from the lower condition to a higher is bound up with certain difficulties. This is especially the case when it is a question of shaking off habits strengthened by numbers and length of time. But were the human race lacking in the power to progress, then the step . . . from savage barbarousness to a certain stage in civilization would have been impossible. Man's forward-steps have brought many struggles in their train. . . . The great majority of men hold fast to old prejudices. They struggle, not seldom with senseless rage, against enlightenment and reason. A century often passes away before a new idea has forced the way for the spread of new blessings."

The political lyric was represented by Herwegh, Freiligrath, Dingelstedt, Grun, Mosen, and Lenau.

Master novelists were Alexis, Holtei, Auerbach, Sealsfield-Postl, Stifter, and Freytag.

Emanuel Geibel was the most popular lyric poet.

Platen struck blows at despotic Government in his political writings.

The Austrian dramatist Franz Grillparzer dared to throw off intellectual fetters, hence his tragedies waited long for recognition. Other great figures of the nineteenth-century drama were Hebbel, Ludwig, and Kleist.

Richard Wagner, in his prose collection *Religion and Art,* condemned human blood-lust as a mark of the degeneration of the human race, and urged man to return to his true sublimity of nature. Wagner's prose works are as great as his music.

Longfellow has given us this beautiful translation from the poetry of Ludwig Uhland:

"Hast thou seen that lordly castle,
That castle by the sea?
Golden and red above it
The clouds float gorgeously.
Well have I seen that castle,
That castle by the sea,
And the moon above it standing,
And the mist rise solemnly."

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Ferdinand Hiller composed one of Germany's best-known religious poems:

"Lord of my inmost heart's recesses
Abide with me.
Solace and joy 'mid all distresses,
Abide with me.
In joy-time guard me from the error
Of vanity,
And when my spirit quails in terror,
Abide with me."

Mommsen, author of an authoritative *History of Rome,* was respected by nineteenth-century scholars as "well-nigh the greatest scholar of all times."

Two other nineteenth-century historians worthy of mention were Leopold von Ranke and G. G. Gervinus.

Among the philosophers were Schopenhauer, Lotze, Nietzsche, Haeckel, and Baer.

Nietzsche was a prose-poet; Saintsbury appreciates in his prose "the most enchanting grace of melody." He studied Greek philology, and tried to enter into the Greek spirit. He pronounced it the glory of man to create greatly. He condemned the vulgar philosophy that dismissed all ultimate questions as "unknowable," and accepted no realities apart from sense-data, technics, and demoralizing comforts. Too many moderns have passed their lives away on the merely-physical level.

Nietzsche knew "the reaffirmation of the will to live, in the face of death, and the joy of its inexhaustibility when so reaffirmed." He called for an upward evolutionary climb to the Beyondman: "In the mountains of truth you never climb in vain. Either you reach a higher point today, or you exercise your strength in order to be able to climb higher tomorrow." In his championship of what he conceived to be the "noble values," Nietzsche held that "a few strong men are worth all the rest of the world." Like Burckhardt, he deeply admired the men of the Renaissance. He attacked his own generation for its

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herd-regimentation, stupidity, cant, hypocrisy, and worship of mediocrity. He glorified upward change and growth in such passages as the following:

"Only he that altereth remains unalterably mine."

"The best and most wholesome thing in science, as in mountains, is the air that blows there."

"To ensure the eternal pleasure of creation, the eternal affirmation of the will to live, the eternity of birth-pangs is absolutely required."

"A new world remains to be discovered. . . . Hoist sail, O Philosophers!"

Unfortunately, Nietzsche was not uncorrupted by the ideology of Prussian militarism. But it is only fair, in this imperfect world, to judge men by their best.

Haeckel set forth the philosophy of Monism, holding that "the ethical craving of our emotion is satisfied by Monism no less than is the logical demand for causality on the part of reason." Haeckel's *Riddle of the Universe* was translated into more than a score of languages, and millions have found the book rewarding despite its unduly materialistic bias. Therein the German philosopher states: "Humanity is but a transitory phase of the evolution of an eternal substance, a particular phenomenal form of matter and energy, the true proportion of which we soon perceive when we set it on the background of infinite space and eternal time."

Karl Ernst Baer acknowledged the primacy of Mind in his unitary philosophy: "The one great thought that controls the evolution of life is same that gathered the scattered fragments of space into spheres and linked them into solar systems."

Gustav Theodor Fechner, the German physicist and psychologist, founded the science of Psychophysics. "What does the anatomist see in a man's brain?," he wrote. "It is to him a labyrinth of whitish filaments, the meaning of which he cannot read. And what does the brain see in itself? A world of light, and sound, and thoughts, associa-

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tions, fancies, emotions of love and hatred. This will help you to realize the difference between that which you see of the world, looking at it from the outside, and that which the world sees within itself."

Auzengruber was a great German naturalist who had an interesting style of writing.

Especially important nineteenth-century men of letters were Otto Ludwig, Friederich Hebbel, Gottfried Keller, Paul Heyse, Theodore Storm, and the brilliant Reuter.

The German poet Detlev von Liliencron has done some splendid imaginative work.

Stofskof is famous for his comedy, *Der Herr Maire.*

Franz Lieber looms large as a German scientist and philosopher.

Ernst Mach is not only a mathematician, but he has also written upon psychology.

The best-known German psychologist is Sigmund Freud, who explains his system concisely and comprehensively in *A General Introduction to Psychoanalysis.*

The novels and dramas of Gerhardt Hauptmann and Hermann Sudermann shine brightly in German letters.

Sensitive Hauptmann, a pantheist and a liberal, won the Nobel Prize for his beautiful fantasia, *The Sunken Bell.* His masterful work, *The Fool in Christ: Emanuel Quint,* translates the life of the Nazarene into the experiences of a modern German peasant. Hauptmann dramatized the woeful industrial life of his native province Silesia ("We're in an awful state here; it's not living and it's not dying") in a play of Ibsen-inspired naturalism, *The Weavers.* There is no structural technique in this drama, but only a succession of poignant scenes which convey the social injustices that cause desperate revolts of the disinherited.

Sudermann, author of *Frau Sorge* said in 1900: "I call upon Germany to undertake a struggle against obscurantism in the sense in which Lessing, Voltaire, and Ulrich von Hutten understood that struggle." Sudermann's novels and dramas are characterized by candid naturalism.

Arthur Schnitzler, a Viennese physician, undertook a

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literary diagnosis of Austrian middle-class life and love in the early part of the twentieth century, subtly blending romanticism and realism.

The early twentieth century brought a German revolt against depressing extremes of literary Naturalism, a revolt which took the name of Expressionism. The Naturalists objectively recorded the mechanism of the world with their camera-minds. But the Expressionists took the subjective stand that outer facts are mere symbols to be dealt with by the creative activity of the perceiving mind. In Expressionism, matter yielded to Spirit. The Expressionists interpreted through their intuitive moods, and freely wrought a human meaning from the indifferent clay.

The Expressionist approach, under whatever name, has always been that of poetic natures.

Count Keyserling (who wandered the world over in his quest for wisdom), Rudolph Steiner, and other sensitive souls stimulated the love of philosophy in modern Germany. Steiner says: "Only the language of a greater world makes this present visible world understandable."

German Music

The very soul of mankind shines in the luminous glory of German music.

Bach had nearly two centuries of family musical background behind him. This man of genius thrilled the eighteenth century with compositions of the highest order.

Handel, the son of a German barber, produced his great compositions in England.

Mozart the prodigy composed music at the age of four. He was born a Catholic, but he became a Freemason. He was ill when Count Walsegg commissioned him to compose his *Requiem,* and he construed this assignment as the mystical warning of his own approaching death. The great musician died without the sacrament of the Church. He was buried in a pauper's grave. Now his mass for the dead is a favorite in the Catholic ritual.

Beethoven transcended creedal religion, as did such

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other great musicians of the world as Mozart, Mendelssohn, Strauss, Schumann, Debussy, Verdi, Berlioz, Bizet, Brahms, Boito, and Cherubini. Beethoven, more than any other artist, knew the cosmic religious experience. His eyes were opened to the supreme possibilities of the human soul by way of artistic intuition. Beethoven captures the supreme mystery of life in his Fifth Symphony. Cosmic power thrills through the opening theme, and as this masterpiece goes on, it makes a sublime transition to the triumphant serenity of the last movement.

As J. W. N. Sullivan shows us in his little biography, *Beethoven,* this great man's profound life-understanding enabled him to bear up through struggles and difficulties which would have been too much for the ordinary mortal.

Beethoven said: "In my instrumental music, I always have the *whole* in my mind. . . . The only good thing is a beautiful, good soul, which is recognized in everything, and in the presence of which there need be no concealment. One must be somebody if one wishes to appear so. The world is bound to recognize one; it is not always unjust. To me, however, recognition is a matter of no importance, for I have a higher aim."

The transition from the Classical to the Romantic in German music was achieved by the nineteenth-century composers Schumann, Schubert, Mendelssohn, Brahms, and Liszt.

Daniel Gregory Mason says of Schumann, in *The Romantic Composers:* "All Schumann's work tends in the direction of what is highest and most beautiful in music. Much he achieved, but much more he realized only as an ideal realizes that to which it points, and in some sense gives it solid reality in the world. Whenever and wherever men pursue what is pure, high, fresh, noble, and fair in music, there the spirit of Schumann will be at work."

Franz Schubert brought to his work "an exquisite fancy, a noble imagination, and a lofty poetical spirit," as Henry Frederick Frost bears out in his interesting little volume, *Schubert.* The Austrian composer is best-known for the incomparable *Unfinished Symphony.*

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Felix Mendelssohn, grandson of the great Jewish philosopher Moses Mendelssohn, expressed in his music moods of magical gaiety and brilliance, sentimentality and sweetness, and impressive earnestness of a melancholy cast. Dr. Daniel Gregory Mason says of Mendelssohn's "mood of magic and witchery:" "Few composers have so mastered the fairy-like vein, the vein of the delicate, the rapid, the kaleidoscopic. Witness the *Midsummer Night's Dream Overture,* the Scherzo of the *Scotch Symphony.*"

Schima Kaufman tells us, in *Mendelssohn: A Second Elijah:* "After all is said against him, there is yet a sphere of enchantment and infinite tenderness left. His refinement of technic is consummate and never-failing. No one, not even a Mozart, could be more meticulous in the selection and placement of his tones. His peerless mastery is not only evident in detail, but also in the architectonic organization of each part and the whole."

Brahms was known for the inwardness of his disposition. He was so absorbed in his artistic ideal that he concerned himself but little with the external world. Brahms is generally classified as a Romanticist because be began in the most romantic vein, but he increasingly subordinated the play of feeling to sovereign Form. As R. Farquharson Sharp has written, in *Makers of Music,* Brahms was "the greatest of his contemporaries, and the worthiest to be considered the successor of Beethoven." James Huneker, in *Painted Veils,* gives us this understanding estimate: "Brahms . . . is a mystic. His music sometimes registers moods recondite, moods that transcend normal psychic experiences. . . . The utterances of Brahms are seemingly prophetic; a prophet who does not comprehend his own speech, though the fiery coal has touched his lips into eloquence." The *Four Serious Songs* of Brahms are noble, dignified, and deep, expressing the mature assimilation and synthesis of his rare and sweeping insights.

Franz Liszt was a most original Romantic composer. Some judge him the greatest pianist that ever lived, the master both of technique and of poetic interpretation.

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But his compositions tend to be a little artificial, rhetorical, and labored. Among his works are *Faust Symphonie, Les Préludes, Orphée, Prometheus,* and *Die Ideale.*

Meyerbeer introduced grand opera which has been the joy of the world.

Wagner early familiarized himself with the works of Beethoven. In *Tannhäuser,* Wagner forsook the arbitrary traditions which had prevailed in opera, and pioneered a kind of musical drama which would revolutionize the art. This daring innovator astonished the nineteenth century with his revolutionary operatic synthesis of the arts, "a perfect combination of music and poetry, interpreted by means of the stage." Most of the musical world made him the object of bitter tirades. But Liszt and a few others appreciated his creative genius, and gave him the confidence to go on. Wagner never forsook his ideals to win critical esteem. He expressed in his work both the sensual joy of life and the summit of spirituality. Certain passages of *Tristan and Isolde,* which Huneker calls "a tonal orgasm," actually constitute a matchless interpretation of human passion in its full round.

Profound, mysterious, Nietzschean music emerged from the soul of the great modernist composer, Richard Strauss. Among his works are *Elektra, Salome, Also Sprach Zarathustra,* and *Helen of Egypt.*

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24. ITALIAN CULTURE

Italy has worn the Imperial, the Ecclesiastical, and the Intellectual Crown of Europe in the course of its long history. In earlier chapters we have dealt at some length with the ancient Roman Empire, the medieval Papacy, and the Renaissance in Italy. Here we shall be content with a brief review of the earlier periods, and shall give our main attention to the Age of Stagnation, the Napoleonic Era, the Reawakening, and the Age of Liberation and Unification. We shall treat of the Fascist misadventure, its defeat, and the great germinal ideals which hold rich promise for the future of Italy.

Count Antonio Cippico has beautifully written, in *Italy: the Central Problem of the Mediterranean*:

"Few other nations have given, or are still giving, to the world as many idealists, mystics, and dreamers as Italy. From St. Thomas to St. Francis of Assisi, from Tommaso Campanella to Giuseppe Mazzini, the progress of our history is led by true torchbearers who on earth have followed the quest of the Ideal. . . . Our greatest poet, Dante Alighieri, besides giving the Italians their *forma mentis* and their language, taught them also to think, to act, and to build . . . up from earth to heaven. . . .

"Soon after the fall of Rome's temporal empire, Rome rises again through the religious empire of the Papacy. Italy, although divided and enslaved as a nation, yet sheds on the barbarous or semibarbarous world the light of her poetry, arts, and science; gives Dante and Leonardo, Mantegna and Michelangelo, Galileo and Volta; gives pioneers to new worlds, from Marco Polo, the discoverer of farthest Asia, to Christopher Columbus and Amerigo Vespucci, the discoverers of this continent. . . ."

The story of ancient Italy is the story of Rome until 476 A.D., when Odoacer (the mightiest German general

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in Italy) made himself master of the western half of the Roman Empire. Rome had been regarded as the Eternal City. When it fell, the Empire in the West had nothing to support it. Italy was taken by a barbarian general of German blood, Spain by the Suevi and the Visigoths, Gaul by the Franks, Burgundians, and Alemanni, England by by the Angles and Saxons, and Africa by the Vandals. In the succeeding period of European history, the old populations of the Roman Empire mingled with the barbarian conquerors.

In 493, Odoacer was overthrown by Theodoric, leader of the invading East Goths. Theodoric ruled as King until 526, and endeavored to preserve what was left of the ancient civilization. After he died, the Eastern Emperor Justinian sent his General Belisarius to conquer the Goths. The defeated Goths withdrew from Italy.

Justinian's successors at Constantinople lost much of the Western Empire to the invading Lombards. In 568, the barbarian Lombards came from the north, over the Alps, into the plain of northern Italy which is still called Lombardy. The Lombards overran the North and strips of territory down the center of Italy, but they were unable to finish the conquest of the peninsula. Their kingdom, a loose confederation of more than thirty duchies, lasted from 568 until 774.

As Henry Dwight Sedgwick notes, in *A Short History of Italy:* "One great political effect of the Lombard conquest was the opportunity which it gave the Papacy, while Lombard and Byzantine were buffeting each other, to grow strong and independent. Had Italy remained a Greek province the Pope would have been a mere provincial bishop. . . . Had Italy become a Lombard kingdom, the Pope would have been a royal appointee; but with the Lombard kings fighting the Byzantine Exarchs, each side needing papal aid and sometimes bidding for it, the Pope was enabled to become master of the city and of the duchy of Rome, and the real head of the Latin people as well as of the Latin clergy." The Latin people

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looked to the Pope for protection as their spiritual and temporal ruler.

In 726, the image-breaking decree which was promulgated by the Emperor Leo III caused the Pope to support a rebellion in Italy. The bond was broken between Constantinople and Rome. At this time, the Lombards tried to complete their conquest of Italy. They captured Ravenna and the coast cities which had been held by the Eastern Empire, and they threatened Rome. But their King Liutprand avoided an attempt on the city out of deference to Pope Gregory II, and even gave him some conquered towns.

In 754, Pope Stephen II appealed in person to Pepin to help him against the Lombard King Aistulf. The Pope anointed Pepin King of the Franks. Pepin forced Aistulf to surrender his conquest of the coast cities, and to give them to the Pope.

Pepin's son Charlemagne served the Pope by leading his army into Italy and ending the Lombard rule. As James Richard Joy records, in *Men and Cities of Italy:* "On Christmas day of the year 800 A.D., before the high altar of the old church of St. Peter at Rome, Pope Leo III placed the crown of the Caesars upon his German brow. The head of the Christian Church in that act allied himself with the most powerful prince of Christendom to reestablish, insofar as it might be, the world-empire of Rome, which to the men of those times was the only conceivable framework for that unity and peace which had vanished with the fall of the old regime. Charlemagne, the Frank, reigned for fourteen years as Roman emperor."

There would be many struggles between Emperors and Popes over supremacy of authority.

There were struggles between the jealous cities of the Kingdom of Italy, and it was the battleground of foreign armies.

Southern Italy and Sicily were overrun by the Byzantines, Lombards, and Saracens. In the eleventh century, the Normans drove them out, and established the powerful Kingdom of the Two Sicilies.

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Otto the Great, having subdued the Lombards in the North, was crowned Emperor in 962. Otto the Great was the King of Germany. Having conquered Northern Italy, he established the feudal system. In the later years of the tenth century, many were shocked at the spectacle of unfit Popes being elected by bribery or through the favoritism of women. Otto the Great deprived the Roman people of their power to create Popes, with the result that Rome tried to throw off her allegiance to the Empire.

With the rise of the Norman power in the South, the strengthening of the Papal States, and the growth of the City-States, the Imperial authority was well-nigh displaced. "As soon as the pressure of Imperial authority was removed," notes Sedgwick, "the Papacy tended to become the prize of municipal politics, and different parties in Rome (if the turbulent mobs may be called so) struggled to get possession of it."

The northern Italian cities formed the Lombard League and successfully resisted the efforts of Emperor Frederick Barbarossa to establish his authority over their local affairs in the latter half of the twelfth century. As a rule, these Italian cities were governed by an oligarchy made up of the wealthier citizens. They were always at war with each other but they became wealthy and powerful. "Never was power so stained with crimes," says Sismondi in his *History of the Italian Republics.* Venice and Florence took their place among the important States of Europe. Dante (1265-1321) made the Florentine tongue immortal with his poetry.

Early in the fourteenth century, the kingdom of Naples occupied Southern Italy. The Papal States stretched in a diagonal band across the center of the peninsula. The North was divided among the City-States, the greatest of which were Venice and Florence. Venice, a city of merchants, was ruled by an aristocracy. Florence was a republic, but its Government came under the direction of the family of the Medici. Rome was governed by the Popes. After the return of the Papacy from Avignon in

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1417, the Popes rebuilt Rome on a magnificent scale, hiring the greatest artists and architects to beautify their capital.

The fourteenth-century poet Petrarch led the classical revival. Italy was in her High Renaissance from 1499 to 1521. The Papacy supported the Renaissance, but "did not foresee that the Renaissance, with its spirit of examination, investigation, criticism, with its encouragement of the free play of the human mind, was necessarily preparing the way for the Reformation." There was beautiful architecture in the Italian cities of the Renaissance. Leonardo da Vinci and Raphael were master painters. Michelangelo created the famous statue of Moses, and painted a gigantic fresco of the Last Judgment on the wall of the Sistine Chapel. Benvenuto Cellini was an outstanding jeweler and sculptor. Among the great Italian poets were Pulci, Boiardo, Ariosto, and Tasso. The Renaissance was the Age of Discovery, both geographically and intellectually. Renaissance man was more concerned with the here than with the hereafter.

In the latter years of the fifteenth century, Naples and Sicily were in the hands of the Spanish Kings of Aragon. Charles VIII of France tried unsuccessfully to seize the Spanish territory as a preface to uniting Italy under his authority. His successors Louis XII and Francis I tried to extend the French power in Italy. Francis I was repeatedly worsted in protracted warfare with the Emperor Charles V. By the Peace of Cambrai (1529) the Hapsburgs got a hold on Italy which would not be broken until the nineteenth-century establishment of the Kingdom of Italy. In consequence of the military campaigns in the peninsula, Italian culture spread to the northern nations.

After 1540, Italy's Golden Age was over, though the decline was gradual. Italy would know hundreds of years of national degradation. But even in Italy's Age of Stagnation, Venice remained one of the important powers of Europe.

The sixteenth century was the century of the Protestant Reformation, and of the Catholic Counter-Reformation.

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As Sedgwick cleverly puts it: "Borne upward and onward by the forces of reform and conservatism, the Modern Papacy rose triumphant on the ruins of the Papacy of the Renaissance."

During the struggle between France and Austria in the seventeenth century and early in the eighteenth, the house of Savoy secured Sardinia. The duke of Savoy assumed the title of King of Sardinia.

After the French Revolution, the French armies expelled the Austrians from northern Italy, though the Austrians retained possession of Venice. The French established the Cisalpine, Ligurian, Roman, and Parthenopean republics. But when Napoleon was firmly in power, he repressed the democratic movements in Italy. He grasped for himself the Iron Crown of Lombardy, and gave Naples first to his brother Joseph and later to Joachim Murat. Rome was part of the French Empire. After the fall of Napoleon, the Congress of Vienna restored the eighteenth-century order with but few changes.

Italy was just a geographical expression. The Congress of Vienna (1815) left the peninsula divided into a large number of separate States. Austria owned Lombardy and Venetia. Austrian princes ruled over Parma, Modena, and Tuscany. The House of Savoy ruled in Sardinia and Piedmont. The Pope governed Rome and the Papal States. A Bourbon sat on the Throne of the Kingdom of the Two Sicilies (Naples and Sicily). Italy was split up into many principalities, and the Italian people were much oppressed.

Europe was dismembered by the Congress of Vienna. As Van Loon remarks, "the peace of the cemetery" prevailed. The divided and defenseless States groaned under tyranny. No one could express a liberal opinion with safety. Outwardly despotism was re-established. Privileged persons pretended that the ideals of the French Revolution had never taken root in men's hearts.

Austria resisted any change in the Italian situation, and the rulers of the several Italian States stubbornly preserved the *status quo*. But the oppressed and divided Italian

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people inwardly desired the restoration of their national solidarity. The *Carbonari* (Charcoal-burners), a secret society organized against despotism, plotted for freedom and for constitutions. The members were thickest in the Kingdom of Naples, but the society spread throughout Italy. Lord Byron was visiting Ravenna when he enrolled in the *Carbonari*. Italy's Reawakening Period began in 1820.

In 1820, a rebellion in Naples won a constitution granting a parliament, a free press, and trials according to law. But the Holy Alliance (eager to "make the world safe for autocracy") charged Austria with the duty of restoring despotism in Naples, and despotism was restored. The rebels were punished.

In the North, the Lombardy Government imprisoned the rebels Silvio Pellico, Maroncelli, and others. Confalonieri, head of the Milanese nobility, bore martyrdom for his love of freedom. Castillia, Foresti, and Albinola found refuge in the United States.

The Italian people yearned for the unification of Italy and the lighting of freedom's torch. Brave liberals made a very religion of this dream. But practical-minded statesmen were convinced that the dream could never come true. The Austrians controlled the Papal police. Friends of liberty were chained in solitary dungeons where they suffered hunger, cold, and insult for many long years. The revolutionary movement which the *Carbonari* organized in 1820 was put down by the armies of Metternich. But the *Carbonari* and other societies of Italian nationalists continued their secret struggle undaunted. A liberal sect called the *Americani* held secret meetings in the forest, and sang a song with the words: "We are all soldiers for liberty." Lord Byron, helper of the Italian liberals, asserted: "Out of such times heroes spring."

Old King Vittorio Emanuele resigned in favor of his younger brother Carlo Felice (who was then absent), and appointed Carlo Alberto regent. In March 1821, Carlo Alberto proclaimed a constitution. But the new King annulled it and drove the regent out of the country. An

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Austrian army helped the King suppress the revolt. It was a liberal in exile who impressed sixteen-year-old Mazzini with "the idea of an existing wrong in my own country against which it was a duty to struggle, and the thought that I too must bear my part in that struggle."

Reaction again felt secure. The secret police went on with their spying, and made it hard for patriotic Italians who tried to oppose the despotisms which were maintained in Italy by Austria and the Holy Alliance.

From 1821 to 1847, Italy was in a perturbed condition. It was very hard for freedom-lovers. The liberal poet Foscolo fled to England for refuge. Manzoni wrote patriotic plays. In an opera of Bellini, the censor substituted the world "loyalty" for the word "liberty." Leopardi sobbed in his poem, "To Italy:"

> "O my country, I see the walls, the arches,
> The columns, the statues, the defenseless towers
> Of our forefathers,
> But the glory I do not see."

After a village insurrection, Francis I of Naples ordered that twenty-six heads be cut off and exhibited in cages.

Parma and Modena and the Romagna revolted, but Austrian soldiers came in to put down the insurrection. Privileged priestly Government was restored in the Romagna. The Papal Curia did nothing for reform under the reactionary Pope Gregory XVI. The Papal cities were squalid and ignorant.

On the accession of Carlo Alberto (Charles Albert) to the Throne of Sardinia (1831), Mazzini told him in an anonymous letter that he would have to either lead the national movement or be basely servile to Austria: "Put yourself at the head of the nation, and on your banner write Union, Freedom, Independence. Sire, according to your answer, be sure that posterity will pronounce you either the first of Italian Men, or the last of Italian Tyrants. Choose."

Mazzini was "the Saint Paul of the Risorgimento." He

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bore imprisonment and exile for his dream: "To unite Italy, to make it into a Republic, and to turn all Europe into a federation of free and equal States." As Toynbee has noted: "A goal can often best be reached by aiming at a more ambitious goal beyond it." In 1831, Mazzini organized the Young Italy Society. Mazzini the idealist wrote these rousing words:

"Love is the flight of the soul toward the great, the sublime, and the beautiful, which are the shadows of God upon earth. Love humanity; thus only can you ascertain your own mission.

"Young men, love and reverence the Ideal; that is the country of the spirit, the city of the soul wherein all are brethren who believe in the inviolability of thought and in the dignity of our essential natures. From that high sphere spring the principles which alone can redeem peoples. Love enthusiasm — the pure dreams of the virgin soul and the lofty visions of early youth; for they are the perfume of Paradise.

"Respect, above all things, your conscience; have upon your lips the truth that God has placed in your hearts; and while working together harmoniously in all that tends to emancipation, even with those who differ from you, yet ever bear erect your own banner. If you would emancipate yourselves from the arbitrary rule and tyranny of man, you must begin by rightly adoring God. The sole origin of every right is in a duty fulfilled.

"Democracy is the progress of all through all under the leadership of the best and wisest. The people are no longer to be quieted by a few concessions. They seek the recognition of those rights of humanity which have been withheld from them for ages.

"Great revolutions are the work rather of principles than of bayonets. Blind brute force may create victors, victims, and martyrs; but tyranny results from its triumph.

"Monarchy will never number me among its servants or followers. No true friendship is possible save among free men and equals. There is no true country without

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a uniform right. There is no true country where the uniformity of that right is violated by the existence of castes, privileges, and inequality. All privilege is a violation of equality; all tyranny is a violation of liberty; and every act of egotism is a violation of fraternity.

"We must strive to make of humanity one single family. Every people has its special mission, which will cooperate toward the fulfillment of the general mission of humanity. That mission constitutes its nationality. Nationality is sacred. Humanity will be truly constituted only when all the peoples of which it is composed have acquired the free exercise of their sovereignty, and shall be associated in a Republican Confederation, governed and directed by a common Declaration of Principles and a common Pact, towards the common aim — the discovery and fulfillment of the Universal Moral Law."

Italy was a hotbed of crime, illiteracy, reaction, and official corruption, but the genius of Mazzini stimulated the struggle for a unified and independent Italy which should contribute worthily to the progress of mankind. Other writers who promoted liberal ideals were Pellico, Niccolini, d'Azeglio, Grossi, Guerrazzi, and Gioberti.

Pope Pius IX had liberal tendencies in 1846; he introduced reforms in the Papal States.

King Carlo Alberto withstood Austria in a dispute over customs, and spoke for the ideal of national independence.

Italy's revolutionary will was vigorously asserted in Palermo, in 1848. The people drove out the Bourbon soldiers. The people of Naples succeeded in obtaining a constitution from their King. In Piedmont, Cavour called for a constitution and urged the banishment of the Jesuits. The city of Turin took up Cavour's appeal. The Grand Duke of Tuscany granted a constitution. Pope Pius IX gave the Papal States a constitution.

Martial law suppressed the popular sentiment in the Austrian provinces, Lombardy and Venetia, but eventually the Emperor promised a constitution. Milan revolted,

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and the field marshal and his men were driven from the city. The revolt spread through Lombardy.

Cavour urged immediate war with Austria. A royal proclamation said that the Piedmontese army would march to the aid of Lombardy and Venice. The war was a national crusade. But Pope Pius IX wavered. In Naples, Ferdinand dissolved parliament and commanded his army to return home. In the North, old jealousies between the Italian States undermined the new union. Venice refused to unite with Piedmont in joint political confederation. Within a month, Piedmont was left alone to maintain the Italian cause in the field. Soon the defeated Piedmontese were forced to surrender Milan, and to retreat into their own land. Austria regained full possession of her provinces, except the city of Venice.

Ferdinand bombed the revolting city of Messina.

On February 5, 1849, an assembly of Roman citizens (whom the Pope excommunicated) established the Roman Republic.

In Tuscany, a provisional Government was appointed with a triumvirate at its head, but the Tuscans soon invited the Grand Duke to return.

In the North, Piedmont and Austria renewed the war, and the Austrians were victorious. King Carlo Alberto abdicated in favor of his son, Vittorio Emanuele II.

Mazzini was at the head of the Government in Rome. When war with France ensued, Garibaldi was the military hero. Troops of volunteers came from all over Italy. But the defense of the Roman Republic did not succeed. French soldiers marched into Rome, and restored the Temporal Power of the Pope.

In all Italy, except Piedmont, reaction triumphed. After the uprisings of 1848-49, the old oppression returned for eight years more. When liberals were tried for political offenses, witnesses suborned by the Government told palpable lies. Thousands were thrown into filthy dungeons. Gladstone complained: "The present practices of the Government of Naples in reference to real or supposed political offenders are an outrage upon religion, upon

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civilization, upon humanity, and upon decency. . . . It is not mere imperfection that I am about to describe; it is incessant, systematic, deliberate violation of the law by the power appointed to watch over and maintain it. . . . The effect of all this is total inversion of all the moral and social ideas. Law, instead of being respected, is odious. Force and not affection is the foundation of Government."

In the Papal States, Pius IX (the ex-liberal) sided with the political reactionaries and with his reactionary Jesuits.

Only in Piedmont was liberalism established. There liberal legislation was directed against outworn ecclesiastical privileges. The great statesman Cavour had the ideal of "a free Church in a free State."

In 1858, Cavour reached an understanding with Napoleon III that France would help Piedmont in case of Austrian aggression. Piedmont, it should be noted, was united politically with the island of Sardinia. Napoleon promised his help on the condition that he would receive the little Sardinian provinces Savoy and Nice. In the Austro-Sardinian War (1859), Napoleon III abandoned Sardinia before her full objective was achieved. The Emperor of Austria ceded Lombardy to Napoleon, and Napoleon transferred it to Piedmont-Sardinia. However Austria held on to Venetia, the Trentino, and Istria. The war had caused the recall of the Austrian troops south of the Po. The reactionary rulers ran away, and the patriots established provisional Governments. Count Bettino Ricasoli, head of the provisional Government in Tuscany, demanded national union: "We must no longer speak of Piedmont, nor of Florence, nor of Tuscany, but of the union of the Italian people under the constitutional Government of Victor Emmanuel."

Cavour was recalled to office in 1860. On April 15 in that year, Parma, Modena, Tuscany, and the Romagna were united with the Kingdom of Sardinia under the name of the Kingdom of Italy. Savoy and Nice had to be ceded to France.

After Garibaldi's armies had done their work, the Two

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Sicilies and the liberated parts of the Papal States voted to join the Kingdom of Italy.

In February 1861, the first Italian parliament was held. Victor Emmanuel formally received the title, King of Italy. Mazzini's dream of an Italian Republic could not be realized, but King Victor Emmanuel II was a good constitutional monarch and Italy at last enjoyed the precious blessing of unity.

Except for Rome and Venice, Italy was free and independent.

What should be done about Rome? Catholicism was supra-national by historic tradition, and opposed to the Italian national sentiment. The ardent Papists and the patriotic Nationalists regarded each other as enemies. After Cavour died in 1861, the priest who shrived him was suspended from his office and sent off to a remote monastery.

In the Austro-Prussian War (1866), Italy was Prussia's ally, and the victory of Prussia enabled Italy to obtain the province of Venetia.

In the Franco-Prussian War (which started in 1870), the withdrawal from Rome of the French troops who had been supporting the Pope enabled the Kingdom of Italy to annex the city of Rome. Victor Emmanuel unsuccessfully called on the Pope for a peaceful surrender, then directed his army to march on Rome. The Italian army took possession of the city. A plebiscite was held, and Rome voted to become a part of the Kingdom of Italy. In June 1871, the seat of Government was formally removed from Florence to Rome.

When Italy was united, the Papacy remained persistently hostile. Pius IX had early sympathized with the liberal movement, but eventually he fell into fear-born hatred and extremely reactionary dogmatism. After the Italian Government took possession of Rome, the Pope forbade faithful Catholics to participate in the Government.

Pius IX had already gone over to the side of reaction when he issued his Encyclical Letter of 1864, "determin-

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ing a war without truce or armistice between the Papacy and Modern Civilization." Therein he denounced the "most pernicious and insane opinion that liberty of conscience and of worship is the right of every man, and that this right ought, in every well-governed State, to be proclaimed and asserted by law; and that the will of the people, manifested by public opinion (as it is called), or by other means, constitutes a supreme law." Therein he denied the right of parents to educate their children outside the Catholic Church, and denounced the impudence of those who presumed to subordinate the authority of the Apostolic See to the judgment of the civil authority. The *Syllabus* of Pius IX condemned all the doctrines normally embodied in Bills of Rights. Therein he denounced the principle of freedom of religion, the doctrine that the Church lacks the right to avail herself of force or temporal power, the idea of the separation of Church and State, and the belief that the Roman pontiff ought to reconcile himself to the progress of modern civilization. Pius IX procured the decree of Papal Infallibility in matters of faith and morals. The Pope was established as Absolute Monarch in the Church.

When Rome was occupied by the Italian Government, Pope Pius shut himself in the Vatican palace and proclaimed himself a prisoner. The Vatican remained outside the Kingdom of Italy as the Papal residence, "an island within a country, without income or sovereignty." From 1871 to 1929, no Pope set foot outside the Vatican grounds.

In 1905, the Roman Catholic Pope withdrew the political restrictions which had been placed upon loyal Catholics. Pope Benedict XV (1914-22) ruled that Vatican investments should not be hindered by religious or political considerations. According to the Lateran Treaties of 1929, the Pope at long last acknowledged Italy's right to the city of Rome, and the Italian Government recognized the Pope as sovereign of the tiny independent State called Vatican City. The Italian Government granted the Papacy an indemnity. Mussolini paid the Vatican a huge sum as provided in the Concordat. Most of this money was in-

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vested in American stocks, which rose with America's recovery from the depression in the thirties. The Vatican State Treasure now amounts to several billion dollars.

Serious problems faced the Kingdom of United Italy. The Government established in 1861 was a constitutional monarchy. Suffrage was at first limited to the wealthy and educated classes. More than three-fourths of the people were illiterate. In 1877, a compulsory education law was passed. The Government had to educate the people before it could extend the suffrage. There was some extension of the suffrage in 1881. In 1912, all adult male citizens were granted the right to vote. In 1920, the suffrage was made universal for both sexes.

Italy was handicapped industrially by the lack of coal and iron. Industries developed rapidly in the North when water power was utilized to generate electricity. The Government encouraged industrial development by means of subsidies, protective tariffs, highway construction, and harbor improvements. Southern Italy remained predominantly agricultural.

Late in the nineteenth century, the Italian Government granted democratic reforms and enacted a program of social legislation.

In 1882, Italy joined the Triple Alliance. Italy created a navy, enlarged her army, adopted conscription, and embarked on a ruinous military policy. The big army and navy expenditures aggravated her financial problem.

In 1885, Italy embarked on an imperialistic colonial policy, and got into a disastrous war with Abyssinia. Italy's imperialist fever cooled off for a time, but it would be resumed. H. G. Wells tells us, in his *Outline of History:* "The Italian imperialists exhorted their countrymen to forget Mazzini and remember Julius Caesar; for were they not the heirs of the Roman Empire?"

After a war with Turkey (1912), Italy acquired Tripoli and twelve Aegean islands.

Italy long regarded Trentino, Trieste, and Istria as properly Italian territory, "unredeemed Italy." Italy remained neutral in World War I until May 23, 1915,

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when she broke her treaty of alliance with Austria and came into the war on the side of the Allies. By the Treaty of St. Germain, practically all "unredeemed Italy" came under Italian Government.

The unification of Italy was a process extending from 1859 to 1924.

From 1919 to 1921, one third of Italy was Communistic, and a "dictatorship of the proletariat" was established in several districts of that country. The nationalist groups which called themselves the Fascisti judged legal means inadequate to suppress the Communist movement, and endeavored to do so by force. In October 1922, the Fascist Mussolini (who had once been arrested for vagrancy) was able to march on Rome with an army of one hundred thousand men. The King let this "man of destiny" take control of the Government, inviting him to form a new ministry.

Italian poverty, and the threat of Bolshevism, had first led to the rise of Fascism in Italy. The extremisms of the left and of the right were whetted by the post-War socio-economic unrest. Fascism like Communism was totalitarian in its ideology: "Under Fascism, all political parties but *the* political party cease to exist; all trade union organizations but *the* trade union organization, all expressions of opinion but *the* expression of opinion, all ideas but *the* idea cease to exist." The Fascist Black-Shirts broke strikes, destroyed trade unions, and overthrew local workers' administrations. The Fascisti relied on force rather than orderly Government measures.

When Mussolini became the Dictator, he proclaimed that the twentieth century would be the Fascist century. He ruthlessly suppressed all opposition. He abolished Parliamentary Government, overwhelmed trade unions and political opposition, suppressed all forms of organization outside the Fascist party, outlawed strikes, bound industrial organization into a rigid national system, raised taxes sky-high, and used every method to increase his armament. Mussolini regimented the Italian people via propaganda and terrorism, forcing them to accept an authoritarian

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system which could by no means be reconciled with Mazzini's freedom-ideal. Here was a representative headline: "FOE OF THE FASCISTI DISAPPEARS IN ROME."

Fascism was a secular version of the "One True Faith" idea. The "Corporate State" had Papal approval. In 1929, Mussolini made an agreement with the Pope assigning him sovereignty in a portion of Rome known as Vatican City. The Pope received a financial settlement. The Catholic religion was to be taught in Italian schools. The canon law in regard to marriages was to be enforced in Italy.

Young Italy was required to have no other ambition except service to the Fascist State, to bear stern military discipline, and to become cannon-fodder. Let us turn to our headline file again: "MUSSOLINI ASSERTS ITALY MUST EXPAND LEST IT SUFFOCATE."

The new Caesar turned the energies of his people to war in order to stop their unrest, and because he believed it necessary to extend Italian power abroad in order to defy the economic and military might of the greater powers.

Italian finance and commerce penetrated the Danube valley and the Balkans. Austria became an Italian dependent economically. The Fascist influence grew strong in central Europe. But Mussolini was not content with trade war. He wanted the spoils of empire. He looked about for the most defenceless country he could attack. Italy had tried to annex Abyssinia in the late nineteenth century, but she had suffered defeat at Adua. Mussolini decided to strike at Abyssinia again. After the first 1934 clash of Italian and Ethiopian troops, Haile Selassie laid his case before the League of Nations — but nothing was done. Mussolini invaded Ethiopia. When his legions came in with tanks, machine guns, and bombing planes, the ill-armed and ill-organized African tribesmen could not resist his ruthless war-machine. Haile Selassie's dark-skinned, barefooted troops were armed with spears. They had also acquired a few antiquated anti-aircraft guns, but these were used in vain against Italy's modern bombers.

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Italian fliers made a sport of dropping bombs on clusters of unarmed Ethiopians. The League of Nations did little more than call Italy an "aggressor." In 1936, Mussolini proclaimed the King of Italy Emperor of Ethiopia. Had England closed the Suez Canal to Italy, Mussolini could have been stopped.

Inspired by Mussolini's success, Hitler sent German troops into the Rhineland.

Both Hitler and Mussolini supported the reactionary side in Spain's two and one-half year Civil War, which began in 1936.

The Anti-Comintern (Anti-Communist) Pact united Germany, Japan, and Italy as the Axis partners. Japan waged all-out though undeclared war against the Chinese. The Axis partners tried to intimidate the world with terror propaganda, and the policy of appeasement which was pursued by the European democracies only emboldened the dictators. The "war of nerves" ran into World War II.

As Bernard Pares aptly puts it: "Italy, like a jackal, came in for a share of the loot, just before the collapse of France was complete."

Mussolini wanted to build up a mighty Empire. Italy annexed Albania in 1939. In September 1940, Italian troops pushed eastward along the coast into Egypt. In the next month, Mussolini sent his troops from Albania into Greece. The Greek victory was a blow to Axis prestige. The prestige of Mussolini was wrecked by the Allied victory in North Africa (1943). Then came an Allied landing on Sicily, and Mussolini was imprisoned. The Italian Government surrendered unconditionally on September 8, 1943. Mussolini was rescued by German troops, and taken to northern Italy, where he still claimed power. The fighting in Italy went on until 1945. Mussolini endeavored to escape to Germany in April 1945, but he was captured by partisans and shot. His legacy to Italy was havoc and destruction.

In the long course of Italian history, there has been glory and there has been ignominy. *The salvation of Italy*

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lies neither in political nor in religious authoritarianism, but in Mazzini's kind of freedom-ideal.

Modern Italian Literature

The tragedian Alfieri (1749-1803) opened the Italian mind to modern thought. He was influenced largely by Voltaire.

From the heart of Count Leopardi, who desired a love that none could give, emerged pathetic lyrics which have made his "the greatest name in Italian pure literature since Petrarch." The works of this nineteenth-century Italian poet have classic perfection of form. He was a student of science and a political liberal. In his prose *Dialogue Between a Scientist and a Philosopher,* he invites us to "fill up those long intervals of time during which we vegetate rather than live."

Mazzini wrote powerful addresses and essays for the emancipation of Italy. See *The Duties of Man* and *Life and Writings of Joseph Mazzini.*

Carducci played the major role in the Italian Rebirth of Letters (later nineteenth century). His countrymen learned his poems by heart. This poet-philosopher loved the cosmopolitan world of letters, especially the Greco-Roman classics. "Other gods die, the Grecian know no setting!"

Gabriel d'Annunzio (1863-1938) was "a princely artist of magnificent sensuality." His masterpiece *The Triumph of Life* expresses the Pagan love of beauty, freedom, and joy. It is sad to record that this Italian novelist and poet supported Fascism, a system utterly at enmity with freedom.

Edmondo de Amicis was deeply interested in the secular moral instruction of world youth. *Heart* is his greatest novel.

Fogazzaro's frank novel *The Saint* earned a listing in the *Index Librorum Prohibitorum,* the Roman Catholic index of forbidden books which includes some of the greatest writings of world-famous authors.

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The brilliant Italian philosopher Ardigò was an ex-priest turned Positivist.

Pirandello, author of *Six Characters in Search of an Author,* accented beautiful spiritual verities.

Benedetto Croce asserts, in *History as the Story of Liberty:* "Liberty is the eternal creator of history and itself the subject of every history. As such it is on the one hand the explanatory principle of the course of history, and on the other the moral ideal of humanity. . . . To assert that liberty is dead is the same as saying that life is dead, that its mainspring is broken."

Influenced by Hegel, Croce has made his philosophy "the highest conquest in contemporary thought," in the judgment of most critics. Croce terms philosophy "the study of the concrete universal." His is the scientist's concern for causes, consequences, and correlations, but his prime approach is esthetic, for "art takes us directly to the unique fact." The *idea* is the metaphysical reality. Conception precedes externalization: "When we have found a musical theme, expression is born. We sing aloud what we have already sung within." In the ultimate sense, Croce agrees with Keats that "beauty is truth." In fact he goes so far as to say: "There is nothing *true* in the world except beauty."

Croce is convinced that the only worthy religion for moderns is humanity's entire mental patrimony.

Modern Italian Art

The two greatest Italian sculptors since Michelangelo were Bernini and Canova. Bernini, in the seventeenth century created *Apollo and Daphne.* Canova (1757-1822) created *The Awakened Nymph.* Some critics regard Canova as the rival of the Greeks, but others complain of the coldness of his modeling.

A. Canaletto (1697-1768) painted *The Piazzetta, Venice* and *The Dogana, Venice.* These works are truly superb.

Modern Italian artists have done hundreds of paintings of the blue canals of Venice, with the gondolas and the

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lanterns, paintings which are attractive and decorative but not great art.

Italy's eminent painter Giorgio de Chirico was one of the founders of the metaphysical movement in art, in the first quarter of the present century, but he gave up his abstract expression to draw a little more concrete inspiration from seventeenth-century Italian paintings. His appealing pictures of knights and castles have been exhibited internationally.

Not one Italian painter since the High Renaissance has even approached the greatness of Michelangelo, Leonardo, and Raphael.

Through generations of experience, the Amati family of Cremona gave the violin a wonderful tone which no modern craftsman can rival. The Amatis taught Antonio Stradivari (1649-1737) the violin-making art.

The religious struggle retarded secular music in Italy until the latter part of the seventeenth century, when Italians invented the opera. A circle of music-lovers known as the Florentine Brotherhood fostered this type of entertainment, which spread to England, France, and Germany.

Both Rossini (*Barber of Seville*) and Verdi (*Rigoletto*) were the sons of poor workingmen. Verdi also created *Il Trovatore*. He magnificently interprets the spirit of Shakespeare in his libretti to *Otello* and *Falstaff*. R. Farquharson Sharp says of Verdi, in *Makers of Music:* "Verdi has never been a man of theories; he has founded no 'school,' and his 'following' is composed of the whole world of musicians. His art is that of nature itself and his operatic music is one of the most signal examples of artistic appropriateness."

Light Italian opera was created by Leoncavallo (*I Pagliacci*), Mascagni (*Cavalleria Rusticana*), and Puccini (*Madame Butterfly*).

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25. THE LAND OF THE IKON

For centuries, the Russian people have kept a lamp burning before the holy image, the Sacred Ikon. The Russian people are innately spiritual; they respect the intuitions of the heart quite as much as the arguments of reason. Powerful interests have kept the common people of Russia in a state of enslavement throughout the ages, and Communism has carried on the tradition of Oriental absolutism in many respects. Communist propaganda opposed what it has called "science" to the mysteries of the spirit, but it has proved impossible to suppress the religious sentiment of the Russian people. The Russian people are rich in goodwill and other significant human qualities. They are quite as important to the future welfare of our planet as the people of our own country. There is hope in the fact that education is being made available to them. A study of the history of Russia helps us to understand its present condition, and reveals the latent potentials which may be manifested in Russia's future.

Geographically, Russia is a great plain. The low Ural mountains did not debar invaders. Long ago, nomadic Slavic tribes wandered in the region between the Dniester and Dnieper rivers. The main road from northern Europe to Constantinople ran through the country of these primitive peoples. In the ninth century, Norse adventurers led by Rurik gained control over the Slavs of Russia. A Slavic State was established, with Kiev as its capital.

Bernard Pares reminds us, in *Russia: Its Past and Present:* "Russia is at the boundary of Europe and Asia, straddling over half of Europe and an enormous part of Asia. . . . The first Russia, that of Kiev, was undoubtedly European. . . . The Russians, of course, are a branch of that Indo-European stock to which most of the other nations of Europe belong. Their parent family, the Slavs, even in the ninth century, extended not only, as

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now, to the Adriatic, but to the neighbourhood of Hamburg; Berlin, Dresden, Leipzig are Slavonic place-names, and all the Slavonic languages are extraordinarily closely akin. Kiev was a Viking State, defending Christian Europe from the nomads of Asia. Her princes and princesses intermarried with half the thrones of Europe."

The Slavs of Kiev were animists, worshipping the gods of rivers, woods, and mountains. When the Christians in Constantinople learned of the organized Slavic State, they sent missionaries to convert the Slavs to the Christian faith in its Greek form. This kept early Russia associated with the Byzantine Empire, but isolated her from the balance of Europe. This explains the peculiarities of her art, architecture, and general patterns of culture. Russia received her religion, her alphabet, and her introduction to art and architecture from the Orientalized Byzantine Empire. We've all seen pictures of the old Russian churches with golden cupolas arranged round a central dome or spire.

The northern Russians intermarried with non-European Finnish tribes.

In the thirteenth century, the Slavic States fell prey to Mongol (Tartar) invaders from Central Asia, led by Genghis Khan. The Tartar conquests cut off the northern Russians from Europe. In their two hundred and forty years as a subject-people, the Russians had to follow their Asiatic masters. They became "Asiatized." They paid tribute to the Mongols who kept them in subjugation and utter darkness. Russia saved Europe from a great threat by stemming the Tartar invasion. In 1480, the Prince of Moscow led a revolt which threw off the Tartar yoke in large measure. His grandson Ivan the Terrible took the title Tsar of Russia in 1547. The Russians conquered the last great Tartar stronghold in 1552.

The Tartar occupation influenced the weapons, the dress, the industries, and the customs, of the Russians. But there was so little intermarriage that no objective historian repeats the old saying: "Scratch a Russian and you will find a Tartar."

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Russia tried to catch up again, and to attach herself to Europe once more. But Russia, completely landlocked, found it hard to come in contact with the civilization of western Europe. Sweden blocked the way to the Baltic. The Tartars, and later the Turks, controlled the Black Sea. In the center, there was Poland. Poland claimed the disputed provinces known as Lithuania, though Russian peasants constituted the main element in the population. Russia expanded eastward across Asia, and became even more Oriental in character.

Because of her religious and geographical isolation, Russia lingered behind the rest of Europe. She was long a land of squalor, and her Court was half-barbaric. Courtly extravagance was based on the slavery of the despised mujiks who were cheated of their rights throughout the long centuries. Powerful Russians drank fermented honey-water from large silver vessels. Courtiers garbed in golden cloth surrounded the monarch. The wives of the nobles wore garments of fine silk, and displayed lavish jewels. The Russian nobility dined with silver spoons. The Court shone with magnificent gold and silver work, fine pottery, the richest textiles, intricate embroideries, and wonderful wood-carvings. But the Capital was the only gorgeous city, and even there civilization was at a low ebb. The peasants blindly submitted to and supported the all-powerful Government; they had no taste of the better things of life. Chaadayev has written: "We have no enchanting memories, no satisfying pictures drawn from our past, nothing in our tradition to guide us by example. We are involuntary outcasts of history."

Russia's adherence to Greek instead of Latin Christianity helped to isolate her from the rest of Europe. Each section of the Greek Church had its own supreme Patriarch. Religious as well as political antagonisms blocked the exchange of ideas. But the Byzantines entered into closer relations with the Russians in the fifteenth century. Then was built the Kremlin of Moscow, and the monarch took the title of Tsar. Although Russia put a

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magnificent "coat of paint on barbarism," her Court life was brutal and her social life miserable.

Russia strained westward. She fought against Poland and against Turkey. Her interest in the smaller Slavonic nationalities of the Balkans became the movement which is called Pan Slavism.

Russia was so far behind Europe that she imitated Europe with a sort of inferiority complex, almost to the loss of her own soul. The two great tendencies of Russian political thought were the trend of the Westernizer, on the one hand, and the trend of the Slavophile on the other.

Under Tsar Alexis, the father of Peter the Great, an easy synthesis of Eastern and Western elements was attempted.

But Peter the Great (1682-1725) was in a hurry to establish progressive social changes along Western lines. The things which Europe had required many generations to create were introduced rapidly in Russia. The mission of Peter the Great was to gain Russia an outlet of her own to Europe, and to Europeanize Russia. Under this most famous of the Tsars (a member of the Romanov family), Russia entered the European picture.

Peter the Great burned with the ambition to Westernize Russia and make her a European power. He introduced Western customs. He brought in French and Italian architects to build his new Capital, and he hired Western painters in oil who reproduced the living model. His attack on archaic medievalism was resisted by the clergy. This pioneer admitted European ideas and ways on a grand scale. He gained seaports so Russia could trade with western Europe. In 1697, he went on an expedition to western Europe to study its industries, agriculture, military methods, and Government. He brought home skilled workers, engineers, and army officers, to help him reconstruct and Europeanize his beloved country.

Peter abolished the Duma (Council of Nobles), and put the Orthodox Church under his own control. He prohibited the wearing of Oriental robes, and the seclu-

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sion of women. He commanded the men to cut off their beards, and to smoke tobacco. However, Russia largely retained its Asiatic character.

"With civilization throughout went conquest: conquest westward," as Pares has written. Peter's effort to gain seaports ("windows to the West") involved him in a war with Sweden. He joined with the rulers of Denmark and Poland to despoil the Swedish King Charles XII of his territories. Charles gained several victories, until he was drawn into the interior of Russia where his army was wiped out by Peter's forces at Poltava. However, Charles escaped, and the conflict was continued until he died. Then war-exhausted Sweden surrendered part of the Baltic coast (Esthonia and Livonia) to Russia. At last Russia could trade with western Europe. On a portion of his new lands, Peter built his new Capital, St. Petersburg (now Leningrad).

Peter's great service was to travel and send researchers abroad to study mechanical arts which Russia lacked, and then to champion modern innovations. He dreamed of universal compulsory education. He entered into relations with foreign powers. He struck at the unprogressive authoritarianism of the clergy and monks.

Few of Peter's plans materialized fully, but at least he reminded the Russians that they were still in the Dark Ages while the world had moved forward.

For two centuries, Peter's successors waged intermittent warfare against the Moslems, trying to secure an outlet to the Mediterranean by way of the Black Sea. The first seaports on the Black Sea were gained by Catherine II (1762-1796), Peter's only true successor. This enlightened despot greatly augmented the area and power of Russia. Her diplomatic and military genius lifted Russia to the position of a great power. Pares paints this picture: "Poland partitioned, the Black Sea won, the door to Europe opened wide — and meanwhile the slough of serfdom more threatening than ever in the rear." Catherine, whose Court was a rare center of culture, tried earnestly to bring Russia up to the general European level. She tried, though

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with little success, to improve the condition of the serf, to establish universal education, and to reform the administration of justice. Never once did she sign a sentence of death. Catherine was a pupil of the humanitarian French philosophers — but her efforts to realize their humane social ideals were balked on every side. Neither the Church nor the nobles cared anything about the plight of the serfs. The serfs would remain human property, and be treated like cattle, for a long time. However Catherine built a few hundred schools and philanthropic institutions, and founded an Academy where the educated minority could read French literature.

Although many sins darkened the history of the Church in Russia, the Russian peasantry had an innate love of religion which no abuses could destroy.

It would be a long time before the Industrial Revolution would spread to Russia. By European standards, Russia remained a "backward" country, despite the progressive efforts of Peter and Catherine.

The wars that followed the French Revolution drew Russia into Europe more than ever. Napoleon's disastrous march into Russia was the greatest cause of his fall.

Following the defeat of Napoleon, the Russian Tsar Alexander I invited the European powers to form the Holy Alliance. He had steeped himself in French liberalism, and learned mysticism from the Russian Baroness von Krudener. He had his ministers draft an American-style Constitution for Russia, and projected a League of Nations to prevent war. He dreamed that the Holy Alliance would establish "a new era of justice and right," but it became a reactionary coalition of despots. Alexander himself shed his liberalism. The reaction which enchained Europe was led by the Russian sovereign and the first minister of Austria.

Russia remained in a condition of feudal despotism. Science was outlawed in the universities of Russia, and the young people of that land were forbidden to go to the liberal universities of Prussia.

Several European countries established democratic in-

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stitutions in the nineteenth century, but Russia under the Romanovs maintained the Old Regime of autocracy by a system of repression. A stern censorship was enforced by secret police, royal soldiers, and despotic officials. Arbitrary imprisonment was common. The liberal ideas of Western Europe were rigidly excluded from "Holy Russia." The Romanovs prevented social change by suppressing all demands for a Constitution and for a legislative body to modify the authority of the Tsar; by supporting the Greek Orthodox Church as the official State Church; and by "Russifying" such subject-peoples as the Finns and the Poles. The Romanovs concerned themselves with territorial expansion. For economic and political reasons, their weapon of foreign policy was Pan-Slavism, the movement to bring all Slavic nations under Russia's leadership. As Joseph McCabe notes: "Russia began to pose as 'the big brother' of the Slav states of the Balkans, which it had been her policy to detach from Turkey." The Russo-Turkish Wars (which began in the seventeenth century) finally culminated in the Treaty of San Stefano (1878) which ended Turkish power in Europe.

Alexander I, who had been a liberal, soon turned reactionary. His brother and successor Nicholas I (1825-55) was utterly inimical to new ideas in his reactionary reign. Russia was in a state of medieval barbarism in the middle of the nineteenth century. Forty million peasants were serfs, mainly illiterate and living in foul conditions. The nobles wielded despotic power.

Chaadayev said that Russia had no distinctive moral contribution to make to the world. But Kireyevsky was convinced that Russia had the basis for a worthy civilization of her own, which should give harmonious expression to the whole dignity of man.

Despite secret police, the educated minority contacted the growing civilization of the outer world and labored for reform. Knouts and crowded jails could not silence them. Their ideas were passed on to the peasants.

So cruelly did the Government suppress every effort for education and reform, Russia's Anarchists and Nihilists

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set out with bombs and knives to destroy the Old Regime. The central Government which they wanted to end only tightened its measures against every form of rebellion.

The Crimean War was provoked by the imperial demand for an extension of Russian influence. Russia learned some Western lessons from this war.

Nicholas was succeeded by his son, Alexander II. There were many scattered insurrections, for which reason Alexander II emancipated the serfs in 1861, opened a few schools, and relaxed restrictions on the press. Probably he was taking a lesson from the West, but his Emancipation Edict was not as generous as it seemed on the surface. The Government bought a part of each noble's land, and turned it over to the village community. However the peasant could not leave his village without a Government pass, could not become a proprietor, and could not retain permanent possession of the same plot of ground. The "liberated" peasants had to over-pay for community land. The village communities were unable to make their annual land-payments to the Government, for the Government had over-valued the lands in compensating nobles. The land area remained fixed; with the growth of population within the community it was harder and harder for the peasants to earn a bare living.

The little dose of liberal reform, meagre though it was, sharpened the appetite for more liberties than the Tsar and his corrupt nobles dared to grant. Alexander became violently reactionary, and the Nihilists assassinated him in 1881.

His successor Alexander III (1881-94) governed with an iron hand, smothering all initiative in the educated public. Jews, Poles, Germans, and later Finns — as "home-aliens" of the Russian Empire — were woefully mistreated. Tsar Alexander instigated pogroms to divert public attention from Governmental iniquity.

Nicholas II, last of the Romanovs, continued the ruthless reaction from 1894 to 1917. During his reign, there were five hundred riots of the serfs. In the last quarter

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of the nineteenth century, Russian workers bore low wages, long hours, and oppressive regulations.

Nicholas II entrusted Eastern policy to common adventurers, and the result was the disastrous Russo-Japanese War (1904-05). This conflict was caused by the threat to Japan involved in Russia's determination to become a naval power in the Pacific. In consequence of this military misadventure, taxes increased and the cost of living soared. The Russian people learned of the graft, corruption, and inefficiency of their officials. The Russo-Japanese War led to the rebellion of 1904-07. In 1905, Russian troops made a "Bloody Sunday" of the peaceful demonstration of peasants at St. Petersburg. When a crowd of unarmed workers marched to the Tsar's palace in the hope of obtaining relief from their difficulties, they were fired upon by Government troops. This massacre started the nation-wide Revolution of 1905. There were mutinies in the army and navy. A general strike paralyzed industry.

Lenin and the Social Democrats came on the scene. The Social Democratic Party divided into the Mensheviki who hoped to establish a socialist program by gradual orderly methods, and the Bolsheviki who judged that a violent revolution was necessary. Practically all the educated Russians were pupils of the German thinkers. Because the Christian West failed to honor the demands of social justice in its dealings with the poor, the German sociologist Karl Marx pressed these demands on secular grounds in his system of "scientific socialism." Some of the Russian reform-seekers made Marxism the basis of their program. But middle-class Liberalism (the Constitutional Democratic Party) called for nothing more drastic than a written Constitution; freedom of speech, press, and religion; and the abolition of secret trials and arbitrary imprisonment.

Reformers forced the Tsar to grant a Duma (Congress). Nicholas II promised in his October Manifesto to summon a representative body, and to guarantee personal liberty. But before the first Congress could assemble, the Russian Government had concluded peace with Japan and could concentrate on making its internal oppression effective.

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Now the Tsar and his advisers turned their attention to hunting down revolutionists. Many were exiled to the wildest regions of Siberia. The Tsar dismissed two Congresses because they demanded a written Constitution. He did not want the "representative and legislative assembly" to be truly representative nor to have any real power. At last he obtained a conservative Congress that was content with very moderate concessions.

World War I came as "a jolt from the outside" to change the internal affairs of Russia. It made patent the terrible corruption of Russia's ruling class. It led to the Revolution of 1917. The regular army was gone by 1917. Revolutionists fired on the police. Tsar Nicholas II was forced to abdicate in the fateful year 1917. After centuries of longing for freedom, the Russian people welcomed the Revolution. This great social change placed the power of Government in the hands of the Bolsheviks (who in the following year would officially adopt the name, The Communist Party). Trotsky and other Communists who had been scattered abroad in exile now returned to Russia. Pares opines that the Russian Revolution "was a direct result of the bankruptcy of the autocracy, and for that reason it was irrevocable. . . . The black streak came from generations of living underground. In England most people have their heads above water; in Russia most people had not. That was why a movement for liberty could so easily take the character of a slaves' revolt. The savagery was the repayment of the age-old debt."

General hunger and shortage made the war-weary Russian workers and peasants revolt against their rulers in the effort to obtain "Peace! Bread! Land!" Soldiers threw down their arms. Industrial laborers took over the factories which had been mismanaged by the captains of industry. Peasants seized land. They sang together in union:

> " 'Tis the final conflict; let each stand in his place.
> The International Party shall be the human race!"

The original objective of the Communist Party was

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World Revolution. Red efforts in foreign lands would be resisted by the rise of Fascism.

Lenin told the Russian people that the owners of industry, bankers, and land-owners were responsible for the War. He urged that these classes be shorn of control over the peoples of the earth, that the old social order be totally destroyed, and that a new social order be established on new foundations. Lenin had been trained for a legal career, but he had renounced his social position and borne years of exile in order to take the part of the lowly. "We shall now proceed to construct the Socialist order," he said to an assembly of soldiers, peasants, and workers on November 7, 1917. Lenin died in 1924, and was succeeded by Stalin.

The Communist Party assumed dictatorship "during the period of transition between Capitalism and Socialism," establishing its initial regimentation as "a prelude to democracy." As Stuart Ramsay Tompkins comments, in *The Russian Mind:* "Not everything in the Soviet system is drawn from the teachings of Karl Marx; some things are inherited." The Russians had for their social legacy many centuries of Tsarist despotism. Even in the time of Peter the Great, the Russian people were conditioned to subordinate individual ambition to the dictates of the all-powerful State. Oriental absolutism dominated the Russian tradition. Therefore, as Corliss Lamont points out in his volume, *Soviet Civilization:* "The Soviet Republic is a complex mixture of good and bad, of genuine accomplishments and distressing failures, of humane reforms and harsh dictatorship." MacLeish says: "The future is a mirror where the past marches to meet itself."

Russia was a mostly illiterate country when the Bolsheviks took it over, but the new State provided free education. The old Russia was backward industrially, but Stalin's State-planning transformed it into a highly-industrialized nation. Russia has developed herself to the status of one of the two chief world-powers, in a surprisingly short time, by her high valuation of technological skill and her fanatical singleness of aim. But the picture

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also has a dark side, for "the end is determined by the means we use."

Russia constructively established a complete system of State insurance. The State provided free education, free medical assistance, and other social services and benefits. Women were granted complete political and economic equality with men. But the State owned the industries, supervised the collective farms, and had an absolute monopoly of foreign trade. About ten million small landowners who objected to the collectivization of Russia's farmlands were ruthlessly killed. Any opposition to the Regime was punished by death, or by imprisonment in barbaric prison camps. Freedoms were smothered out. Propaganda dominated the educational curriculum. The Communist Party sometimes cancelled elections. Communist "heretics" who departed from rigid party-line thinking were treated as religious heretics used to be dealt with in centuries past.

The Communist Revolution in Russia inspired revolts in other lands. New Governments were formed at Prague, Warsaw, Vienna, and Budapest. Vienna rioters called for a dictatorship of the proletariat. There were radical uprisings throughout Germany. In Italy, peasants seized the land and workers occupied the factories. Nazism arose in Germany, and Fascism in Italy, to repress the extremism of the left with the extremism of the right. The Red international conspiracy was also behind some of the strikes in France and England. Hungary's Worker's Revolution of 1919 established the Bolshevik regime of Béla Kun, but the land-owning nobility soon regained power. International Communism early excited the world's fears, but the wiser nations weathered out the threat without departing from Constitutional means. To maintain social justice will always be the best guarantee against violent revolution.

Trotsky was driven out of Russia, and other opponents of Stalin were killed. Stalin allowed no room for beliefs other than his own. Communist police wrote down what they wanted suspects to confess to, then forced them to

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sign the confession. Soviet trials were a mockery of justice.

From 1928 to 1933, there were concurrent projects of industrial planning, the collectivizing of agriculture, and Communist education-control and anti-religious propaganda. The industrial Five-Year Plan was a triumphant success, materially. The collectivizing of agriculture was a return of serfdom. Totalitarian education paralyzed independent research, but there have been intermittent revivals. In spite of anti-religious propaganda, most of the Russians feel the need for religion. It is sad to record that the church has been subordinated to and controlled by the State. That is not authentic separationism. The Russian scientist Pavlov boldly compared the reflexes of animals under artificial inhibitions to the paralysis of human initiative under Communist control.

Stalin's Constitution of 1936 granted freedom of conscience, speech, press, meeting, and association; and also universal suffrage. But purges, one-candidate voting, etc. went right on.

Mein Kampf, a semi-plagiarized book by a then-obscure Nazi named Adolf Hitler, was actually the prodrome of World War II. Therein we read: "When we are talking of more ground and room in Europe, we can in the first place only think of Russia and the border states dependent on her."

Japan became the ally of Germany in the Anti-Communist Pact of 1936, to which Mussolini signed his name in the following year. The Axis powers had suppressed Communism within their own borders. The Anti-Communist Pact was concerned with territory, a threat against the Russian Empire. Potentially, Germany and Japan encircled Russia.

Stalin supported the anti-Fascists in the Spanish Civil War, which began in 1936, but Franco triumphed with German help.

The Russo-German Non-Aggression Pact (1939) was intended to insure Russia against immediate attack. This "Pact which was also a duel" did not constitute an alli-

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ance between Russia and Germany, but it did make war inevitable for Britain and France.

Hitler crushed Poland in a month. The Poles retired far back to the Pinsk marshes. The Russian Supreme Council joined the "Polish" half of White Russia to the already-existing White Russian Soviet Republic on the other side of the old frontier. The same pattern was followed in regard to the Ukrainian population of Poland.

There ensued a race between the German and Russian armies to cover the maximum possible territory. The Russians won the race, and pushed through southern Ukraine until they had cut off the Germans on this side both from the Rumanian and the Hungarian border. Now Ukraine was practically all united under Russia.

The German and Russian armies fixed a military dividing line along the Vistula which actually ran through parts of Warsaw. On their own initiative, the Russians withdrew the northern part of the line. The population which the Soviets then annexed was nearly all Russian.

In 1939, Stalin invaded Finland. In 1940, Russia annexed the little States of Esthonia, Latvia, and Lithuania.

Hitler went to work on Rumania and Hungary. Russia moved first, annexing Bessarabia and the northern or Ukrainian portion of Bukovina. This strained Russia's relation with Germany.

Russia concluded a pact of friendship with Yugoslavia. Hitler struck simultaneously at Yugoslavia and Greece.

It was Hitler who violated his Non-Aggression Pact with Russia, invading Russia in 1941. The British Prime Minister offered Russia full and unqualified support. Stalin personally directed the Red Army. Stalin ordered a strategy of "scorched earth," whereby nothing of value should be left to the invader. Russia's vast distances were defense against the Nazi hosts. There was guerrilla warfare. Russia's collectivization of agriculture assured regular distribution of food to army and people. Hitler hoped in vain to secure the support of a "Fifth Column" in Russia. Stalin's skill in marshalling the Russians to resist the German invaders was a major cause of the Allied victory in

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World War II, though of course by no means the only cause.

Hitler did not supply his troops with the necessary clothing for an ultra-severe Russian winter. Many Germans froze at their posts. Russian initiative destroyed German reserves. Russian guerrilla bands cut off German supplies, destroyed isolated detachments, and ruined tanks and aerodromes. Women as well as men were in these Soviet guerrilla bands which resisted the Nazi war-machine. The service of these women was dramatized in the Russian cinema, *No Greater Love,* which was widely exhibited in the English-speaking countries.

British and American supplies came into Russia, to support the opposition to the Nazis.

Russia's General Zhukov and his Chief of Staff planned a war of manoeuvre which would defeat the besieging Sixth and Fourth German Armies. The flow of reinforcements to the German Armies in front of Stalingrad was firmly stopped. Fresh Soviet troops went into action to beat back the foe.

Stalin appointed himself Marshal in 1943, and Generalissimo in 1945. The Germans trembled when his name was mentioned.

The Germans lost half their original striking force and three-fourths of their satellite forces.

The Russians forced the Germans to retreat on the Dnieper, and liberated hundreds of towns and villages. The Germans were crushed. At last the Russians closed in on Berlin, and the British and the Americans closed in on the other side. Hitler killed himself in the cellar of his chancellery. Germany unconditionally surrendered in May 1945.

Uneasy Neighbors

As William Henry Chamberlin has noted, in *The Wall Street Journal:* "A leading participant in the anti-axis coalition was the Soviet Union. There was nothing in the known philosophy or the political record of its com-

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munist rulers to suggest that they would be easy and comfortable neighbors, once they acquired a position of domination in Europe and in Asia."

Less than a year after the second global war ended, the Soviet leaders set out to spread the influence of Communism all over the world. They fomented disorders in France, Italy, Greece, and the Far East. The U.S.S.R. helped to establish so-called "people's democracies" in eastern Europe, and the Kremlin raised an "Iron Curtain" around the eastern European area. Communist puppets ruled in Poland, Albania, Hungary, Rumania, Bulgaria, and Czechoslovakia. Yugoslavia too was a satellite country, until Tito shook the Communist bloc by daring to take an independent course. In the Far East, Russia moved into Manchuria and Mongolia. Ho Chi Minh, founder of the Indochinese Communist Party, was trained in the Soviet Union. When the French refused to yield to Communist demands in Indochina, the Indochinese War raged from 1946 to 1954. France was not victorious. By September 1949, the Chinese Communists had consolidated their control of China with the aid of the Kremlin.

The "Cold War" was under way less than a year after the conclusion of World War II. The United States took the leadership of the free world, establishing the Truman Doctrine and the Marshall Plan. The Marshall Plan was succeeded in October 1951 by the Mutual Security Administration, which was reorganized two years later as part of the Foreign Operations Administration. Thus the U.S.A. has been the financier of the free world.

In France during 1947, Premier Ramadier removed the Communist Party from his government. In 1948, the Western democracies agreed to an international plan for control of Germany's Ruhr. A democratic coalition in Italy was able to prevent a Communist victory in the national elections of April 1948.

The Allies tried to create a friendly German state as a counterbalance to Soviet power in central Europe. England and France merged their two occupation zones to form the heart of a new Germany (June 17, 1948). By

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the terms of the peace treaty, the Allies had partial control of Berlin. Russia cut off all ground communication to Berlin, in an effort to force the West to leave. But the success of the Allied airlift, in 1948 and 1949, impressed Germany with the power of democracy. The Allies have strengthened Western Germany as a counterpoise to Soviet might. The Soviets were faced with a united front to the West when the North Atlantic Treaty Organization was created on April 4, 1949. In 1950, the United States, England, and France guaranteed the integrity of the German Federal Government.

The success of Communism in China has not been without the overtones of a sharp ideological conflict between Communist philosophy and the traditional Confucianism of the Chinese people. Where Communism is based upon unquestioning loyalty to the state, Confucianism holds that the entire order of the good society must be founded upon deep family loyalty. The Communist Party of Red China maintains the strict government control which is characteristic of Communism, but makes this palatable by allowing a superficial continuation of the old traditions. Thus the Chinese feel that they are pursuing a path of their own. Perhaps they will in time, for it has ever been the genius of China to triumph over invading elements by absorbing them.

When Russia planned for the conquest of the South Korean Republic, the troops of the North Korean puppet government crossed the thirty-eighth parallel (June 1949) in a movement to take the whole peninsula for Communism. These troops gained early successes, but they were finally repelled by the United Nations. Neither side could win a clear-cut victory in the Korean War, but a necessary blow was struck against Communist aggression.

Since Stalin died in 1953, a new generation of Communist leaders has moved in the general direction of relative moderation. In general, Russia has had to allow more freedom to her satellites. But while the anti-Stalin faction has argued that an increase of consumer goods should suffice to keep the people in line, ardent Stalinists

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put their main trust in added arms. Rebellion in the satellites has posed quite a problem. The Russian troops and tanks were merciless in putting down the Hungarian rebellion of 1956. Russia's actual policy does not always agree with the principles which she professes. The Eisenhower Doctrine to prevent Soviet aggression in the Middle East is an explicit commitment to use United States armed force if needed. It is to be hoped that the Mideast problem can be solved by peaceful means. But the fact remains that Russia is still using Communism as a weapon to fight for supremacy. This problem had better be settled without resort to arms, for even little wars readily magnify into great ones. Now that man has the H-bomb, which could destroy civilization if used in global war, it seems necessary for Democracy and Communism to maintain peaceful (albeit uneasy) coexistence.

The only alternative to war, of course, is mutual understanding. Russian secrecy makes it hard for us to learn the facts about her, although the "Iron Curtain" is no longer so opaque. We ourselves set up barriers to mutual understanding when we heed sensational journalists who indulge in wholesale condemnations of the U.S.S.R. for their own profit. The proper answer to Communism is not Fascism, which would destroy our own highest values to combat a foreign system. Neither the totalitarianism of the right nor of the left can secure man's planetary welfare. Let us reason together. Let us face the facts. Let all men everywhere find their way to rational liberalism, free institutions, and government by consent. The people of the Soviet Union do not have these blessings in their historical heritage. Can we not help them find the way?

Today the United States leads one half the world, and Russia the other. It is unfortunate that the world has divided into two competing blocs, each maintaining huge military forces. The rivalry in nuclear and ballistic arms is especially frightening. Most wars are said to have resulted from "too many men running around with weapons in their hands." Wishful thinking cannot restore world-wide security and stability, but we are obligated to work

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toward that goal by every rational means. Our mutual self-interest calls for peaceful relations and normal trade between all parts of the earth. Soviet scientific genius has been demonstrated. In October 1957, Russian rockets propelled the first artificial earth-satellite into outer space!

Soviet Communism has serious weak points, but a third World War would not remedy them. It would only make democratic life impossible for us over a long period of time, even if we should be the "victors." Arnold J. Toynbee, in *A Study of History,* advocates neither appeasement nor ruthless resistance, but a patient and tolerant attempt at mutual understanding and peaceful coexistence. There *is* hope for the future of the U.S.S.R. The original experiments of Communism were abandoned because they were found to be unworkable. Present attempts to extend Communism, which pose such grave threats to the free world, will fail as they should if the United Nations will but live up to its possibilities. It is encouraging to note that current Russia is breeding technicians, not dogmatic fanatics. Furthermore, the good old peasant-sense of Russia has restored deep respect for the institution of the family, inheritance, personal ownership, and religious consciousness. The peasants of Russia, unlike the Communistic masters, have tried to practice the democratic process in their group-affairs. The Soviet Republic has a system of education, and we can be sure that educated people will sooner or later establish their right to freedom. The Russian people should have the right to determine their own course of development by their own free choice. If they want a system unlike ours, we should respect their right to differ.

Marx erred when he assigned to the "Economic Absolute" the predominant causal role which philosophers had hitherto ascribed to the Idea. History is shaped not only by economic causes but above all by human character. The diverse circumstances of the different segments of mankind require different economic systems. No single economic dogma should be elevated to the status of "the

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one true faith." Ideologies are necessarily distorted when they are used in passion as militant weapons. What is of fundamental importance is that the essential human values be honored, whatever instrumental arrangements men may adopt. All humanity needs to wake up to the fact that *Civilization* means something infinitely nobler than the multiplication of mechanical refinements and the rivalry for material gains. Passionate greed is the enemy of objective understanding and meaningful achievement. "We cannot build truth with lies."

Russian Literature

Russia's first important historian, Karamsin, wrote a large and scholarly national history at the end of the eighteenth century.

Alexander Pushkin, "the star of the Russian Renaissance," sang out with rare freedom of language for personal and political liberty. His "Ode to Liberty" brought him exile.

Pushkin has written the following mystical allegory: "Tormented by thirst of the spirit, I was dragging myself through a gloomy forest when a winged seraph appeared to me at the crossroads. With fingers light as a dream he touched my eyes, and they opened wide. He touched my ears, and I heard the trembling of the heavens and the growing of the grass in the valleys. Then like a corpse I lay in the desert, but the voice of God called me: Rise up, Prophet, and see, and understand! Filled full of My Will, go forth over sea and land to set men's heart afire with the Word!"

Pushkin foresaw the time when the Russian populace, long oppressed by Church and State, would become aware of its sublime possibilities and realize them with true strength of character.

Lermontov, like Pushkin, was exiled for a defiant ode. He dreamed, with the gentle melancholy of a man born out of his due time, of a coming day of human fulfillment on earth. "There are moments when Nature takes the pen from his hand and writes for him."

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Great Russian writers interested themselves in the commonplace human affairs of the daily round. Gogol was the Dickens of Russia, plumbing the humor and the tragedy of peasant life. His light sarcastic play *Revizor* has to do with an adventurer who impersonates the traveling Government Inspector in a provincial town. Gogol's later writings express a profound mysticism. In all his novels and plays, Gogol stresses "the little things which one finds very important in actual life." He said it was his dominating faculty "to bring into relief the triviality of life, to make perceptible to all eyes the infinitely small things which escape our vision."

Maxim Gorky (Pyeshkov) began life as a hobo. Frankly and vividly, he described in his writings the lives of the beaten and outcast, and their knack of lasting out their trials. In *The Lower Depths,* Gorky exclaims: "Lies — there you have the religion of slaves and taskmasters." Gorky noted in a letter to Chekhov that "police spies . . . sit under my windows in the darkness of the night and try to get a glimpse of how I spread sedition in Russia." Gorky welcomed the Communist Revolution with an overflow of romantic illusion, but of course the new regime brought its own taskmasters, police spies, and lies.

Turgenev, author of *Fathers and Sons* and *Virgin Soil,* was the son of a rich land-owner, but was not content to waste himself in the orgies of the idle rich. There was not a trace of hypocrisy in his nature. He described the sorrows of the serfs with such candor and compassion that the police pounced on him. Taine judges him the finest literary artist since Sophocles. Turgenev alludes to "that air of superiority to the rest of the world which usually disappears when once the twenties have been passed," in his masterful *Fathers and Sons,* a book which ought to be required reading for the immature misleaders of men.

Feodor Dostoyevsky, the greatest psychological novelist and the deepest thinker of Russia, merits a chapter to himself. His masterpiece is *Crime and Punishment,* one of the most powerful realistic works of all time. His greatness of thought also finds utterance in *The Brothers Kara-*

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mazov. Dostoyevsky was sentenced to die for his student-days Socialism, but was saved by a last-minute reprieve when he was already blindfolded and on the scaffold. From 1849 to 1855, he bore enforced labor in the Siberian mines, which broke his health but discovered to him his own soul. Through the gates of suffering, Dostoyevsky entered into sympathy with all men. He sympathized with "the insulted and injured, the great multitude of neglected, forgotten, slighted, and vexed people." All his life, he was honest in his bitter analysis of the brutalities of Russian life. He criticized the attitude of Russian officialdom toward the lower classes. Never did he become a smug conservative or Government hack. He resigned from a newspaper position when he was assigned to support reactionary policies. Dostoyevsky wrote the following sublime passages:

"The two most difficult things in the world are to think a new thought and to take a new step.

"I am one of those who do not want millions, but an answer to their questions.

"Nothing has been able to create a higher ideal of man and of virtue than the ideal given by Christ of old. Until you have become really, in actual fact, a brother to every one, brotherhood will not come to pass. Prayer is an education. Love all God's creation, the whole and every grain of sand in it. Love every leaf, every ray of God's light. Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things.

"What is the good of prescribing to art the roads that it must follow? To do so is to doubt art, which develops normally, according to the laws of nature, and must be exclusively occupied in responding to human needs. Art has always shown itself faithful to Nature, and has marched with social progress. The ideal of beauty cannot perish in a healthy society; we must then give liberty to art, and leave her to herself. Have confidence in her; she will reach her end, and if she strays from the way she will

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soon reach it again; society itself will be the guide. No single artist, not Shakespeare himself, can prescribe to art her roads and aims."

Dostoyevsky experienced the mystical superconsciousness in his hour of great suffering, and he never forsook the higher spiritual verities which then dominated his awareness. He became the prophet of all-embracing love, excluding none from his circle of brotherhood. His perception of the deeper hungers within all human souls filled his mind with the sense of human dignity, and made him the uncompromising champion of human rights.

Dostoyevsky was a Christ-like Wayshower, dedicated to the redemption of all humanity.

Russia had been intellectually divided by the introduction of Western ideas. Dostoyevsky allied himself neither with the nationalistic faction nor with the imitators of the West. He urged the Russians to respect their own national genius, for it is through the nation that humanity is served, but never to close the door to cultural interchange. Dostoyevsky praised the "all-humanness" of the Russian character. The reading of his novels helps us to understand the Russian people better than anything short of direct contact. Sometimes, of course, we must read between the lines, for strict censorship prevailed in his day.

Leo Tolstoy was a social and educational reformer, a friend of the peasantry, a pacifist, and a vegetarian. He protested against the lies which kept Russia's despised lower classes brutalized, poverty-stricken, and ignorant. In *The Kingdom of God,* Tolstoy nobly asserts: "The only significance of life consists in helping to establish the kingdom of God; and this can be done only by means of the acknowledgement and profession of the *truth* by each one of us."

Anton Chekhov, the son of a liberated serf, became a doctor, novelist, and dramatist. He realistically pictured rural life with a fine feeling of fellowship and a sense of

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humor. His play, *Cherry Orchard,* has been very popular among English-speaking peoples, though it loses by translation. W. Gerhardi interprets this Russian writer admirably, in *Anton Chekhov: a Critical Study.*

Konstantine Simonov's *Days and Nights* is a recent novel which shows us the human side of Russia's "dreaming, desiring, thinking, eager people."

Prince Kropotkin, pacifist, freedom-lover, and geographical explorer, is best-known for *Mutual Aid.* The lack of liberty in Russia's "brave new world" disgusted him.

Russian Music

It was through the influence of Anton Rubinstein that national schools of music were established in St. Petersburg and Moscow (1861). Rubinstein's works are brilliant and original, but they do not have the quality of immortality.

Tschaikowsky's works have tremendous beauty of melody and orchestral coloring, but their gloom reminds us of Pares' observation: "The Russian can remain for long sunk in deep prostration, for he is a creature of moods." Tschaikowsky's *Nutcracker Suite* is ballet music of a balanced character. It is this masterpiece which has made Tschaikowsky the leading name of Russian music.

Alexander Borodin is famous for his unfinished opera, *Prince Igor.*

Alexander Scriabine composed a symphony accompanied by a display of lights in different colors and intensities.

Sergei Rachmaninoff, a graduate of the Moscow Conservatory, is best-known for the prelude in C-sharp minor. All his piano compositions are popular recital and teaching pieces. His concertos for the piano are brilliant and harmonious. His outstanding operas are *Aleko* and *The Parsimonious Knight.*

Cesar Cui composed the operas, *The Prisoner of the Caucasus, The Saracen, Angelo,* and *Le Filibustier.* He also created symphonies, orchestral and piano pieces, choruses, and songs, which have earned him a splendid re-

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putation among Russian composers. His works are popular in every land.

Anton Arensky was influenced by the musical ideals of Tschaikowsky. His best opera is *The Dream on the Volga.*

Igor Stravinsky launched a modern musical development of revolutionary originality, which soon spread to France. The chords are discordantly grouped; the sequence is frenetic. Yet John Powys pronounces it a step in self-development to allow one's memory "to dally with some great musical phrase of Beethoven or Stravinsky." Stravinsky's contributions to the Russian ballet are *The Fire Bird* and *Petrouchka.*

Rimsky-Korsakov, the teacher of Stravinsky, is one of the greatest Russian masters. He is best-known for the ballet-opera, *The Snow Maiden,* and the orchestral suite, *Scheherazade.* He shines in brilliant instrumentation, and in the apt development of folk-themes.

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26. THE LATIN AMERICAN WORLD

America, as we all know, forms the two triangular continents of North and South America, united by the narrow Isthmus of Panama.

In the fifteenth century, Mexico, Central, and part of South America were inhabited by populations which had risen to a considerable measure of civilization. In the Amerind stage, many of the natives dwelt in well-built cities under a settled form of government, and practiced agriculture and the mechanical arts. The aboriginal inhabitants had originally come from Asia.

At the close of the fifteenth century, there ensued the stage when this ancient culture met with the culture of the Old World. In the sixteenth century, Europeans crowded in. The first European visitors were received with respect by the native Aztecs and Peruvians. Unfortunately, the invaders came from a part of Europe which took pride in the military conquest of "lower races." Predatory Spaniards slaughtered, cheated, and despoiled the poor Amerinds. The native races were greatly reduced in numbers, or lost their distinctive features by intermixtures with the whites and with the negroes who were brought from Africa to work as slaves. In Central and South America, the white population was Spanish and Portuguese, and the religion Roman Catholic. Millions of the exploited natives adhered to "heathenism," inwardly if not outwardly. They stubbornly resisted conversion at the outset.

The third stage of Latin-American history was that of revolt against despotic authority. The Era of the Liberators who threw off the yoke of Spain was part of a nineteenth-century World Revolution. The Spanish Viceroyalties became the twenty Latin Republics. The revolt started

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in 1810, and ended in the 1826 recognition of eight Republics, some of which would later be subdivided.

Now let us trace the history of Mexico, Central, and South America in a little more detail. It is a fascinating story!

The Era of Conquest

The civilized Aztecs of Mexico had extended their dominion over a large area. In the sixteenth century, the Spaniard Hernán Cortez heard about the wonderful country of Moctezuma, and planned the conquest of Mexico. He landed with his soldiers at the Mexican port which he called Vera Cruz, and burned his boats so his soldiers would "have no other resource than their own valor." He induced the Totonacs and Tlaxcalans, oppressed subject-tribes of the Mexican State, to become his allies and march with him to the Mexican Capital. With six or seven hundred men, and not more than a dozen cannon, Cortez set forth to conquer Moctezuma and his millions of subjects. The medieval-natured Spaniards were iron-willed, cruel, deceitful, and indisputably brave. Those few gallants ascended along a precipitous route from the coast to the plateau.

At first the Aztecs welcomed Cortez as the incarnation of their god Quetzalcoatl. But he seized Moctezuma, the Aztec monarch, and treated the people ruthlessly. When the Aztecs attacked the invaders, Cortez and his armed hosts killed one hundred thousand natives. Within two years, the civilization of the Aztecs lay in ruins. First the city and then the whole country was subjugated to become a Spanish colony. Forty thousand hungry survivors were set to work to tear down what was left of their once-proud Capital. The material of the buildings was used to fill the numerous canals.

In 1533, Francisco Pizarro conquered the Inca Empire of Peru. By means of intrigue, he seized the ruling Inca, who offered him a room full of gold by way of ransom. He pretended to accept the ransom-offer. The temples

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were stripped of gold to pay him. Then he executed the ruler, and ransacked the whole conquered kingdom of all its gold. Ample treasures became available to the Spanish Crown. At first, Spain took the lead in the conquest and exploitation of the New World.

Gold-crazy adventurers covered South America. They searched for a legendary city, El Dorado, which was supposed to have mountains of pure gold, and roads paved with gold.

Europe was starving for gold, for the economic life of the West was in a critical period of transition. Whole fleets vanished when gold-seekers who had nothing more than their obsessive greed sailed forth without charts and without any knowledge of the winds and currents. But there were others whose lust for loot was supported by science and skill. These sixteenth-century explorers who knew what they were doing discovered no El Dorado, but they robbed America of undreamed-of gold and silver before that strange century ended.

Colonization, to the Spaniards, meant conquest and exploitation. The Spanish Government appropriated the occupied lands and mines, allotted them to sharp Spaniards, and gave them a free hand to enslave the Indians. Large tracts of land were assigned to privileged individuals, and the old inhabitants became slaves. The Spaniards worked the uncivilized Amerinds like cattle. It was a "war of the races." The peaceful native population in the islands of the West Indies was almost exterminated by callous Spanish taskmasters. Rebellious Indians were slaughtered by the hundreds. Bartolomé Las Casas (1474-1566) did not want to see the natives of the West Indies exterminated. For them, he had a milder serfdom substituted for slavery. Having heard that the negroes of the Portuguese colonies in Africa were more robust than the natives of the West Indies Islands, he recommended that black slaves be imported to take the place of Indians in the severer tasks of the plantations and the mines.

A terrible traffic in human flesh ensued. Portuguese raiders carried the Africans from their homes, and Eng-

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lish sailors conveyed them across the Atlantic. Spanish, Portuguese, and later English slave-owners worked the poor black men as though they possessed no natural rights as human beings.

The Jesuits of Paraguay did organize the American natives in reasonably-comfortable communities, but humanitarianism was the exception in the white man's dealings with "backward races." America's native population sank by millions.

The Spanish Court and aristocracy, the power behind most of the iniquity in the New World, sent corrupt officials to Spanish America. Commerce with foreign lands was forbidden, save for the English right to import black slaves.

Spain rejoiced when the rich loot streamed in from the New World, but the import of precious metals resulted in the economic ruin of proud Spain. By the iron laws of economics, this sudden inflow of gold and silver proved not a blessing but a curse. The value of money was depreciated. Prices soared. Class-lines were intensified. Many were reduced to abject poverty.

The opportunity to live loosely was a major lure to prospective colonists. Multitudes came to Spanish America to get away from civilized laws and restraints, and to indulge to the limit their greed and cruelty and lust. We might note, by the way, that their extramarital sexual relations with natives filled the land with half-breeds.

Of course there were times and places where the Spanish American natives were treated with some decency. Eighteenth-century French idealism crossed the Atlantic to plant respect for human rights, even where the rule of Viceroy and Church was most despotic. Here and there, a bright Mexican lad was given access to a little education, a few kind words, a chance to express his gifts.

The gold and silver mines of Mexico, Peru, and present Argentina (Land of Silver) were cultivated by the Spanish.

The natives did not prosper biologically under Spanish

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rule. In 1800, there were only three million people in a resource-laden country about as big as Europe.

Central and South America were oppressed by a universal despotic political and religious authority. All America resented the heavy hand of overseas Monarchy in the eighteenth century, but the North was not burdened with the religious fetter. England had turned Protestant in the Reformation, but Spain was a leading champion of Roman Catholicism. The people of Spanish America were mostly illiterate, poor, and exploited. By and large, the Church cooperated closely with the Spanish Monarchy.

The Spanish motherland was so concerned with her own supposed economic interest that she restricted the trade and industry of Spanish American communities in a most arbitrary way.

The Spanish American communities had scant opportunity to choose local administrators, or to regulate their own civil life. The insufferable despotism made many dream, if not of republicanism, at least of monarchies of their own exempt from Spanish bondage. Very early was born the dream of eventual liberation, and it grew with the passing years.

The Era of Liberation

The majority of the revolutionary leaders were steeped in the liberal literature of France, England, and the United States. Rousseau and Voltaire were favorite authors "south of the border."

The Revolution whereby North America won her freedom influenced the mental atmosphere in the South, but the time was not yet ripe for Latin American liberation. It was only natural that North America should revolt against tyranny, for there a high proportion of the colonists had come in search of freedom, but the Spaniards generally settled in the colonies for no other purpose but to enrich themselves and then return home. The native and mixed races of Spanish South America had neither

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access to knowledge nor power to make their influence felt.

But the Declaration of Independence and the American Constitution reached Spanish America in translations, and stirred many hearts. News of the French Revolution followed. Then came the news that Napoleon had removed feudal monarchs from their Thrones, and destroyed the Inquisition. Thrones and altars were falling. The time was ripe for all friends of freedom to fight for it!

But the situation looked hopeless in South America. The greater part of the Continent was held by Spain. Brazil belonged to Portugal. The Spanish monarchy cared nothing for the American colonies except to drain wealth from them. Popular education was prohibited. The Church taught the masses submissiveness.

Simon Bolivar, the liberator of Spanish South America, was born in Venezuela of a wealthy family. His private teacher Simon Rodriguez was a disciple of Rousseau, and a gentleman keenly interested in Europe's revolutionary events. In his late teens, Bolivar studied law in Madrid. He was no friend of tradition. He sympathized with the American and French revolutions. As to religion, he was a bold Deist.

Having read the French Enlightenment philosophers, Bolivar traveled in France. In Paris, the scientist Humboldt suggested to him that South America was ripe for independence. Bolivar visited the United States, and then returned home to join the patriotic party of his countrymen. One of Bolivar's associates was the revolutionist Miranda, who had served in the French army.

The independence of Venezuela was declared, but this time the success of freedom's cause was but temporary. When an earthquake took twelve thousand lives, the priests pronounced this natural catastrophe "the vengeance of God upon the revolutionists." The freedom movement collapsed. Penniless Bolivar took refuge on the British-owned island of Curaçao.

Soon Simon Bolivar joined the rebels who were still in control of Cartagena, New Granada.

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When Bolivar took possession of Caracas, he was driven back by an army of cowboys led by a Spanish soldier.

Bolivar got from London a thousand British soldiers as volunteers. He obtained the assistance of the negro President of the Haitian republic. Altogether, Bolivar had no less than five thousand British and Irish soldiers fighting under his leadership in his arduous struggle to win independence from Spain. As John W. Gunn has written: "He led his troops over mountains, fought prodigious battles on both coasts, created a single republic out of all the northern territory, and carried the banner of freedom to Peru. He fought and suffered with his men."

Bolivar returned to Venezuela, and routed the royalists under Morillo. In 1819, he effected a junction with the forces of the New Granada Republic. The Battle of Bojaca gained him possession of Santa Fe and all New Granada. Thereupon the republics of Venezuela and New Granada were united in a single State as the Republic of Colombia. Simon Bolivar was elected the first President.

In 1822, Bolivar went to the aid of Peru. By 1825, that country had been entirely freed from Spanish rule.

Upper Peru formed itself into an independent republic named *Bolivia,* in honor of the great liberator.

Bolivar was practically a dictator for fourteen years, but his ideal for South America was republican and federal. He dreamed of a great South American Republic, and promoted the first Pan-American Congress. He used his influence to throw off slavery and other relics of Kingly and Priestly rule, to enlarge the scheme of education, and to improve the general conditions of life now that the Spanish yoke had been thrown off.

Not all the Catholic clergy in the Latin American communities defended the pretensions of Spanish rule, it is only fair to note. In Mexico, a brave priest took the lead in the revolt against corrupt governors, though of course the Church did not appreciate his action. He was handed over to the Inquisition.

When Simon Bolivar declared the independence of Venezuela, the Holy Alliance prepared to crush the new

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South American Republic. With the fall of Napoleon, the restored Spanish rulers resisted the secession of their colonies. The Holy Alliance endeavored to extend its influence in America as well as in Europe. But the United States gave Latin America the protection of the Monroe Doctrine, set forth in agreement with England in 1823. President Monroe declared that the United States would consider any effort on the part of the Holy Alliance powers to extend their system of imperial oppression to any portion of the western hemisphere as dangerous to our peace and safety, and as manifesting an unfriendly disposition toward the United States.

By 1826, Latin America had completely won her independence.

The history of the Latin American Republics has seen constant struggle between the Liberals and the Catholics. The large Indian or half-caste population has retained a medieval veneration for the authority of the Church, and has by no means fully awakened to an intelligent interest in politics. These ignorant masses have been used by conservatives in their struggle against progressive Liberals. In recent years, the situation has grown more complex. Liberalism has been threatened not only by religious but also by political totalitarianism. In 1954, Communism grew strong in Guatemala. There are many extreme left-wing politicians in the various Latin American countries who constitute a serious threat to worthy Government.

Historically, the Roman Catholic Church has condemned that scheme of reform which is Liberalism. The Church has tried to maintain the reactionary *status quo,* as a rule, and by resistance to reform has tended to perpetuate illiteracy, poverty, and political oppression. In contrast, the anticlerical Liberals have used their influence to educate the people and to give them democratic institutions. They have championed education, freedom of speech, political equality, self-government, freedom of trade, and intercourse with foreigners. Their program has provided for divorce, secular education, the disestab-

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lishment of the Church, and the thoroughgoing establishment of the democratic process in human relations.

Anti-authoritarian reform is necessarily a gradual process of social evolution.

Benito Juarez, a gentleman of full Indian blood, was a thoroughgoing Liberal. He studied law, and rose to professional distinction. Reactionary President Santa Anna banished him from Mexico in 1853, but he returned two years later and was soon appointed Minister of Justice. In the year 1861, Juarez defeated the unconstitutional party and was elected President by the Congress. A Papal bull denounced the Liberal Constitution and its upholders. Juarez issued Reform Laws which gave Mexico civil marriage and burial, divorce, freedom of religion, and disestablishment of the Roman Catholic Church. The property of the Church was declared to belong to the nation, and this nationalization of property crippled the political action of the Church. Juarez' decree of July 1861, suspending for two years all payments on public debts, caused Great Britain, France, and Spain to send troops to occupy the Mexican ports. Great Britain and Spain were induced to withdraw their forces. But the French declared war in 1862, placed Maximilian on the Throne as Emperor, and exiled Juarez and his adherents. The United States exerted its influence, and Juarez was again elected President.

The Latin American world has been slow to establish modern institutions, but a series of democratic Presidents have introduced liberal reforms. The educated middle class has leaned to Liberalism, but there are many difficulties to surmount — archaic voting systems, corrupt political machines, political indifference, etc. Many eligible voters fail to cast their ballots. Sometimes there are stormy reigns of terror. At present, there is no black-or-white clash between balanced liberals and moderate conservatives. A middle-of-the-road reform program seems to be the best safeguard against the extreme right and the extreme left.

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27. LAND OF PROMISE

The bold Sir Walter Raleigh tried to found a little colony in Virginia (named after the Virgin Queen Elizabeth), but the venture failed.

In 1607, the London Company dispatched three small ships to Chesapeake Bay, Virginia. One hundred and twenty colonists disembarked on a small peninsula which they named Jamestown, the first permanent English settlement in the United States. Indian attacks and malaria took a heavy toll. About three-fourths of the colonists died within six months. Captain John Smith held the colony together. He persuaded the Indians to give the colonists corn. John Rolfe exploited the commercial possibilities of tobacco. Rolfe married Pocahontas, daughter of the Indian chief. In 1619, a cargo of Negro slaves was brought into the colony. By the end of the seventeenth century, Virginia had not one school or printing press, against which Governor William Berkeley growled: "God keep us from both!"

The Plymouth Company set up a colony in Maine, but it did not succeed.

In 1620, the Pilgrims came to Massachusetts on a ship called the *Mayflower*. Their original plan was to settle near Jamestown, but storms took them north of their course. The Pilgrims drew up their own document of self-government, the Mayflower Compact. They settled at Plymouth, on the mainland. They were religious Separatists, who had been driven out of England for their opposition to the Catholic traits which lingered in England's conservative Anglican Church. They came over for a fresh start in the New World, where they could believe as they desired, and where worth counted for more than birth. They had a hard time in the wilderness, but their mission was worth all it cost in difficulties.

When Archbishop Laud drove the Puritan religious

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dissenters out of England, they came to America for freedom of worship. King Charles I authorized the Massachusetts Bay Company to send a group of Puritans to the area around Boston. In 1628, John Endicott led the advance party. John Winthrop, who became Governor, came in two years later with nearly two thousand Puritans.

Farther down the Coast, English Catholics colonized Maryland under Lord Baltimore (1634).

William Penn and his Quakers settled in Pennsylvania (1682).

The Dutch built a colony in New Amsterdam. Swedish settlers colonized portions of New Jersey and Delaware. But the English finally forced them to surrender and established the thirteen colonies "in a solid block."

The Frenchman Champlain founded Quebec, in Canada (1608). Thence missionaries came down the Mississippi into the Midwest, and the French established trade relations through the Mississippi Valley.

The Spanish had missionary outposts in Florida, Texas, and New Mexico.

In the seventeenth century, the North American Indian still possessed a large part of the Continent as his hunting and fishing ground.

Life was so hard in early New England that the settlers became stern-natured. The grim Puritans demanded rigid conformity to their austere religious doctrines. Only church members in good standing were allowed a vote in the Government. The Puritan Theocracy was merciless in its punishment of religious dissent.

But a Massachusetts colonist named Roger Williams advocated religious tolerance and the separation of Church and State. He led his followers to Providence, Rhode Island, where they bought land from the Indians. This liberal and democratic new colony allowed complete freedom of worship to heretics, Quakers, Jews, and other persons of minority faiths.

Anne Hutchinson and the Reverend Thomas Hooker also left Massachusetts for the sake of religious freedom. Reverend Hooker and his followers founded Hartford,

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Connecticut and other towns. Reverend Hooker established the principle that the churchless should be permitted to vote, and recognized the right of the people to govern themselves. His *Fundamental Orders of Government* makes no mention of the King's authority.

In Maryland, the Toleration Act of 1649 granted freedom of worship to all Christians, whether Protestant or Catholic.

Religious barriers gradually lost their old importance throughout North America. How a man lived and what he accomplished counted for more than what he believed.

Seventeenth-century Europe was torn by religious and political wars. But America was a fresh scene where it was possible to throw off ancient fettering traditions. Thousands of Europeans of all nationalities and faiths came to the New World for refuge, and for new opportunities. Colonial America was the melting-pot of many diverse strains. It took real strength of character for sturdy rebels to endure a rough ocean voyage followed by isolated log-cabin life and wearisome toil. They had the courage to face the unknown.

In 1664, New York was a Dutch town with windmills. Dutch trading posts extended up the Hudson River to Albany, and into a big portion of New Jersey. But the English forced the Dutch to surrender all their American claims, and the mid-coastal region of America became part of the colonial empire of England.

The British rulers recognized the increasing importance of colonial America. Although the times were turbulent in England, they tried to maintain a strict control of colonial affairs.

At first, the charters allowed the colonies considerable self-rule. Eventually, however, most of the company charters were revoked, and the colonies placed under direct royal control.

King James II arbitrarily united New England, New York, and New Jersey into one royal province (1686). Sir Edmund Andros, whom the King sent to act as Governor, dismissed the colonial courts, made himself the

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judge, censored the press, levied heavy taxes, and ruled without respect for the will of the populace. When James was overthrown, the people of Massachusetts sent Andros back to England. The people of New York expelled Andros' deputy, and set up one of their own leaders to govern them.

Sir William Berkeley, the royal governor of Virginia, caused a bloody civil war and was recalled to England.

Although there were difficulties, most of the Americans felt a warm sense of loyalty to England. Many of the wealthy sharply felt the contrast between primitive America, where wolves still howled at night on the outskirts of villages, and the elegant civilization of the Mother Country. They visited England whenever they had a chance, and they sent their sons to Oxford or Cambridge.

Colonial hardships were exhausting, but the New World respected the importance of education. In Puritan New England, a Boston school was established in 1630. Massachusetts citizens were soon required by law to teach their children and their apprentices to read and write. In 1647, every town with one hundred householders or more was required to provide a school which should prepare the students for Harvard College. Harvard had been founded in the wilderness in 1636, "to the end that Learning may not be buried in the graves of our forefathers." Yale was founded in 1701. Education paved the way for American freedom.

Wealth accumulated in America, a land rich in resources. Agriculture was the basic economy. Rich yields of tobacco and rice brought prosperity to the Southern planters. Vast estates and plantations were established in the Southern and in some of the Middle colonies. New England was ill-adapted to large-scale farming, but the New Englanders prospered through trade. Their important industries were timber-export, ship-building, fishing, and the fur-trade.

The settlers in undeveloped colonies sent tobacco, lumber, and hides to the Mother Country in payment for the manufactured goods which they needed. This trade (the

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Mercantile System) was profitable to England. The Home Country forbade the colonials to trade with other countries, or to manufacture for themselves.

When the colonials became a little more self-sufficient, they resented England's restrictions. New England wanted to establish its own industries and trade in rivalry with the Home Country. Charles II had tried to prevent this with the Navigation Acts (1660-63), but the Acts were not rigidly enforced. The colonials maintained an illicit trade with the French and Spanish Indies.

In the middle of the eighteenth century, the population of the colonies was almost one and one-half million. The English stock predominated, but there were also many Dutch, French Huguenots, Germans, and Scotch-Irish.

In the middle of the eighteenth century, there were approximately a quarter of a million Negro slaves from Africa on the Southern plantations and elsewhere in colonial America.

The Indians were generally ill-treated by the colonists. In the Pequot War of 1637, a group of New England Puritans sealed all exits to an Indian town, and burned to death five hundred Indian men, women, and children.

The year 1692 saw witchcraft trials and executions in Salem, Massachusetts. But the people of New England gradually softened their prejudices, and cultivated the art of democracy in their town meetings where they settled the problems of local government.

South of the Potomac River, each plantation was like a feudal estate, a more or less self-governing unit. Class lines were sharp in the South. The wealthy Southerners hired slave labor for their ample fields. Poor farmers had all they could do to cultivate their own lands. Only in the towns was there any considerable middle class. In the rural South, a few planters possessed stately mansions while the hill farmers dwelt in primitive cabins. Rich Southerners enjoyed dancing, drinking, hunting, and horse-racing. They were always ready to resort to duels to settle "a point of honor."

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Conditions were good in the Middle colonies. Under William Penn, the Quaker province of Pennsylvania had just laws, education, and freedom of worship. The farmers there owned their own homes, and got along well with their Indian neighbors. Philadelphia, the city of Benjamin Franklin, was America's greatest city in the eighteenth century.

New York City, favored by its splendid harbor and its situation on the Hudson River, became a center of trade and commerce at an early date.

Only with difficulty could the colonials travel between the diverse sections of the country. There were not many roads, and not any of them were good. It took a month for an overland coach to travel three hundred miles. But mail communication was established. With the importation of printing presses and the establishment of newspapers, information and ideas circulated freely. Thus the isolated colonies were brought together in spirit.

The many colonists of English descent shared the English tradition of self-government. Their colonial assemblies controlled the appropriation of public money. Sometimes, when a royal governor flouted the law-making rights of the Assembly, his salary was withheld.

The merchants and laborers of New York, the corn-growers and traders of Massachusetts, and the planters of Virginia had different environments, but they all loved freedom. The modern spirit, which wise Europeans had been cultivating from the time of the Renaissance, was carried over to American soil by educated settlers. The literature of eighteenth-century liberalism would take firm root in American hearts. The American colonists were especially indebted to English liberals, such as John Locke, and to the English example of resistance to tyranny.

In 1643, Massachusetts Bay, Plymouth, Connecticut, and New Haven joined together in the New England Confederation for mutual advice and united action on matters of common interest. In time, Massachusetts Bay and Plymouth united into one colony. Connecticut and

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New Haven likewise united into a single colony. A mutual aid society for the purpose of increasing trade was established by agents of Virginia, Massachusetts, and New York.

Late in the seventeenth century, France and Spain competed with England for land in the New World. There were raids across the borders of the English colonies. The French and Spanish hired Indians to launch sudden attacks. Would-be conquerors threatened the position of the colonists on the seaboard. The colonists cooperated to resist their common danger.

In 1689, the French Empire in the New World comprised much of Canada, the Mississippi River Valley, and the entire central part (Midwest) of what is at present the United States. The territory claimed by the French was bigger than the English possessions along the coast in a narrow strip east of the Alleghenies. But where the French Empire had only eighteen thousand colonists, there were two hundred thousand Englishmen to the east. What made it hard for the English was the superior ability of the French to make allies of the Indians.

"King William's" war between Catholic France and Protestant England (1689-97) swiftly spread to the New World, where the English colonists had to fight for their very survival.

The French tried to wrest the colony of New York from England, and thereby cut in two the enemy's land in America. From New York, they decided, it would be possible to conquer north and south along the Atlantic coast until England should be driven out of the New World.

Count Frontenac, the French governor of Canada, ordered attacks on New York and its New England neighbors. Frenchmen and their Indian allies destroyed the towns of Schenectady, New York, and Dover, New Hampshire.

King William's war ended indecisively (1697). In 1701 came the War of the Spanish Succession. Louis XIV laid claim to the vacant Spanish Throne and placed his grand-

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son upon it, with the ambition to unite Catholic France and Spain against Protestant England. But the English Duke of Marlborough defeated the French on European battlefields. On American soil, there were successful Indian raids against the Carolinas and New England. But the victorious British finally compelled France to cede to them Newfoundland and other important territory (Treaty of Utrecht: 1713).

King George's War (1744-48) also was extended to American soil. Colonial troops laid successful siege to the French battlements. Colonel William Pepperell of Maine, with four thousand soldiers, captured the fortress of Louisbourg on Cape Breton Island, guarding the mouth of the St. Lawrence River. But the colonists resented the fact that Louisbourg was returned to France in the peace settlement.

The final struggle between France and England for the New World was the Seven Years' War or "French and Indian" War (1756-63). This extensive war involved the imperial ambitions of France and England, even in the Caribbean Sea and India.

England knew the coming struggle would require all available resources. In 1754, the American colonies were authorized to pool their strength. A convention was called at Albany, New York. Great Americans there discussed measures to resist the French and Indian war threat. Benjamin Franklin's "Albany Plan" for union was turned down, but it gave the colonists that idea of union which would later develop into the Continental Congress. The convention decided that it should be left to the individual colonies whether or not to cooperate with England in the French and Indian War.

A great deal hinged upon whether England or France should possess the Ohio Valley, just west of the Alleghenies. Only if England held this region could her growing colonies some day spread across the Alleghenies and expand on the continent. The French began to set up a chain of forts along the Ohio River and its tributaries, although this territory was the property of the British

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Crown. Thereupon Governor Dinwiddie of Virginia sent young Major George Washington to warn the French away — but the warning failed. Washington built and garrisoned Fort Necessity, but he did not have enough men to resist the powerful French attack on this outpost. He found it necessary to surrender.

In 1755, the British sent two regiments under General Braddock to drive out the French from Fort Duquesne. Braddock's failure to follow Washington's advice in his style of attack led to his utter defeat. He fell with almost a thousand of his men.

Then the French scored some more victories. There was not enough cooperation between the English and the colonials.

In 1757, England's War Minister William Pitt sent the British and colonial armies northward to the shores of the Great Lakes and the Canadian border. Many French strongholds were taken, including Fort Duquesne, which was renamed Pittsburgh after William Pitt.

The decisive engagement in the British assault on Canada, or New France, was fought in 1759 at Quebec. Then the British General Wolfe victoriously surprised the French Commander Montcalm in a pre-dawn attack.

The world over, British arms triumphed against the French. The British triumphed over the French in India. When Spain tried to help France, Britain seized Spain's possessions in the West Indies, and took Havana, Cuba, and Manila in the Philippines.

By the Treaty of Paris (1763), France ceded to England all Canada and the huge region east of the Mississippi River, excepting New Orleans, which was given to Spain. In addition, the French yielded to Spain their claims west of the Mississippi. The French were allowed to keep only two little unfortified islands off the coast of Newfoundland, for their fishing fleets.

Participation in the war taught the American colonists to cooperate in a common cause, and let them know their own strength. Above all, the war opened the door

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to westward expansion beyond the Alleghenies and into the interior of the continent.

Modern ideas spread like wildfire in America. Beccaria, Shaftesbury, Collins, Bolingbroke, Voltaire, Rousseau, Montesquieu, and Locke were much-read. The outstanding figures of the Revolutionary period were steeped in humanity's highest civic and political ideals. Religiously, they inclined to Deism and tolerance. Sooner or later, America was sure to separate from England and undertake self-government. The colonies no longer needed English protection. There was a high vision of independence and freedom. The mistakes of King George III and his ministers merely spurred the Americans to win their independence sooner than they would otherwise have done. The American Revolution was a reaction against insufferable tyranny. The injustices of King George III and Parliament included deprival of liberties, taxation without representation, and the quartering of British troops in colonial homes. The policy of King George III "cramped the trade and industry of a self-reliant people," as Hunt puts it in the *Cambridge Modern History*.

At first the majority of the American colonists wanted only justice within the British Empire. They regarded the thirteen colonies as properly self-governing units within the Empire, a federation of loyal, independent colonies. Most of the colonists were Englishmen, and they believed themselves to be entitled to the rights for which the English had fought since medieval times.

But the strong, central British Government took a different view of the nature of the British Empire and the position of the colonies. The colonials were regarded as inferiors, not entitled to full self-government, and expected only to serve England's interests by providing markets for goods and supplying raw materials. In 1763, the Royal Government was no longer troubled by rivals, and was resolved to assert its authority over the American colonies to the full. Now the Navigation Laws were strictly enforced, and heavy taxes were levied to replenish the English Treasury.

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In 1760, Benjamin Franklin was in London as a representative of the dissatisfied colonials, but he could not persuade the British Government to adopt his theory that the British Empire should consist of individual self-governing parts. Only after the Americans won their independence was the British Commonwealth of independent Dominions established.

The British Government tried to subordinate the American colonies to the Crown by means of the Sugar and Molasses Act, one of several measures which restricted America's commercial interests. Parliament placed a prohibitive tariff on American imports from the French West Indies, to force New England to trade with the English Indies.

When the Western territory was acquired, the British controlled America more strictly than ever. In the new lands were the defeated French and their Indian allies. Incited by the French, the Indians captured some British forts. Thereupon George III and his ministers took over the administration of the west, and closed it to settlement by the colonies. He announced that all future sale of western land by the Indians would have to be made directly to the Crown. He appointed agents to run the fur-trade for the British Government.

The Americans believed that they were entitled to share the fruits of the victory over the French, for colonial troops had helped to win the war. But the English Crown was hoggish.

An army of thousands of Redcoats came in to America. England ordered the colonists to pay part of the cost of maintaining the army, and to help house and feed the soldiers.

The Americans resented British efforts to regulate the colonies.

In 1764, the British Prime Minister George Grenville sent to America customs officers and naval patrols to enforce the Navigation Acts, and proposed a stamp tax on newspapers, pamphlets, and legal documents to help finance the maintenance of British troops. When the Stamp

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Act was passed in Parliament, Patrick Henry of Virginia rose in the House of Burgesses to assert that only the Virginia legislature had the right to tax Virginians. He forced through a resolution pronouncing the effort to vest such power in the British Parliament "illegal, unconstitutional, and unjust." Patrick Henry said: "Tarquin and Caesar each had his Brutus, Charles the First his Cromwell, and George the Third may profit by their example. If this be treason, make the most of it." In Massachusetts, Samuel Adams asserted that taxation without legal representation is a means of reducing people to slavery. James Otis also protested against the Stamp Act. There was rioting in New England, New York, and Pennsylvania. The Sons of Liberty and other rebel groups were organized. A Stamp Act Congress, wherein nine colonies were represented, framed a protest like Virginia's.

After a year, England repealed the Stamp Act. But then came other obnoxious laws. The Townshend Acts levied new taxes on glass, lead, paint, paper, and tea imported into the colonies, the revenue to be used to pay the salaries of the royal governors. Hitherto, the royal governors had usually followed the colonial assemblies' wishes because they had been dependent on the colonies for their salaries. But now the colonial assemblies would have no hold on these officials, and the British Parliament would be in a position to control American affairs.

Samuel Adams sent a letter to the colonies calling for action against the Townshend Acts and the Navigation Acts. There was an effective movement to boycott British goods. Britain angrily dissolved the Massachusetts legislature and sent two regiments of British troops to Boston.

In March 1770, England repealed all duties except a small one on tea. On the same day, British soldiers and American citizens clashed (the Boston Massacre). It seems that some young Americans annoyed a sentry, whereupon he called out the guard. There was fist-fighting, and then Redcoats fired on the citizens, killing five. Samuel

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Adams demanded the withdrawal of British troops from the city.

The English levied heavy taxes under the influence of such ministers as Grenville and Townshend, but such leaders as William Pitt and Lord North worked to repeal or modify such taxes. There was much pro-American sentiment among the Whigs. The second half of the eighteenth century had seen a great growth of liberalism in England, and it is also relevant to note that the English merchants favored conciliation because they did not want their products boycotted by the colonies. But King and Parliament were generally oppressive in their enactments.

Many rich Americans sympathized with the British, and regarded the rebels as dangerous radicals. Dr. Myles Cooper, president of King's College (now Columbia University), predicted that grass would grow in the streets were the *status quo* overthrown.

The East India Company had been brought under the wing of the British Parliament. An effort was made to dispose of a surplus of the Company's tea by selling it in America at a reduced rate, but with a tax. American patriots refused to accept the tea when it arrived, on the theory that there should be no taxation by Parliament. After a series of public meetings at Boston, some citizens garbed themselves as Indians, went aboard the tea ships, and dumped their cargoes in the harbor. This was the famous Boston Tea Party of 1773.

In 1774, Parliament passed the "Intolerable Acts," closing Boston to trade by sea until the tea should be paid for, and subjecting town meetings to the control of the governor. Massachusetts became a "British garrison," under the iron hand of General Gage.

The Virginia House of Burgesses suggested a meeting at Philadelphia of delegates from all the colonies. This first Continental Congress convened in September 1774. Its leading figures were John and Samuel Adams (Massachusetts), George Washington and Patrick Henry (Virginia), and John Rutledge and Christopher Gadsden (South Carolina).

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A Declaration of Rights was sent to England, protesting against encroachments on colonial liberties by Parliament, and announcing a boycott of British goods to be carried out by committees of safety in every town and county.

The Massachusetts "minute men" accumulated stores of ammunition at Concord. On April 19, 1775, General Gage sent troops from Boston to capture the cache of ammunition, and to seize the "traitors" John Hancock and Samuel Adams. Paul Revere and William Dawes galloped on horseback ahead of the British columns, and gave advance warning to the minute men that the British were coming. The minute men gathered a little force to block the British, and refused to obey the British order to disperse. Firing ensued, and eight Americans were killed.

The British advanced to Concord, but on their return to Boston they were fired upon by snipers who were situated behind apple trees and stone fences. Many Redcoats fell. In Boston, the British were besieged by sixteen thousand colonial militia.

On May 10, the Second Continental Congress met at Philadelphia. Together with a declaration of war on England, the delegates petitioned King George to restore peace, by practicing justice. Anticipating the failure of their peace-plan, they carried forward their army-plans and named George Washington commander-in-chief.

King George hired twenty thousand German troops to supplement his regular army.

At Boston, American forces held Bunker Hill against the British charges until their ammunition was exhausted.

There were British reverses at Norfolk, Virginia, and Charleston, South Carolina.

Many Englishmen opposed the fratricidal war, among them the Earl of Chatham, whose son resigned his commission in the army so he would not have to fight Americans. The Whigs, the Radicals, and even a few of the Tories were anti-war. Franklin's residence in London had won friends for the American cause.

In 1775, most of the American colonists were not fight-

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ing for independence but for their rights as Englishmen. When General Washington took command of the army at Boston, he was concerned only with the recovery of the just rights and liberties of the colonies.

But Thomas Paine advocated total independence from Great Britain: "England to Europe, America to herself! The last cord now is broken." Paine's *Common Sense* aroused the American people to the ideal of an absolutely independent America shaping its own destiny.

In June 1776, Congress appointed a committee of five members (among them Benjamin Franklin, Thomas Jefferson, and John Adams) to draw up a declaration of independence. Jefferson wrote the first draft, the other members made some changes, and the document was further modified by the Congress. The Declaration of Independence was adopted July 4, 1776, the birthday of American independence. "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

Having broken with England and established the United States of America, the new nation faced tremendous difficulties in a war against the strongest power in the world. George Washington drove General Howe and eleven thousand troops out of Boston. But when Howe reappeared at New York to face Washington's army again for possession of that city, the heavily-reinforced British and German forces beat the Americans repeatedly and forced them to retreat southward through New Jersey.

The Continental Congress did not give much support to its forces in the field. The thirteen States were a long way from being united, and the delegates feared to levy taxes lest the people oppose them. The supplies of food and ammunition decreased. Morale dropped. There were many desertions.

General Washington, having been driven across the Delaware River into Pennsylvania, rallied his men for a bold counterattack on Christmas night, 1776. Recross-

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ing the ice-filled Delaware in rowboats, Washington and his troops routed a force of Hessian soldiers at Trenton. This was followed by another victory at Princeton, and New Jersey was temporarily re-won for the Americans.

There was heavy fighting in 1777. General Howe's troops went by sea from New York to Philadelphia, and captured what was then the American Capital. General Washington and his men retreated to Valley Forge, outside the city, where they went through a freezing winter without sufficient supplies or housing.

The decisive battle of the war was fought at Saratoga, New York. The British were at a disadvantage because they had inefficient commanders and a three-thousand-mile-long supply line. Britain had schemed to crush all resistance in New York State, and thus to cut America in two. New York was to be invaded from three directions, the forces to converge at Albany. General Burgoyne was to move down from Canada. General Howe was to send troops north from New York City. General St. Leger was to march east from Lake Ontario across the State. But the scheme failed. St. Leger was halted in the western wilderness at Oriskany. Howe's force did not arrive. At Saratoga, Burgoyne's army of six thousand was surrounded by twenty thousand American farmers and militiamen, and beaten into surrender in October 1777.

After Saratoga, Benjamin Franklin persuaded the French King that England could be defeated by a Franco-American coalition. When England learned of these negotiations, she tried to make peace with her former colonies on any terms they might desire provided that they would stay within the Empire. The proposal was refused. France and the United States entered an alliance in February 1778, each pledging to continue the war until the other should be prepared to make peace.

Later on, Spain and Holland contributed naval support to the United States, with the hope that they might get back some of the territories they had lost to England. England had to fight a European coalition — France, Holland, and Spain.

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France sent America credit loans, supplies, and men, and contributed the service of the powerful French fleet.

The British withdrew from the Capital.

The French opened their ports, and turned over several vessels to the Americans. Captain John Paul Jones raided the English coast. In his ship, the *Bonhomme Richard,* Jones won a victory over H.M.S. *Serapis.*

General Benedict Arnold, in command of a strategic fort at West Point on the Hudson River, connived with the British to place it in their hands, but his written plans were discovered in time to foil the treacherous plot. Arnold escaped to the British lines, and fought against his own in the Virginia campaign.

At the close of 1778, Washington's army stayed near New York to contain British forces occupying that city. But the theatre of war shifted to the south and along the western frontier.

The American frontiersmen attacked British strongholds on the frontier.

George Rogers Clark persuaded the French and Indians in the Illinois country to change their allegiance from Britain to America. Then he overcame British forts on the Mississippi and Wabash Rivers.

In the South, the British sent an expedition under Generals Clinton and Cornwallis to remove the Carolinas and Georgia from the American cause. About two thousand American Tories went over to the Union Jack, and the large ports of Savannah and Charleston were taken.

The British moved inland and were victorious at Camden over the American General Gates.

In time, American guerrilla tactics started to sap British strength. A group of frontiersmen at King's Mountain routed Cornwallis' regulars. Under Commander Nathanael Greene, more heavy losses were inflicted on the British in the Carolinas. The determined spirit of the American People forced the British to retreat northward (1781).

The last fighting of the American Revolution occurred at Yorktown, Virginia. There Cornwallis and Benedict

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Arnold, with seven thousand men, awaited reinforcements by sea. Three French-American forces went into action in a quick and coordinated manner, to defeat Cornwallis. An American army of thirty-five hundred men was already in Virginia under young Lafayette. Washington rushed his army of five thousand Frenchmen and two thousand Americans to join Lafayette. A strong French fleet under Admiral de Grasse arrived off Yorktown after intercepting British naval units which were trying to bring Cornwallis reinforcements. Cornwallis surrendered on October 19, 1781.

The American Revolution set the example to the world of successful revolt against royal tyranny, and created a new Republic without a King, without nobles, and without a privileged Church organization. European countries bore the chains of a combined despotism of Church and State. But, in the immortal words of Heine: "This is the New World, not the present European wasted and withering sphere." America established the sovereignty of the people. America established the separation of Church and State. It is significant to note that the language of the United States Constitution is entirely secular. It is declared that there shall be no religious test, and that Congress shall make no law to establish religion. The United States established the democratic way of life, granting final authority to the people, and safeguarding the liberties and human rights of the people. America would be a haven of refuge for the oppressed of all nations: "Give me your tired, your poor, your huddled masses yearning to breathe free. . . "

Toward the end of the war, the United States had bound themselves together loosely under the Articles of Confederation. But that was not enough. George Washington wrote, in a circular letter to the governors of the States: "There should be lodged somewhere a supreme power to regulate the general concerns of the Confederated Republic, without which this Union cannot be of long duration." In 1787, the United States Constitution was drawn up in Philadelphia. James Madi-

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son of Virginia has been called the Father of the Constitution, but he was only one of the great founders of the Constitution. As Joseph Story states: "The founders of the Constitution, with profound wisdom, laid the cornerstone of our national republic in the permanent independence of the judicial establishment."

The Constitution removed the sovereign power of the States, and conferred it on the people as a whole. Federal law became the supreme law of the land. "The United States shall guarantee to every State in this union a republican form of Government, and shall protect each of them against invasion." The States, being represented in Congress, could use their influence to secure or oppose legislation. Within their own borders, they kept control of most matters relating to the personal welfare of the people. Under the Federal Constitution, the national Government was divided into three branches — legislative, executive, and judicial, each having certain controls over the others. The system of checks and balances was established to safeguard democratic rights. Congress was to be the legislative body. The President of the United States was to head the executive branch. The third branch of the Government was to be the judiciary department, consisting of the Supreme Court and such lesser tribunals as Congress might designate.

Provision was made for adding amendments or additions to the Constitution when necessary.

The Constitution-sympathizers were called Federalists. In a series of essays, *The Federalist Papers,* Alexander Hamilton, James Madison, and John Jay described the advantages offered by the Constitution. Eventually all the thirteen original States came under the federal banner — Connecticut, Delaware, Georgia, Maryland, Massachusetts, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Rhode Island, South Carolina, and Virginia.

George Washington was elected President of the United States, and John Adams Vice President. The capital was to be New York City, temporarily.

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Alexander Hamilton was named Secretary of the Treasury. Thomas Jefferson became Secretary of State. Hamilton was aristocratic, but democratic Tom Jefferson professed disgust with "those who fear and distrust the people, and wish to draw all power from them into the hands of the higher classes."

In 1793, President Washington proclaimed American neutrality regarding the French Revolution, on the ground that the Treaty with France had been made with her former Government, not with the Revolutionists.

In his second term, President Washington sent John Jay to London (1794) to negotiate Anglo-American differences.

John Adams succeeded Washington as President. Thomas Jefferson was elected Vice President.

Under Adams, there was an undeclared naval war with France, which resented America's reconciliation with England.

In 1800, Thomas Jefferson was elected President of the United States, and the tradition of Jeffersonian Democracy will always be a guiding star.

Washington became the capital.

Jefferson's greatest act was the purchase of the huge "Louisiana Territory." For fifteen million dollars, Jefferson more than doubled the size of the United States. The Lewis and Clark expedition explored the new area and pushed beyond to the Pacific. The expedition laid claim to Oregon in 1805.

In 1809, James Madison was inaugurated President.

The United States waged a second war with England, albeit minor, in 1812. Shipping quarrels caused it, and it ended in compromise when the New England states threatened to secede if it went on.

Chief Justice John Marshall gave the Supreme Court the authority it holds in the Government today.

James Monroe was President from 1817 to 1825. President Monroe sent Andrew Jackson to the Florida Border to repress the raids of the Seminole Indians. Jackson conquered Florida (1818). The Federal Government backed

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his deed, and paid Spain five million dollars for the region. President Monroe set forth the Monroe Doctrine in a message to Congress in 1823. It warned Europe against interference in the Western Hemisphere, "a statement of United States fiat on the continents of North and South America."

John Quincy Adams next entered the White House, following in the footsteps of his father.

Andrew Jackson was elected President in 1828. "Old Hickory" respected the will of the majority of the people.

The settlement of the West went forward rapidly. Inhabiting and organizing the Middlewestern States was a great task. New States took form one by one. Never since the spread of the Roman Empire did such expansion challenge men's organizing skill. Streams of immigrants poured in on the central plains. Westward rolled the pioneering tides. All Europe buzzed with the stories of endless cheap lands. Brave families crossed the seas to dwell in the country of freedom and opportunity. As the Americans expanded over many miles of virgin territory into the untamed wilderness, there was a tragic amount of lawlessness. As soon as law and justice were established in one area, the waves rolled farther westward and new difficulties arose. But the bold trailblazers solved their problems, and tamed the wilderness.

The invention of the steamboat and then the development of railroads brought the United States together. As Philip Guedalla says: "The true history of the United States is the history of transportation."

America was a richly-endowed country. Pennsylvania's coal and iron resources were tapped. Southern cotton plantations supplied the enormous demand of British manufacturers.

Jackson was succeeded by Martin Van Buren. The economic structure of the United States was shaken in the Panic of 1837.

In the election of 1840, William Henry Harrison was chosen President.

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America's Relations with Mexico

Most of the population of Texas consisted of Mexicans in the 1820's. When the Mexicans forbade further immigration, Texas declared its independence and war began. The reactionary President Santa Anna of Mexico wiped out a force of "rebels" defending the Alamo (1836). Thereupon an army of Texans under General Sam Houston defeated the Mexicans at San Jacinto. Texas became an independent republic with Sam Houston as its president.

When James K. Polk was President of the United States, Texas was admitted as a State. A dispute over the southern border of Texas led to a war with Mexico, which began in 1846. Mexico was forced to cede California, New Mexico, and Arizona to the United States, for which the United States paid her fifteen million dollars. Many Americans called this "a wholesale barefaced land grab," and James Russell Lowell sharply satirized it in *The Biglow Papers.*

A Survey of American Idealism

The story of America has two aspects — material growth and spiritual progress. When the material growth has been divorced from spiritual considerations, it has often run over into "Golden Calf" worship, of which California's lawless Gold Rush (1848-49) is a dramatic illustration. But the true greatness of America lies in its idealistic aspirations, which we shall here survey.

Daniel Boone (1734-1820) earnestly exclaimed: "May the Almighty Goodness banish the accursed monster War from all lands."

Robert Fulton (1765-1815) wrote these noble words: "To direct the genius and resources of our country to useful improvements, to the sciences, the arts, education, the amendment of the public mind and morals, in such pursuits lie real honor and the nation's glory."

President James Madison (1751-1836) stated: "Governments do better without kings and nobles than with

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them; religion flourishes in greater purity without than with the aid of government."

Samuel F. B. Morse (1791-1872), who invented the telegraph, generalized wisely: "I am persuaded that whatever facilitates intercourse between the different portions of the human family will have the effect under the guidance of sound moral principles to promote the best interests of man."

James Kent (1763-1847) was the American jurist who wrote: "We ought not to separate the science of public law from that of ethics."

Concerning education, George Washington said: "Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge." John Adams asserted: "It is the duty of all ranks to support the means of education." Horace Mann (1796-1859) characterized the common school as "the greatest discovery ever made by man."

Horace Mann, secretary of the Massachusetts Board of Education, did pioneering work for the multiplication of free public schools, and for reforms in the methods of teaching. "If I have been blessed with the possession of good or the exemption from evil," he said, "an obligation has accompanied the blessing to use it for the benefit of my kind."

In the Massachusetts legislature, Mann championed religious liberty, and humane reforms in the care of the insane. He went to Washington as representative from Massachusetts, and there worked for Negro's rights and Free Soil. As the first president of Antioch College, he rendered some of his greatest service as an educational reformer.

Stephen Girard (1750-1831) was a rich American merchant who left the greater part of his fortune in trust for the establishment of a college for the care and training of orphan boys. No sectarian religious teaching is permitted in Girard College. The school stresses vocational training, the cultivation of good moral habits, and practical science.

In our own century, the great educational reformer

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Abraham Flexner dreamed of the Institute for Advanced Study in New Jersey, and the merchant prince Louis Bamberger financed it and made it a reality. Flexner said of his Institute: "It should be a haven where scholars and scientists may regard the world and its phenomena as their laboratory without being carried off in the maelstrom of the immediate. . . . It should be simple, quiet, comfortable without being monastic or remote. It should be afraid of no issue, yet it should be under no pressure from any side which might force its scholars to be prejudiced."

Frances Wright, a Scotch Deist, crossed the Atlantic in 1820 to crusade for the emancipation of womanhood. Ernestine Rose, a Polish Jewess, and some Quaker ladies cooperated in this important movement. Elizabeth Cady Stanton's *History of Woman Suffrage* touchingly reminds us of woman's plight in the middle-nineteenth-century New England States: "Woman could not hold any property, either earned or inherited. A woman, either married or unmarried, could hold no office or trust of power. She was not a person. She was not recognized as a citizen." Emma Willard (1787-1870) founded schools for the female sex, and said of woman's rights: "It is for us to move in the orbit of our duty around the holy center of perfection, the companions not the satellites of men." Emerson noted that "the slavery of women happened when the men were the slaves of kings."

Emerson, Whittier, and other New England reformers championed the abolition of Negro slavery.

The Freeing of the Slaves

More than three million of the nine million people in the South were slaves, back in 1850. Most of the Negroes worked on the huge plantations of a few thousand rich, aristocratic families. Sometimes the slaves were cruelly treated.

In the North, the Abolitionists called for the eradication of slavery.

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Stephen Douglas' Kansas-Nebraska Act (1854) gave the South an opportunity to extend its slavery foothold.

The Supreme Court's decision in the Dred Scott case gave a triumph to the slavery cause.

Abraham Lincoln said: "I believe this Government cannot endure permanently half slave and half free." The States' Rights question lay behind America's slavery struggle.

Lincoln was elected President in 1860. South Carolina seceded from the Union, and some other States from the lower South followed her. In 1861, they organized themselves into the Confederate States of America, electing Jefferson Davis their President.

President Lincoln tried to be conciliatory toward the South, but Confederate artillery batteries opened fire on Fort Sumter, April 12, 1861. Two days later, the garrison surrendered, and the Confederate banner of Stars and Bars replaced the Stars and Stripes. The Civil War had begun.

President Lincoln called for seventy-five thousand volunteers to reassert Federal authority. Four more States seceded from the Union.

The sympathies of the English Government and upper classes were very much with the South. Great Britain considered the expediency of recognizing the new Confederation. The situation was dangerous indeed. Some Southerners thought about teaming forces with Mexico for the success of the Southern States, which had seceded from the Union to form the Confederate States of America.

In 1862, Lincoln made it his uncompromising aim not only to preserve the Union but to free all the slaves. When General McClellan repelled a huge Southern invasion threat at the Battle of Antietam, Lincoln set forth his Emancipation Proclamation.

Gettysburg was the turning point of the War, but there remained two more years of struggle ahead, for the South did not want to admit defeat.

Lincoln was re-elected President in 1864. He was deter-

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mined to press the war forward, whatever the cost, accepting no negotiated peace. General Sherman led his men down to Savannah, burning and destroying all obstacles. Thence he marched north through the Carolinas, and started to join Grant in Virginia. General Lee surrendered his Army of Northern Virginia to Grant at Appomattox (April 9, 1865). After four years, the hostilities were over.

Five days after the close of the Civil War, Abraham Lincoln was assassinated. He had saved the Union and freed the slaves, but the War of the Secession left a legacy of exhaustion, debt, and racial prejudice.

Not until May 17, 1954 came the Supreme Court decision abolishing school segregation.

American Progress

After 1865, immigration mounted. With room aplenty for the surplus population of Europe, America opened her friendly arms to the illiterate poor of a dozen nations. They got away from the poverty-stricken areas of the Old World, and entered into a new life of larger opportunities. The mingling of races and cultures on American soil has yielded glorious benefits.

Great cities appeared. Railroads connected the two coasts. America utilized its rivers and lakes, and exploited its rich resources. Coal was mined and steel was produced. Millions of barrels of oil were pumped from the earth. New inventions fostered the development of industry. By 1870, America led the world in material production — and history affords no parallel to her wonderful development since that date. America has created gigantic industry and commerce, and accumulated unprecedented wealth. Today America has huge endowments for research, and leads the world in several branches of science. America is second to no nation in libraries and museums, and if the remainder of the twentieth century is blessed with peace we can expect an unprecedented blossoming of literature and art.

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America After 1865

Andrew Johnson gained the Presidency at the end of the Civil War. His Secretary of State Seward bought Alaska from the Tsar of Russia. The Government ordered the French to remove themselves from Mexico, where they were attempting to set up a puppet empire under Emperor Maximilian.

When Johnson endeavored to carry out Lincoln's reconstruction plan, Congressmen brought impeachment proceedings against him.

The Reconstruction Period was hectic. All the Southern States were back in the Union by 1870, but troops still occupied them. The Ku Klux Klan intimidated ex-slaves to keep them out of public affairs.

The Republicans held power for the next sixteen years — General Grant (two terms), Rutherford B. Hayes, James A. Garfield, and Chester A. Arthur.

There was tremendous industrial expansion. The corporations that could defeat their competitors formed big monopolistic enterprises or trusts.

Grant, though personally honest, became "an unwitting tool of carpet-baggers, dishonest politicians and financiers, who bribed high government officials and Congressmen to advance their interests." (Escher)

Congress subsidized Western railroad companies and gave them great grants of land alongside their tracks. The railroads sold or leased the land to settlers in order to stimulate freight and passenger business. Great railroad men, such as Hill and Harriman, were powerful "empire-builders."

In 1869, the continent was first spanned by rail.

The Steel King Andrew Carnegie first appreciated the importance of large-scale production of steel. He opened a great plant at Pittsburgh. He established huge trust funds, the interest of which is still constantly being used for philanthropic purposes. After Carnegie's retirement, his companies became the nucleus of the U. S. Steel Corporation.

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John D. Rockefeller was the wizard of the Standard Oil Company.

In all industries there was a tendency toward big combinations.

In the nineteenth century appeared the steamboat, the locomotive, the telegraph, the reaper, the telephone, and the electric power plant.

When the United States outstripped its markets in a surge of speculative expansion, the result was the Panic of 1873, a period of depression and unemployment. There was another serious crash in the 90's.

Rutherford B. Hayes' administration was clean and fair. He withdrew the last Federal occupation troops from the South. He reformed the Federal civil service, and overhauled the Department of Interior.

President James A. Garfield was assassinated by a disappointed office-seeker. Vice-President Chester A. Arthur succeeded him. Arthur placed civil service jobs on a merit basis.

The Democrat Grover Cleveland was President from 1885-89, and from 1893-97. He had the support of reformers.

American big business served the nation's material progress, and gained great profits.

American labor tried to organize into protective associations and unions, in order to get improved working conditions and better hours and wages. The Knights of Labor was founded in 1869, but it failed in time.

Samuel Gompers secured control of the Federation of Trades and Labor Unions, then a new national organization. In 1886, he transformed it into the American Federation of Labor. Its policies were non-partisanship in politics, and concentration upon practical industrial action. Gompers promoted the use of the legislative lobby on behalf of labor measures. After 1906, his organization supported candidates of either party who favored the interests of labor.

During the 1870's a farm organization called the Grange struggled against the railroad interests for reduction of

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excessive freight rates and an end to rebates and discrimination. In 1887, some of the abuses of the railroads were ended through the Interstate Commerce Act.

President Grover Cleveland called on J. P. Morgan and other bankers to supply gold to the Treasury in return for Government bonds at a discount.

The farmers and laborers concluded that Government actions were intended to help the trusts and corporations at the expense of the "little man."

The Democrats met in Chicago, and condemned efforts to maintain the gold standard. William Jennings Bryan asserted: "You shall not press down upon the brow of labor this crown of thorns — you shall not crucify mankind upon a cross of gold." Bryan was the champion of bi-metallism.

The Republican William McKinley had a platform of "sound money" based on gold. He held that cheap silver debased the nation's currency and credit. He was managed by a businessman who was called "Dollar Mark" Hanna. McKinley triumphed at the polls.

The march of progress accelerated. In the 1890's a few wealthy folk had "horseless carriages." At the turn of the century, the Wright brothers pioneered aviation at Kitty Hawk, North Carolina. The Italian Marconi, in 1901, sent wireless messages across the Atlantic from Europe to America. "If a thing can be imagined, it may be achieved." Thomas Edison invented the electric light and developed the cinema.

The United States suddenly expanded into a great world power.

Toward the close of the nineteenth century, the great powers engaged in a competition for trade in world markets. America sought island coaling stations where her ships could refuel enroute to and from the markets of Asia and Australia.

The Spanish-American War (1898) was a crusade to free the Cubans from their harsh masters, and give them independence. At the peace table, the victorious United States Government forced Spain to cede Puerto Rico,

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Guam, and the Philippines to the United States. Under the Platt Amendment (1901), Cuba was established as a republic under American protection. Besides, the United States annexed Hawaii, making it a territory in 1900.

The Spanish-American War, which we fought to free Cuba from the tyrannical Spanish administration which endangered American financial interests in Cuba, planted resentments in the Far East when followed by imperialism.

In the Boxer Rebellion of 1900, rebellious Chinese besieged the British legation in Peking, and were finally repelled by an international army including American troops from the Philippines. When the Chinese Government was made to pay an indemnity for allowing the Boxer Rebellion, the United States dedicated its share of the money to the education of Chinese students in American colleges. In addition, the United States used its influence to promote the Open Door policy. The United States recommended that the dismemberment of China be ended, and urged the powers to respect "Chinese territorial and administrative entity."

In 1900, United States exports greatly exceeded imports. There was an increasing production of coal, iron, steel, and grain. The currency was stabilized by the discovery of abundant gold in Alaska.

When President McKinley was assassinated after six months of his second term, Vice President Theodore Roosevelt stepped into his shoes. Roosevelt's "square deal" program called for the regulation of big business, a vigorous foreign policy, and the conservation and reclamation of the Western lands. Roosevelt criticized "malefactors of great wealth" who bribed, cheated, and flouted the public interest. Roosevelt upheld labor's right to strike. He boldly opposed the special interests and the greedy monopolies.

As to foreign policy, Theodore Roosevelt said: "Speak softly and carry a big stick."

When Colombia rejected Roosevelt's offer for a land strip across the Panama Isthmus, a revolution ensued in the South American republic, and the revolution was

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not suppressed because American warships were standing by. The new Republic of Panama accepted the offer Colombia had rejected, and the United States was permitted to build that great engineering feat which is called the Panama Canal.

Several Latin and South American nations had borrowed from Europe money which they were unable to repay. As an "extension of the Monroe Doctrine," Roosevelt announced that the United States would collect all such debts, and would manage its defaulting neighbors' internal affairs to make them financially sound. America's neighbors to the south were resentful.

Roosevelt was elected President in 1904. He succeeded in bringing the Russo-Japanese War to a close, and helped to prevent a war between France and Germany over a dispute in Morocco. At home, Roosevelt went on with his "trust-busting" policy. Congress passed laws to remedy unsanitary conditions in the food industries. In the West, the woman suffrage movement grew strong.

In 1908, William Howard Taft was elected President. Taft continued Roosevelt's reforms. The conservative "stand-patters" judged him too radical. But the G.O.P. liberal "insurgents" were impatient of his stolid pace, and called him a reactionary. At last the insurgents rebelled to the extent that they formed the National Republican Progressive League under Senator Robert M. LaFollette of Wisconsin. "Fighting Bob" LaFollette advocated the regulation of railroads and businesses in the public interest and extensions of popular rule. Theodore Roosevelt came out for the Progressive or "Bull Moose" Party, and ran as its candidate.

In the national election, the Democrat Woodrow Wilson won the Presidency. He had been a college professor. Attacking the stranglehold of big business and the trusts, he protested: "The government of the United States is a foster child of the special interests. It is not allowed to have a will of its own."

Wilson told a special session of Congress: "The tariff duties must be altered. We must abolish everything that

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bears even the semblance of privilege." The House and Senate passed the Underwood tariff, which enabled foreign manufacturers to compete in the American market. Wilson pushed through an income tax made possible by the Sixteenth Constitutional Amendment.

Three months later was ratified the Seventeenth Amendment, providing for direct election of United States Senators by the people. Lobbyists and politicians had previously supervised the choice of Senators in the State legislatures.

Wilson soon revised the old national banking system whereby private banking interests controlled most of the credit. Under the Federal Reserve Act, the country was divided into twelve districts, each having a main bank with power to issue and regulate currency. Capital was subscribed by national banks.

The Clayton Anti-Trust act recognized labor's right to strike, and limited the right of interlocking directorates. The Federal Trade Commission was established to investigate unfair business practices and recommend corrective action. Farmers could borrow from Federal land banks at a low rate of interest. Merchant seamen were given higher wages and better conditions.

When a revolution broke out in Mexico, Wilson demanded the resignation of the tyrant Huerta. At last an American force seized the port of Vera Cruz, and Huerta abdicated. American arms and supplies helped the Government of General Carranza. But a new rebel, Pancho Villa, assembled a force of raiders, crossed the border to American soil, and massacred some soldiers and civilians. The United States made an unsuccessful effort to capture Villa.

World War I and After

In the year 1914 World War I began. At first the United States proclaimed its neutrality, but most of the American people sympathized with the French and British. America extended big loans to the Allies.

Germany resorted to submarine warfare. One hundred

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and fourteen Americans lost their lives when England's passenger liner, the *Lusitania,* was sent to the bottom by German torpedoing. President Wilson protested to Germany repeatedly but unsuccessfully against submarine warfare.

In 1916, Wilson was re-elected President on the slogan: "He kept us out of war."

Germany tried to incite Mexico and Japan to attack America if she should enter the war. Espionage and sabotage of American war plants were revealed. When the Germans announced a new policy of unrestricted submarine warfare, President Wilson asked Congress to act. Congress declared war (April 6, 1917).

America was mobilized with astonishing suddenness. Ere long the American Expeditionary Force in France, commanded by General J. Pershing, numbered two million men.

The Allied Supreme Commander, Marshal Foch of France, welcomed the contributions to the defense rendered by the American troops. The "doughboys" fought heroically at Chateau-Thierry and Belleau Wood.

After the German drive was halted, the Americans were regrouped into a single army and assigned a portion of the front to handle themselves. Their attack penetrated German defenses in the St. Mihiel salient, then pressed through the Meuse-Argonne sector with more than a million men. The Germans were defeated along the entire front. November 11, 1918 was the date of the armistice.

Wilson's Fourteen Points called for the abolition of secret treaties between nations, for disarmament, for freedom of the seas, and for a League of Nations.

Overseas, Wilson met with Lloyd George of England, Clemenceau of France, and Orlando of Italy. They could not accept Wilson's ideal of generous terms to the vanquished, for their countries had suffered so much that they wanted vengeance.

In 1919, the Treaty of Versailles, embodying the League of Nations, was signed by the Allies and Germany.

The United States was afraid to join the League of Nations. Woodrow Wilson said before he died: "We had

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a chance to gain the leadership of the world. We have lost it, and soon we shall be witnessing the tragedy of it all."

World War I vastly increased America's national debt.

In the troubled post-War world, there was much fear of international Communism. All labor unrest was suspect.

War-time scarcities resulted in a swift rise in prices, which hurt the poor. Workers naturally sought higher wages. John L. Lewis led a long coal strike.

In 1919, the United States adopted the Eighteenth Amendment to the Constitution, which resulted only in a gangster traffic in "bootleg" liquor. No law can stand up unless it is rooted in the hearts of the people.

There was a general moral decline. Veterans said that theirs was "the lost generation."

Even in the darkest periods of history, there have been social idealists at work. Jane Addams headed Hull House, Chicago, where she labored to educate and ameliorate the condition of the poor. In addition to her settlement work, she sought such reforms as lasting world peace, internationalism, minimum wage laws, child labor legislation, factory legislation for women workers, and woman suffrage.

A post-War depression ensued. The farmers suffered long.

The American women voted in 1920, having been granted the franchise under the Nineteenth Amendment.

The Republican Warren G. Harding was elected President in 1920, on the slogan: "Back to normalcy." Normalcy meant the pre-War isolationism and high tariff.

Business boomed under Harding, but the raising of the tariff had the effect of shutting European countries from the American market and thereby decreasing their capacity to pay off their debts.

There was strict control of immigration.

The United States acted in concert with the other big powers in efforts to promote world peace, but not in any way which would involve assuming responsibility. Harding's Secretary of State, Charles Evans Hughes, in-

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vited foreign representatives to the Washington Conference (1921-22).

There were terrible scandals in the Harding administration. The Director of the Veterans' Bureau was sent to a Federal penitentiary for misappropriating two hundred thousand dollars from the agency's funds. Two other Government criminals killed themselves to avoid facing investigation. In the "Teapot Dome" scandal, Secretary of the Interior Albert Fall persuaded President Harding to transfer oil reserves, belonging to the Navy, to the Interior Department. Fall leased some of the lands (including those at Teapot Dome, Wyoming) to private oil operators who paid him bribes for these concessions. Fall was sentenced to a year in jail and a fine of one hundred thousand dollars.

Harding died suddenly in 1923. He was succeeded by Vice President Calvin Coolidge. In the Coolidge prosperity, there was mass-production. There was high-pressure advertising. There was installment buying. It was predicted that there would soon be "two cars in every garage."

The American market could not provide enough customers for the products of industry, but semi-bankrupt foreign nations could not pay for the products offered them. In order to protect its own industries, the United States extended more loans to the foreign nations so they could go deeper in debt to purchase American products.

In 1924, the Republican Coolidge was elected to another term, over the conservative Democrat John W. Davis. The Progressive Party, endorsed by the Socialists, was dissatisfied with both the major party platforms.

Coolidge favored lending money to agriculture, but warned against meddling with the natural law of supply and demand through Government price-supports. The farmers were in a bad way in the world market, but the Government refused to subsidize the surplus.

At the time of Coolidge's last term in office, Colonel Charles A. Lindbergh made a non-stop airplane flight from New York to Paris.

In the Kellogg-Briand pact, fifty-nine nations pledged

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themselves never again to resort to arms except in self-defense.

In 1928, the Republican Herbert C. Hoover was elected President. A wild buying spree sent stocks soaring high above their real values, and the result was the sudden terrible collapse in the autumn of 1929. The stock market crashed. The Great Depression almost ruined the nation. The first break in the market occurred October 19. It was followed by a full panic. When the brokers could not get more margin from their customers, they sold their securities for anything they would bring.

The very system of distribution was wrong. Purchasing-power was not available in the consumer markets. The business markets dropped down and down. People canceled orders and did without. Production declined. Factories closed. Banks failed. There were millions of unemployed in the breadlines. At the close of 1932, more than twelve million Americans were unemployed.

The Great Depression became international when the United States, which had been so generous with credit, cut off its loans abroad and raised the tariff to its highest levels under the Smoot-Hawley Act. Bankrupt Germany put its faith in the Nazi Adolf Hitler. England went off the gold standard. Overpopulated Japan invaded Manchuria and stole it from China in violation of international peace agreements.

At the outset of the depression, Hoover endeavored to reassure the American people that prosperity was "just around the corner." When he realized how serious the situation really was, Hoover called for a moratorium on foreign war debts. He persuaded Congress to create the Reconstruction Finance Corporation to lend money to failing banks and industries. The Home Owners Loan Corporation was established to advance credit to individual citizens in danger of eviction from their homes.

In the national election of 1932, the Democrat Franklin Delano Roosevelt was elected President. Roosevelt's New Deal involved reciprocal trade agreements, federal aid to farmers and the unemployed, Government control over banking and securities markets, the repeal of Pro-

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hibition, the regulation of wages and prices in industry, and the regulation of agriculture.

Roosevelt declared a bank holiday, and had the banks examined for potential soundness. Those that could be salvaged were given the needed loans, and allowed to reopen.

Roosevelt called in all the gold and silver in the country and put it at the disposal of the Treasury. No longer could paper money be redeemed in gold; thus America went off the gold standard. The Government wanted to raise prices and stimulate business by permitting a carefully-controlled inflation.

Businessmen were helped by the expanded Reconstruction Finance Corporation, which gave aid to failing enterprises. Both management and labor appreciated the National Industrial Recovery Act, which reduced competition among businesses to avoid the further fall of prices. Business leaders in each industry drew up agreements prescribing uniform prices to be charged for their products, defining fair practices, and establishing set wages and hours for the workers. The agreements were then reviewed by experts acting for the Government, and if found adequate were put into effect and enforced by the National Recovery Administration. The businessmen were required to recognize labor's rights to bargain collectively with them through labor's own unions.

A group of economists and college professors advising President Roosevelt ("the Brain Trust") proposed agencies to supply Federal help to the "forgotten man." The Government appropriated funds to be given directly to the needy through the Federal Emergency Relief Administration (FERA). Where possible, direct relief was avoided, and the unemployed were given jobs in such Government-sponsored programs as the Works Progress Administration (WPA) and the Civilian Conservation Corps (CCC). There were projects of road-building, forest-planting, and erection of public buildings. White-collar workers were employed in the sort of work for which they were adapted.

To aid the farmers, the new Agricultural Adjustment Act

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provided for curtailment of farm output so there would be no surplus to depress prices. Paradoxically in a world where millions hungered, farmers were paid not to raise grain and livestock, fields remained idle, and excess produce was destroyed.

In 1933 was created the Tennessee Valley Authority (TVA), an independent Government agency to produce fertilizer and electric power, and to build more dams and power plants to improve the Tennessee River Valley region. Inexpensive electricity was made available. Floods were halted. Farm experts established a soil-conservation program, and showed the way to greater production. What had been a backward region soon prospered both industrially and agriculturally.

The New Deal passed the Social Security Act, providing unemployment insurance for workers, old age pensions, aid to dependent children, and benefits to the sick, the blind, and the needy.

Roosevelt had the support of agriculture and labor especially. Government paternalism saved millions of Americans from acute distress.

Once the crisis was dealt with, some of the business interests opposed the New Deal.

The Supreme Court declared the National Industrial Recovery Act and the Agricultural Adjustment Act unconstitutional.

But Franklin Roosevelt was enthusiastically re-elected in 1936, and the New Deal continued to pass legislation favorable to the common people.

In regard to foreign policy, Roosevelt continued the Good Neighbor Policy with Latin and South America.

Full independence was given to Cuba. The United States promised to free the Philippines when they should be ready to manage their own affairs. Secretary of State Cordell Hull got authority from Congress to negotiate reciprocal trade agreements with foreign countries involving lowered tariff rates, as a step planned to promote world trade revival.

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World War II

But the world was heading for another war. Hitler was ambitious to recover what his country had lost under the Versailles Treaty. Mussolini led a war of aggression against Ethiopia. The Fascists were the victors in the Spanish Civil War. Japan was doing its dirty work in China.

America's isolationist sentiments had found expression in the Johnson Act and the Neutrality Act. But in 1937, when Hitler's military ambitions were crystal clear, President Roosevelt warned in his Quarantine speech: "The epidemic of world lawlessness is spreading. . . . Let no one imagine that America will escape."

When Hitler attacked Poland, and England and France declared war on him (September 1939), Congress granted Roosevelt's request for repeal of the Neutrality Act so supplies could be sent to the Allies.

The Nazis thrust into France, the Low Countries, Denmark, and Norway, forcing those nations to surrender and submit to occupation. The British were driven off the European continent at Dunkirk. England stood alone against the combined power of Germany and Italy, but bomb-battered England courageously stuck to the fight.

In September 1940, Roosevelt traded Britain fifty destroyers in return for naval bases in the Western Hemisphere. Congress passed a draft act to raise an army for self-defense. Many factories were converted to war production.

Roosevelt was elected for a third term in 1940. It was his policy to give American aid to Britain, short of war.

Japan had joined Germany and Italy, and those three countries constituted the Axis powers. In Europe, Germany overran Greece and Yugoslavia, then invaded Russia.

At the beginning of his third term, Roosevelt told Congress that the future and safety of democratic America was involved in threats to the democratic way of life in other parts of the world. Roosevelt urged all-out production of goods to halt the progress of the dictator nations. He sketched his program for a better world founded on

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freedom of speech and expression, freedom of religion, freedom from want, and freedom from fear of aggression.

Roosevelt proposed and Congress passed the Lend-Lease Act, authorizing the manufacture and distribution of much material for England and Russia to resist the Axis nations. It was agreed that any useful material which remained after the War could be returned or purchased, but that what was used in the War would be written off.

The American merchant fleet and Navy delivered Lend-Lease goods, engaging German submarines in many "shooting incidents."

The United States sent military personnel to Greenland, Iceland, and Northern Ireland to strengthen its hold on the Atlantic.

In August 1941, Roosevelt met with Churchill at sea to formulate the Atlantic Charter, outlining aims for victory and for the post-War period. Roosevelt and Churchill laid the foundations of the present United Nations, as apostles of international economic collaboration and collective security.

When the United States warned Japan to halt her conquests on the Asian mainland, Japan dispatched two envoys to Washington to discuss a settlement. While negotiations were going on, Japan made her Pearl Harbor surprise attack on the American fleet, army camps, and air fields (December 7, 1941). More than two thousand were killed. Japan made simultaneous attacks on the Philippines, Guam, and other American outposts. On December 8, Congress (at President Roosevelt's request) declared war on Japan. England did the same. Germany and Italy declared war on the United States.

On January 1, 1942, the United States and twenty-five other anti-Axis nations pledged to unite for victory and win a peace based on the terms of the Atlantic Charter. This was a step in the development of the United Nations, which would be launched under its charter in June 1945.

In World War II, there were more than twelve million Americans in uniform. There were more than a million

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casualties. The national debt in 1945 was two hundred and seventy-nine billion dollars.

When America got into the two-front war in Europe and Asia, she lost the Philippines and all her other important Pacific bases but Hawaii. The Japanese moved into the Aleutian Islands of Alaska, and imperiled the North American continent. The Japanese simultaneously drove the British out of Malaya and Singapore, captured the Dutch East Indies and many other Pacific islands, and menaced Australia.

Toward the middle of 1942, new American planes and ships arrived in the Pacific. The Americans invaded Guadalcanal in the Solomon Islands. It was a long, hard job to recapture territory from the Japanese. On the mainland of Asia, China resisted with American help. The English held on in Burma.

In November 1942, British and American forces under General Dwight D. Eisenhower invaded Northwest Africa and helped to expel General Rommel's Afrika Korps. The victors crossed the Mediterranean to Italy via Sicily, and received the surrender of the Italians. But the Germans were not dislodged from Northern Italy until the end of the war.

In 1943, the Soviet armies were promised a second front to help them resist the Germans. In June 1944, an army led by General Eisenhower and consisting of Americans, British, Canadians, and patriotic escapees from conquered countries went across the Channel from England and invaded Normandy on the coast of France. The Germans fell back across France to the Rhine.

In the Pacific, the Marines retook Guam and other central Pacific bastions. MacArthur's men wrested New Guinea and adjacent islands from the Japanese, and stormed Leyte and Luzon. With the acquisition of Okinawa and Iwo Jima, the United States was at the doorstep of Japan with thousands of bombers.

The Nazis futilely counter-attacked into Belgium in the Battle of the Bulge (1944). On the Eastern Front, the Soviet armies moved across Poland and onto German soil. The American and Soviet forces met in the heart of

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Germany. Hitler killed himself. Germany surrendered unconditionally May 7, 1945. The war in Europe was ended.

Roosevelt was re-elected to a fourth Presidential term in 1944. He conferred with Stalin at Yalta, where it was agreed that the USSR should enter the war against Japan in return for territorial concessions in China.

Roosevelt died on April 12, 1945, and was succeeded by Vice President Harry S. Truman.

In July 1945, Japan was formally warned to surrender unconditionally or be destroyed from the air. On August 6, an American plane dropped an atom bomb on Hiroshima, injuring or killing about one hundred and eighty thousand people. On August 8, the USSR declared war on Japan and entered Manchuria and Korea. On August 9, the United States dropped a second atomic bomb on Nagasaki, injuring or killing about eighty thousand people. On August 14, Emperor Hirohito notified the United Nations that Japan was ready to surrender. Japanese envoys signed the surrender terms September 1, 1945.

All Japan's overseas possessions were taken from her, and her homeland was occupied.

Delegates from fifty anti-Axis nations had met at San Francisco, California in April 1945 to draw up a charter for the United Nations. The chief body of the organization was to be a Security Council consisting of delegates from member nations. There were also to be a General Assembly or world forum, an international Court of Justice to settle legal disputes, a secretariat, and a Trusteeship Council. Affiliated with the United Nations were the United Nations Educational, Scientific, and Cultural Organization, the International Labor Organization, the World Health Organization, and the International Bank.

In the proceedings of the Security Council, any one of the big powers could veto any act of the Council on other than organizational matters. The big powers did not want to yield any portion of their sovereignty.

The United Nations began operations in January 1946, with Trygve Lie of Norway as the first Secretary-General.

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The organization voted to locate its permanent seat in New York City.

Post-War

Within a year after the end of World War II, the democratic United States and other Western powers seemed to be in irreconcilable disagreement with the Communist Soviet Union. As the Soviets extended their control into Poland and the Balkans, an "Iron Curtain" seemed to separate the Western democratic world from Russia and its satellites.

Germany and Austria were jointly occupied by the United States, Britain, France, and the USSR. Moscow planned to make Germany Communistic. Stalin barred commerce between industrial West Germany and the agricultural Soviet East zone.

The American Army was allowed to dwindle from about eleven million men to one million.

Congress relaxed price controls, and the prices climbed. There were rising prices, strikes, the housing shortage, and scarcities of goods.

The Republican Senate leader Robert A. Taft concentrated on a reduction in income taxes and a labor law to curb the power of the unions.

The Taft-Hartley Law, passed over President Truman's veto, tried to "balance the bargaining power between labor and management." The unions protested.

Over President Truman's protest, the Republican Congress reduced income taxes.

Congress agreed to place the army, navy, and air force under one cabinet head, the Secretary of Defense.

The Government spent much money on a "cold war" to stop the militant advance of Communism in Europe. Soviet armies menaced Iran, Turkey, and other nations along their borders. A Communist coup was executed in Czechoslovakia. In Greece was a civil war between Communists and regular Government forces. Organized Communist movements threatened Italy and France. The Soviets tried to drive the Western powers from Berlin by cutting

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off railroad and other transportation from the West; the United States and Britain had to send supplies to their zones in the city by fleets of cargo planes. It was learned that the Soviets had developed atomic weapons.

America tried to bolster her friends abroad against totalitarian aggression. The Truman Doctrine resulted in the sending of military and economic aid to Greece and Turkey.

The Marshall Plan or European Recovery Program (1947) was directed "against hunger, poverty, desperation, and chaos" in Europe. Secretary of State George C. Marshall realized that substantial help was necessary to overcome the war-damaged conditions of industry, trade, and agriculture, lest economic distress encourage Communism. He invited the European nations, including Russia, to decide what they could do for themselves and what they needed from the outside, and promised that the United States would supply the needed loans, credits, and materials. Stalin refused to participate in or permit the Soviet satellites to join what he called the "imperialistic" Marshall Plan. But sixteen other nations, including West Germany, planned a reconstruction program which the United States underwrote with seventeen billion dollars. With economic recovery, the Communist parties in the Western countries declined.

The United States joined Western Europe in a military defense pact known as the North Atlantic Treaty. Fourteen nations have pledged themselves to come to each other's aid if attacked. General Eisenhower became the first head of the North Atlantic Treaty Organization when it was established in 1949.

President Truman insisted on the adoption of a Federal Civil Rights program to curb racial discrimination. A big group of Southerners withdrew from the convention and started the Dixiecrat party.

Truman was elected to a second term as President. He set forth "a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of under-privileged areas."

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Senator Joseph McCarthy charged that the Government was honeycombed with Communist agents and sympathizers.

Congress required the Communist party and affiliated organizations in the United States to register with the Government and report on their activities.

In 1949, ten Communist party leaders were jailed for conspiracy to advocate the overthrow of the United States Government.

It is sad to record that irresponsible investigating committees imperiled the American principles of individual liberty in their local investigations of suspected "Red-sympathizers." A book by Alan Barth, *The Loyalty of Free Men,* should be read by all true freedom-lovers.

The United States gave the Philippine Islands their independence on July 4, 1946. The new republic provided strategic military bases for the use of American forces, in return for economic help.

General MacArthur was appointed military governor of Japan after the war. Many democratic reforms were introduced. Japan granted the United States military bases to help in the defense of the Pacific.

In post-War China, the Soviet Union gave military supplies to the Communist forces, which took up again their attacks on the Nationalists. The Communists promised the Chinese land reform. Chiang Kai-shek lacked popular support; he was regarded as a feudal reactionary. Chiang had to flee to Formosa with the remains of his army, and the Communists were left in control of the mainland.

Soviet soldiers had invaded Japanese-owned Korea during the War, and had pushed down to the thirty-eighth parallel. After the War, Moscow held on to its half of the peninsula, and started to Communize North Korea. On June 25, 1950, the North Koreans began a full-scale invasion across the thirty-eighth parallel into South Korea. The United Nations Security Council called on United Nations members to "repel the armed attack in Korea." President Truman announced that American troops would help South Korea resist. He ordered the Seventh Fleet to stand between China and Formosa to keep war from

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breaking out in that area. He named General MacArthur to lead the United Nations forces in Korea. American troops were rushed to the battlefront from Japan. Other United Nations members sent troops and supplies. MacArthur had a plan for victory, but the members of the United Nations feared that such a program would precipitate another global war. When MacArthur made public statements contrary to United Nations policy, President Truman dismissed him from his command. The Korean "police action" was long-drawn-out, and the results were not very satisfactory.

Dwight D. Eisenhower was elected President of the United States in 1952, and re-elected to that highest office in 1956. "Whatever America hopes to bring to pass in the world," he has stated, "must first come to pass in the heart of America."

Social Responsibilty

Many vital influences have entered into the thought and action of the United States of America. America has a high heritage to uphold, a great ideal of freedom, equality, and all the rights of man, to be manifested more and more. America is more than a stretch of land. It is a sublime vision, finding realization in an admirable way of life. The world looks to America for guidance. America must honor the duty to correct her faults, and dedicate herself wholeheartedly to the fulfillment of her nobler possibilities.

American Literature

Ludwig Lewisohn, in *Expression in America,* notes the shadow that was cast on American literature by the New England Puritans, and observes that the modern-spirited literature of the nation has had to fight against the narrow tradition they planted: "Hysterical religiosity without charity or sweetness, dullness alternating with vulgar or trivial amusements, the intolerance that stamps any moral non-conformity with the ugliness of vice and any

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rational enlargement of human experience with the reproach of license — all these phenomena issue, as a matter of necessity, from the doctrine that in God's house there is but one narrow mansion and that the entire realm of nature is corrupt and damned. The Whigs of the revolutionary period fought this doctrine; the Transcendentalists of New England fought it; Whitman fought it and Mark Twain writhed under it; the whole of our modern literature is a single act of rebellion against it and its consequences."

The struggle against bigotry has been an important feature of the American literary adventure. The story of American literature is many-faceted, and it would obviously be impossible to tell the whole story in this brief account. We will not attempt it. Comprehensive histories are available in the average library, and also the writings of such luminaries as Pearl S. Buck, F. Scott Fitzgerald, Thornton Wilder, and Ernest Hemingway. Those who lack the time or the means to patronize book shops regularly, or to belong to book clubs, can accumulate outstanding literary works in inexpensive paper-bound editions which are sold today even in drug stores. At present any literate person has opportunities galore to enjoy books which are well-written, interesting, and significant.

Here we shall present only some highlights of American literature, a little of the broad basic knowledge we all need in order to orient ourselves to the general literary scene. Some of the quotations are well-known, but the reader will appreciate being reminded of them. The pages that follow will help him to place his specialized reading in a better perspective.

"Loyalty to petrified opinion never yet broke a chain or freed a human soul," wrote Samuel Langhorne Clemens (Mark Twain). Mark Twain raged at the human race with moral indignation, but he ever admired the uncorrupted human nature of boyhood. He is remembered for his compressed wit, his living characterizations of Tom Sawyer and Huck Finn, his rare skill in the brief episode, and his social satire. *The Connecticut Yankee*

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yields precious psychological insights into nineteenth-century Americana. *The Mysterious Stranger* faces the problem of militarism in the American reforming tradition:

"The little handful will shout for war. The pulpit will object at first. The great big dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war. . . . Then the handful will shout louder and louder. A few fair men on the other side will argue and reason against war and at first will have a hearing and will be applauded; but it will not last long; those others will outshout them and presently the anti-war audiences will thin out and lose popularity.

"Before long you will see this curious thing: the speakers stoned from the platform and free speech strangled by hordes of furious men who in their hearts are still one with those stoned speakers — but they dare not say so. And now the whole nation, pulpit and all, will take up the war cry, and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open."

William Cullen Bryant's "Thanatopsis" is one of the noblest poetical works to enrich American literature:

"Yet a few days, and thee
The all-beholding sun shall see no more
In all his course; nor yet in the cold ground,
Where thy pale form was laid, with many tears,
Nor in the embrace of ocean, shall exist
Thy image. Earth, that nourished thee, shall claim
Thy growth, to be resolved to earth again,
And, lost each human trace, surrendering up
Thine individual being, shalt thou go
To mix forever with the elements . . ."

Then there are the magic lines of Longfellow:

"The day is done, and the darkness
Falls from the wings of Night,

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As a feather is wafted downward
From an Eagle in his flight.
I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er me,
That my soul cannot resist . . . "

Especially fascinating is Longfellow's translation from the German:

"O hemlock tree, O hemlock tree,
How faithful are thy branches!
Green not alone in summer time,
But in the winter's frost and rime.
O hemlock tree, O hemlock tree,
How faithful are thy branches!

O maiden fair, O maiden fair,
How faithless is thy bosom!
To love me in prosperity,
And leave me in adversity!
O maiden fair, O maiden fair,
How faithless is thy bosom!"

The Deist Benjamin Franklin was in London when Voltaire was there. Franklin wrote: "The most acceptable service to God is doing good to man." It is significant to note that most of the important American writers have transcended formal creed. Franklin was not only a writer and statesman, but also a great scientist. He won two of Europe's highest scientific distinctions — the Copley Medal, and admission to the Royal Society.

Edgar Allen Poe went all-out in "the struggle to apprehend the supernal loveliness." His poetry "excites by elevating the soul."

Walt Whitman, the voice of America, proclaimed: "Not till the sun excludes you will I exclude you." He dared to defy tradition. With rare inspiration he knew every moment to hold miraculous possibilities, and judged the least natural form to be "miracle enough to stagger sex-

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tillions of infidels." Whitman expressed this profound philosophy:

> "In this broad earth of ours,
> Amid the measureless grossness and the slag,
> Enclosed and safe within its central heart,
> Nestles the seed Perfection."

New England Transcendentalism was led by Ralph Waldo Emerson, Henry David Thoreau, and Amos Bronson Alcott. Emerson wrote: "The day is always his who works in it with serenity and great aims."

Nathaniel Hawthorne's *Scarlet Letter* describes the emotions of Puritans with psychological insight and fidelity. In *The House of the Seven Gables,* he notes: "Life is made up of marble and mud." Hawthorne ascribed his joy in living to the fact that: "I . . . kept the dew of my youth and the freshness of my heart."

James Russell Lowell gives us these great thoughts to think upon: "They are slaves who dare not be in the right with two or three." "No power can die that ever wrought for truth."

John Greenleaf Whittier was an inspired poet, "making his rustic reed of song a weapon in the war with wrong." His poems helped to unchain the slaves.

James Fenimore Cooper, who is best-known for *The Last of the Mohicans,* deeply respected liberalism and human rights. "I now feel mortified and grieved," he wrote, "when I meet with an American gentleman who professes anything but liberal opinions as respects the rights of his fellow-creatures."

Oliver Wendell Holmes, the beloved poet-physician, boldly criticized the orthodox theology of Jonathan Edwards. He inspiringly sang:

> "Build thee more stately mansions,
> O my soul,
> As the swift seasons roll!
> Leave thy low-vaulted past."

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Harriet Beecher Stowe said of her *Uncle Tom's Cabin:* "I would write something that would make this whole nation feel what a cursed thing slavery is."

George Bancroft, that great American historian, wisely generalized: "Tyranny and wrong lead inevitably to decay . . . Freedom and right, however hard may be the struggle, always prove resistless."

The realism of Henry James, an American novelist living in England, made "even the application of a single coat of rose-color seem an act of violence." James keenly comments in *The Portrait of a Lady:* "At moments she discovered she was grotesquely wrong, and then she treated herself to a week of passionate humility."

Edith Wharton was a detached social observer, contemplating with ironic interest the pretence, the deceit, and the sophistication of New York life. "There are two ways of spreading light," she comments in *Vesalius in Zante,* "to be the candle or the mirror that reflects it."

Booth Tarkington, a genius of the Middle West, observes in *Penrod* that youth lives in dreams of the future and age lives in memories. "It really is the land of nowadays that we never discover."

The vagrant journalist O. Henry (William Sydney Porter) wrote spontaneously of life's humor and its pathos.

James Branch Cabell has made it his mission to "write perfectly of beautiful happenings." His is a dreamlike world of fantasy, an escape to pleasant romance on an isle apart!

Jack London, that lover of primitive strength who shipped as a seaman before the mast, was a pacifist, and urged a cooperative world.

James G. Huneker was a brilliant critic who kept American letters from remaining static and parochial. He enlarged the horizons of American readers, teaching them to appreciate Ibsen, Baudelaire, Hardy, and Conrad. McCabe characterizes him as "a man who knew almost every variety of art in every country." DeCasseres calls Huneker "the Wagner of Words." Huneker's sophisticated novel *Painted Veils* holds this fascinating passage:

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"Music, the most sensual of the arts, for it tells us of the hidden secrets of sex, immersed her body and soul in a magnetic bath; the sound-fluid entered the porches of her ears. She was a slave manacled within the chalked circle of a wizard."

The brilliant rebel H. L. Mencken has written: "A professional man of God . . . gets rid of spiritual exaltation by reducing it to a hollow formality, as a politician gets rid of patriotism and a lady of joy of love." *A Mencken Chrestomathy* brings together Mencken's best.

Nobel-Prizewinner Sinclair Lewis has scanned the gallery of American types as a clever and explicit journalist, and something of a verbal caricaturist. *Babbitt* biographs with good-humored raillery the typical smug respectable citizen, and Crane Brinton notes that "thousands of Babbitts bought Mr. Lewis's *Babbitt* to make it a best seller." *Gideon Planish* satirizes the stuffed-shirt world of the "organizators" and "philanthrobbers," in the tradition of Mencken's rebellion against "the mawkish bumptiousness of the uplift." *Elmer Gantry* gives the religious racketeer a going-over, but fails to take notice of the many clergymen who serve wisely and honorably in their profession. The worst we can say about Sinclair Lewis is that he is sophomoric. Carl Van Doren says the best that can be said for this clever and interesting novelist: "Those inquiring foreigners who in the eighteenth century would have sought out Benjamin Franklin as the essential American, or in the nineteenth Mark Twain, would in the twentieth find what they were looking for in Sinclair Lewis."

Frank Norris shows us American economic life at its worst in *The Octopus* and *The Pit,* for he realizes that we have to face our faults if we want to improve.

The great reformer Upton Sinclair has criticized with passion the concrete abuses of our national life.

Sherwood Anderson leads us to feel that we have blundered woefully in realizing the American ideal. We won our continent late enough in history to have built far

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better. "Everyone in the world is Christ and they are all crucified," writes Anderson.

Theodore Dreiser says of man's true way: "If he is to extract any joy of his span, he must think and plan to make things better not only for himself but for others, since joy for himself depends upon his joy in others and theirs in him." In his novels, Dreiser "blasts his way through" to show us the souls of Sister Carrie and other "sinners." He is characterized as "a noble spirit brooding over a world which in spite of many condemnations he deeply, somberly loves."

Joseph Hergesheimer ranks as a delicate artist who takes "the colors and scents and emotions of existence, omitting the gray colors and the scents that are not pleasant."

John Steinbeck's *Grapes of Wrath* earned the Pulitzer Prize. It is a tough-tender account of the primitive life of the "Okies." The public was indifferent to his first three books, and he worked as brick-carrier, painter's apprentice, and newspaperman.

The most virile contemporary American literature has come from Ernest Hemingway, notably *The Sun Also Rises.*

Carl Van Doren's work deserves special mention, particularly the creations: *What is American Literature?, Benjamin Franklin, Swift, Spy to Paris,* and *Two Fates.* He writes in a pungent, naturalistic manner, with apt choice of words.

Pearl Buck, who spent much of her youth in the far interior of China, has won both the Pulitzer and the Nobel Prize. She is best-known for *The Good Earth* and *Dragon Seed.*

Edna Ferber, Mary Roberts Rinehart, John O'Hara, and Faith Baldwin are among the many other prominent names in American literature.

Poetry

Edwin Markham, "the greatest poet of the social pas-

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sion," voices a humanistic message which the world much needs:

"We are blind until we see
That in the universal plan —
Nothing is worth the making
If it does not make the man.

"Why build these cities glorious
If man unbuilded goes?
In vain we build the world
Unless the builder also grows."

"We men of earth have here the stuff,
We have enough
To build eternity in time."

Markham's best poem of mysticism is entitled "The Invisible Bride:"

"She kindles the desire
Whereby the gods survive —
The white ideal fire
That keeps my soul alive.
Now, at the wondrous hour,
She leaves her star supreme,
And comes in the night's still power
To touch me with a dream.
Sibyl of mystery
On roads beyond our ken,
Softly she comes to me,
And goes to God again."

Of course Edwin Markham's greatest poem is "The Man with the Hoe." This masterpiece makes us feel the injustice of privilege and exploitation. It touches the human conscience. It reminds us that man is created in God's image, for which reason it is the sin of sins to subjugate human personality:

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"O masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and soul-quencht?
How will you ever straighten up this shape;
Touch it again with immortality;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?"

Illinois-born Carl Sandburg went to work at thirteen, and the education of down-to-earth experience equipped him to become the native poet of industrial America. He was for many years a Chicago newspaperman. His *Cornhuskers* shared the Pulitzer Prize for poetry in 1913, and the prose fruit of his intensive Lincoln research won him another Pulitzer award in 1939. The "grinding, crashing, angular" words of his unrhymed poetry tell of real everyday matters:

"Down in southern New Jersey they make glass.
By day and by night, the fires burn on in Milville
and bid the sand let in the light."

The following passage by Sandburg suggests the ecstatic incantation of some ancient bard:

"The people will live on.
The learning and blundering people will live on.
They will be tricked and sold and again sold
And go back to the nourishing earth for rootholds.
The people so peculiar in renewal and comeback,
You can't laugh off their capacity to take it.
The mammoth rests between his cyclonic dramas."

The Brooklyn-born lyric poet Witter Bynner gives us these bold and thrilling lines:

"My only constancy is love of Life,
Because we have entered no such formal pact

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As dulls devotion between man and wife . . .
No midnight certainty, no matter-of-course,
No mingling of betrothal with divorce. . . .
When I am old, all that there is of rest
Shall be little enough, after her long embrace;
Give her some younger lover in my place."

Conrad Aiken has earned the Pulitzer Prize for his profound and sensitive "absolute poetry." The following wonderful passage greets us in "Preludes to Memnon:"

"And this alone awaits you, when you dare
To that sheer verge where horror hangs, and tremble
Against the falling rock; and, looking down,
Search the dark kingdom. It is to self you come,
And that is God. It is the seed of seeds:
Seed for disastrous and immortal worlds."

Arthur Davison Ficke, that brilliant lawyer who in 1919 dedicated himself to literature to the exclusion of everything else, can be best represented here by his poem "In This Hour" (originally published in *Esquire*):

"I pray you, in this hour's confusion go
Not back again into the old belief
That all man's life is brutish, harsh, and brief,
And that what has been, always will be so.
Earth has seen many a great hope's overthrow
And many a noble dream go down in grief;
Yet still persists the parable of the leaf
That spring unfolds above the endless snow

"Be not too sure that evil in this hour
Has strength to make as nothing all our gain
And leave us naked to the whirlwind's wrath.
Through earlier, darker days than these, some power
Of man, mere man, endured its night of pain,
Then strode one footstep higher up the path."

Robert Frost calls our earth "the right place for love,"

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and says he does not know where "it's likely to go better." The following beauty of melancholy is Frost's:

"My sorrow, when she's here with me,
Thinks these dark days of autumn rain
As beautiful as days can be;
She loves the bare, the withered tree;
She walks the sodden pasture lane. . . ."

The American Imagist poet John Gould Fletcher writes in his poem, "Moonlight:"

"The sky is covered with light white wisps of cloud;
Afar in the pale and hazy sky
A lone star glitters — flickers — glitters
Over the thin-leaved motionless trees,
Standing in washes of darkness
Upon the blue grey of the distance,
Which seems so far — so remote — so very far
As if the moon itself
Were nearer earth than it."

H. D. (Hilda Doolittle), the most important of the Imagists, gives us this meaningful passage in "Eurydice:"

"What was it you saw in my face —
the light of your own face,
the fire of your own presence."

Edwin Arlington Robinson wrote his early poems while working in the New York Subway. Robinson was chiefly influenced by Browning, Hardy, and the Bible, but the Robinson genre is not derivative. With Grecian restraint, Robinson voices a searching philosophy. His consummate beauty of style invites readers who might otherwise be frightened away by the profundity of his insights and the subtlety of his interpretations. "Nicodemus," the title-poem of his most mature book, expresses immortal courage:

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"What the man is,
Not what he was to unawakened eyes,
Engages those who have acknowledged him
And are alive today. . . .
There is no fear in him,
But for the blindness that is ours who fear him. . . .
There is no fear in this man, Caiaphas.
He shuns a little while a coming death,
Which he foresees, that you and I may live. . . .
They are the dead who are afraid of dying. . . .
He tells me of light coming for the world,
And of men loving darkness more than light. . . .
What has truth done to us
That we must always be afraid of it."

American Art

America long reflected the art styles of Europe, which crossed over in successive waves.

Superficial and spiritless imitations of French architecture were long conspicuous abominations in the architectural field.

America shows her own originality in the new architecture of skyscrapers, with their modern functional note. Buildings of immense height proved necessary to accommodate the business population of New York City. Architectural styles are the natural product of conditions prevailing in a given place and time.

Augustus Saint-Gaudens, George Grey Barnard, and Hiram Powers have been the greatest of the American sculptors. Saint-Gaudens said: "Too much time cannot be spent in a task that is to endure for centuries." Barnard, who was to American sculpture what Whitman was to American poetry, once stated: "The most beautiful and significant thing in the world is the human hand. The hand is the expression of and the expressor of personality, which is the center of all philosophy and religion." Powers created the great statue, *America.*

In the field of painting, the rebel Whistler produced his masterpieces in accordance with a wise philosophy:

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"Nature contains the elements in color and form, of all pictures, as the keyboard contains the notes of all music. But *the artist is born to pick, and choose, and group with science.*" This Massachusetts-born painter, who studied in Paris and worked in England, was denounced by Ruskin as "a coxcomb who had flung a paint-pot in the face of the public." Rebels against old styles are seldom appreciated.

Besides Whistler, the gallery of outstanding American painters includes J. S. Copley, Benjamin West, Sargent, Ryder, and Inness. Copley was America's leading portraitist. He found his public in the upper middle class, hence the unaffected directness and the informality of pose and expression in his portraits. Each sitter is highly individualized in his best works. Copley dwelt in England from 1774 to 1815. Bernard Myers tell us, in 50 *Great Artists:* "Under the influence of formalized English portraiture and fashionable society, his art changed from individual interpretations to what the sitter wished to see."

Space forbids a detailed discussion of the nuclear chaos of Impressionism, Symbolism, Cubism, and Intuitive Abstractionism in our century. Shelley Post has recently made her solo debut with symbolic paintings that convey her mystical convictions; her work is notable. The Russian-born Pavel Tchelitchew has won a transoceanic reputation with novel drawings done in his Westport, Connecticut home and abroad. Marin's recent oil, *New York,* calls to mind the teen-aged prankster who exhibited a piece of cardboard whereon commercial painters had cleaned their brushes. Much of the modern scene is so fantastic that it takes exaggerated techniques to record it. Arshile Gorky was a self-taught artist of bold concepts and enormous freedom of emphasis and tone. He has been characterized as "the last old master and the first modern one." Study in the psychology of art and the logic of the abstract is essential to an understanding of the characteristic painting-style of the twentieth century.

Lucrezia Bori, the Metropolitan's prima donna, and Gatti-Casazza have shone their brightest in these United

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States. American opera companies rank with the world's finest, thanks mainly to the influx of foreign artists. Victor Herbert, though Dublin-born, is considered an American composer. He and Horatio Parker drew on Indian themes. The tone-poems of Edward A. MacDowell rank him as the most distinguished American composer of program music; he drew directly on Indian music. George Gershwin composed musical scores appropriate to the living American scene which the American people have taken into their hearts. Much spontaneous and unpretentious popular music, "swing" and otherwise, has exhibited remarkable staying-power.

Needless to remind, the native folk music of America belongs to the early times: *Dixie, Yankee Doodle,* and Stephen C. Foster's *Old Black Joe.*

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28. THE MARCH OF WORLD CULTURE

At the outset of the sixteenth century, Polish civilization was second to no other of that age. Intrigue and war sank Poland far below her early promise.

Gustav Vasa, Sweden's first King, found his country retarded by the nobles and clergy, but he accomplished huge reforms by the year 1560. Men of science and letters came from all parts of Europe to the University of Upsala. Descartes visited the Swedish court, and from his teaching Swedenborg indirectly received major philosophic foundations.

The discovery of the use of waterfalls for generating electric power eventually opened an era of prosperity for Sweden and Norway. Geographical isolation has kept them out of war.

Switzerland has remained neutral in contests of the other European powers. She was the first country to adopt proportional representation. Long "the playground of Europe," she has opened the door to industrial prosperity by the development of hydroelectricity.

Scientific farming brought prosperity to Denmark, a far-ranging pioneer of European social advancement.

Portugal was the scene of a long struggle between liberalism and clericalism; a republican movement prevailed.

In early Holland, "the heretic was at rest as well as the orthodox." The navigators of Holland were bold in the seventeenth-century conquest of the seas. Quiet progress has characterized her history through the years. Grotius, that "monster of classical erudition," laid ground for our United Nations.

Norwegian Literature

In Norway, broad-visioned Björnson (1832-1910) "drew back the shutters of Scandinavia and let in the light of

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Europe." The quotation is drawn from Brandes' *Creative Spirits of the Nineteenth Century,* which tells us that Björnson studied Herbert Spencer and "a burning love of truth set its work on him." His poems, plays, and novels supply not only a vibrant description of life in Norway but also a refreshingly heretical approach to social and religious problems!

His greater contemporary Ibsen likewise knew that discontent with the actual must precede the realization of fairer possibilities. While his friends were enjoying a university education, poor Ibsen clerked in a small-town chemist's shop. He finally managed to attend a university, however, and a successful play launched him on a dramatic career.

Brand has to do with a man who makes a fetish of duty while those around him pay dearly for his fanaticism. *A Doll's House* shows us woman awakening to her own personality and insisting upon her rights. Ibsen's *Emperor and the Galilean* expresses respect for Paganism. All his plays are independent of traditions and conventions.

The broadminded Norwegian novelist Knut Hamsun received the Nobel Prize for humanistic work of strength and candor. A shoemaker's apprentice, he emigrated to America where he engaged in a succession of manual jobs. Returning home, he won the interest of Brandes. His *Hunger* and *Growth of the Soil* express genuine feeling for the people.

Johan Bojer's *The Great Hunger* voices the religion of humanity!

Swedish Literature

Esaias Tegnér was "the glory and the boast of Sweden" in the nineteenth century, and Longfellow translated some of his poetry. The son of poor peasants, he became a bishop and a professor of Greek.

August Strindberg, Sweden's most eminent dramatist, was influenced by Nietzsche and Ibsen. He powerfully attacked the religion and the conventions of his tamer

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neighbors. *By the Open Sea* is his most original work. The conflict between the sexes is the theme of *The Father.* The dramas of Strindberg are notable for their character-analysis, and their portrayal of the conflicts of human minds. It is paradoxical that this man whose worship of academic science long closed his mind to all the super-sensory powers of the mind finally embraced mysticism.

The Swedish chemist Alfred B. Nobel left his great fortune to form a trust from the interest whereof annual prizes should be given for high cultural contributions. "I want to help dreamers who find it difficult to get on in life," wrote this multimillionaire. "Dreamers such as possess the gift of poetry, but are unknown to the many, or misunderstood by them, meditative young research workers who are on the very threshold of great discovery in physics, chemistry or medicine, but lack the means to achieve it."

Nobel left the sum of one million Swedish crowns, and stipulated that "the interest accruing from it shall be annually awarded in prizes to those who have most materially contributed to the benefit of mankind during the preceding year" in the fields of literature, peace, medicine, physics, and chemistry. It was Nobel's intent to give the winners "a position of complete independence to their work."

The first Nobel awards were made in 1901. Nobel intended that his awards should give security to poor geniuses, but many who have won the Nobel Prize have been persons of ample income. It has been charged, justly or unjustly, that the awards have sometimes been influenced by "political considerations." Of course nothing is ever done in the world without criticism. Most of the writers who have received the Nobel Prize have certainly created important literature, and we cannot grudge them any recognition that has come to them.

Selma Lagerlöf was the first Swedish writer to receive the Nobel Prize, and she was the first woman to be elected to the Swedish Academy. Among her writings are *Invisible Links, From a Swedish Homestead, Gösta Berling's Saga, Matilda Wrede,* and *The Wonderful Adventures of*

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Nils (a children's classic). She has written in a distinctive style, with tender sentimentality and idealism.

Ellen Key, author of *Lines on Life,* was an ardent feminist of liberal views on love and marriage. She ranks as one of the most interesting of the Swedish writers.

Verner von Heidenstam, a delicate youth of aristocratic family, demonstrated versatile gifts in poetry as well as historical and idealistic romances. He was a Nobel Prize recipient.

Danish Literature

Hans Christian Andersen the Dane drew on an original imagination rather than old folklore, to write fascinating fairy-tales. As Donald Culross Peattie tells us in *Lives of Destiny:* "For years he struggled to be the Danish Shakespeare and Byron, writing epic poems, romantic novels, tragic plays — all but forgotten today."

Oehlenschläger, the greatest poet of Northern Europe, ranged with rare versatility from the dark old Northern Sagas to light and lively themes.

The nineteenth-century Danish philosopher Sören Kierkegaard stressed the interior life of feeling: "Truth is subjectivity raised to the highest level of which it is capable. The seemingly objective and impersonal is an illusory façade created by our intellect." Kierkegaard, disgusted by the low level at which life was lived in his day, held that modern man is divorced from nature by his pursuit of technics, and divorced from God by his illusion of self-sufficiency. This was tragedy. He turned his thought inward, and found refuge in theology. The theology of the melancholy Dane was not orthodox, but neither was it what we of today call liberal. However, the Existentialists now claim him as a master. The traditional values of Western civilization have indeed made "displaced persons" of multitudes, who certainly need a philosophic approach which will give them the feeling of being at home in the Universe. In deep and obscure language, Kierkegaard urges us to acknowledge our guilt before

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God, and to give ourselves to God with complete devotion.

When Kierkegaard was persecuted for his religious heterodoxy, a young Jew named Georg Brandes took an active part in his defense. Brandes developed an international outlook by traveling and studying extensively. A man of incomparable culture, he took an uncompromising stand for advanced ideals. He has given us that great critical work, *Main Currents of the Literature of the Nineteenth Century.*

Henrik Pontopiddan has written novels on contemporary Danish life with exalted liberal idealism. Karl Gjellerup has done comparable work, and he has also made a significant philosophic effort to conciliate the Greek and the Christan ideals. These two authors were co-recipients of the Nobel Prize in 1917.

Leaders of Polish Literature

Henryk Sienkiewicz authored that colorful romance of the ancient world, *Quo Vadis?* It is interesting as literature, and cinema audiences have thrilled to the motion picture version, but the objective historian must criticize Sienkiewicz' interpretation of the Pagan world.

W. S. Reymont, author of *The Peasants,* is one of the greatest Polish writers.

Both Sienkiewicz and Reymont have received the highest international literary distinction, the Nobel Prize.

Merejkovski created *Rebirth of the Gods.* He was a profound classical scholar. His adoption of liberal views led to his exile from Communist Russia. We name him here only as a disciple of Sienkiewicz.

Leopold Staff is an aware Polish poet who loves the eternal mysteries.

Swiss Literary Art

J. G. Zimmerman, an outstanding Swiss physician, won international renown for his treatise *On Solitude.*

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Pestalozzi made Europe ashamed of its vast illiteracy, and stressed the fact that character rises with education. Sharing the humanism of his era, he wrote: "We seek the foundation of dogmas and of all religious opinion in human nature."

H. F. Amiel's *Fragments of an Intimate Journal* gives us the epic of a sensitive mind painfully surrendering convention to embrace the new spirit.

Nietzsche praised the subtlety and estheticism of Carl Spitteler, that Swiss classical poet who voiced the rapture of *Olympian Spring.*

The Hindu Genius

The eminent Hindu Rabindranath Tagore, only writer outside Europe to receive the Nobel Prize, early dared a Buddha-like renunciation of all that might impede his simple mystical quest. He used his Nobel money to establish a school of moral and mystical culture, stressing:

The international brotherhood of men,
The Fatherhood of God-Life,
The Motherhood of Manifest Nature.

* * *

Mention of the romantic Hungarian novelist Jókai and the Dutch writers Bilderdijk and Da Costa completes this international overview of literature.

World Art

Rubens, Antwerp's top painter, loved beautiful forms and thrilling colors. He was called "coarse and soulless" because of his proclivity for painting Pagan nudes. He portrayed his alluring mistress as Venus. His painting, *The Rape of the Daughters of Leucippus by Castor and Pollux,* very realistically depicts two beautiful young ladies ungarbed.

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"Rubens is a giant," says Reinach, "who seizes Nature with eager hands, kisses her with an eager mouth; he is not concerned to express the inexpressible, nor even the hidden delicacy of things. Compare the naked women in Giorgione's *Concert* with any one of Rubens' redundant nudities, and you will be able to measure the interval that separates poetry from prose, the form dreamt of from the form actually seen, even in the higher regions of art."

Besides his nudes, Rubens painted portraits, landscapes, and subjects of a domestic, historical, allegorical, and religious nature. "He always remained faithful to a very simple palette, from which he drew a thousand different effects with the skill of a magician." His handling became bolder as he matured.

Rubens' pupil Van Dyck was primarily a portrayer of human, secular themes. He painted the roundness of the nude female form with robust sensuality. As Reinach notes: "He spent the greater part of his life in Italy and in England, in a world of princes and great ladies, whose favorite painter he was, and who delighted in his elegance and his courtly manners. His aristocratic portraits, which reflect his delicate nature, are psychological and historical documents of the highest value, as well as a feast for the eyes."

Van Dyck is subtler than Rubens in his color gradations. His religious pictures are not as powerful as his secular works.

The Netherlands produced great Rembrandt, Franz Hals, Hobbema, and Cuyp. Rembrandt's was a wonderful freedom and boldness of handling. His great achievement was luminous atmosphere. "He gave new life to the most commonplace motives, and sought to express the infinite by light rather than by line."

Grinling Gibbons, born in Holland of English parents, enriched seventeenth-century sculpture.

The Danish sculpture-classicist Thorvaldsen, asked how he could do church-art, replied: "I do not believe in the gods of Greece but for all that I can represent them." The son of a poor woodcarver, Thorvaldsen managed to

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obtain the artistic education that rescued him from a life of drudgery.

The sculpture of Negro Africa was neglected by the world until 1900, when the artistic advance guard of Paris found new esthetic qualities in the primitive carvings. African ceremonial, involving divination and magic, has always made large use of sculpture.

In world music have shone the Czech Dvorak, the Belgian Franck, and the Norwegian Grieg.

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A.

Abelard, Peter, 332, 351, 411
Abu Bekr, 361
Abu 'l-'Ata, 366
Achorn, Erik, 2
Actium, Battle of, 278
Acton, Lord, 330
Adams, Abigail, 430
Adams, John, 735, 737, 741, 742, 745
Adams, John Quincy, 743
Adams, Samuel, 734-736
Addams, Jane, 756
Addison, Joseph, 518
Adler, Felix, 149, 152, 436
Adrian I, 320
Aeschylus, 237, 243-244, 265-266
Africa, 232, 308, 347, 363, 365, 372, 436-440, 466, 470-471, 474, 492, 493, 507, 545, 555, 571, 574, 592, 627, 669, 682, 684-685, 714, 716-717, 723, 727, 761, 763, 790
Agincourt, Battle of, 343, 481
Agora, 2, 57, 269, 278-279
Agricola, Johannes, 654
Aiken, Conrad, 778
airplane, invention of, 507, 751
Aistulf, 670
Aix-la-Chapelle, Treaty of, 443
Albania, 704
Albany Congress, 730
Albategnius, 366
Albertus Magnus, 348, 351
Alberus, Erasmus, 654
Albigenses, 328-330, 334
Alcaeus, 264
Alcott, Amos B., 772
Alcuin, 319-320, 336
Aldington, Richard, 542
Alexander "the Great", 15, 28, 66, 128, 159, 222-223, 233 246, 362
Alexander I, 565, 567-568, 694, 695
Alexander II, 696
Alexander III, 696
Alexander VI (Rodrigo Borgia), 327, 380
Alexandria, 31, 160, 164-165, 246-249, 298, 300, 302, 303, 305, 310-312, 314, 361-363, 367, 595
Alexis, pseudonym, see Wilhelm Haering
Alexis I, 692
Alexius Comnenus, 321, 323
Alfarabi, 366
Alfieri, Conte Vittorio, 686
Alfred "the Great", 340-341, 478, 513
Alhambra, 348, 371
Alhazen, 366
Almamon, 366
Alma-Tadema, Lawrence, 544
Alphonso XII, 473
Alsace-Lorraine, 571, 623-624
Altdorfer, Albrecht, 608
Alva, Duke of, 460
Amati family, 688
America, Latin, ch. 26
America, North, ch. 27
American Foundation for the Blind, 431
American Revolution, 445, 491, 496, 559, 718-719, 728, 732-740
Amerinds, ch.3
Amicis, Edmondo de, 686
Amiel, Henri Frederic, 788
Ampere, Andre Marie, 581
Anacreon, 242, 264
Anan ben David, 182, 185
Anaxagoras, 252, 253
Anaximander, 249, 250
Anaximenes, 249, 250
Andersen, Hans Christian, 786
Anderson, Sherwood, 774-775
Andros, Edmund, 725-726
Angelus Silesius, 655
Anne, Queen of England, 489-490, 492
Anthony, Susan B., 430

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Anti-Comintern Pact, 651, 685, 701
Antietam Campaign, 747
Antony, Mark, 278
Apelles, 271
Apicius, 280
Apuleius, 286, 288
Aquinas, Thomas, 305, 330, 332-333, 668
Arabs, 8, 68-69, 85, 125, 148-149, 151-152, 178-179, 181, 183-186, 194, 200, 217, 223-228, 281, 312, 319, 321, 347-374, 385-386, 547, 552, 600
Archilochus, 242
Archimedes, 247
Ardigo, Roberto, 687
Arensky, Anton, 713
Aretino, Pietro, 390
Ariosto, Lodovico, 381, 396, 413, 672
Aristarchus, 247
Aristophanes, 245, 267
Aristotle, 185, 245, 252, 255-256, 311, 312, 333, 336, 349, 365, 367, 393, 619
Arius, Arians, 179, 300, 301-303, 547
Armenia, 129, 220
Arndt, Ernst M., 616
Arnim, Ludwig von, 658
Arnold, Benedict, 739-740
Arnold, Matthew, 529-530
Arnold of Brescia, 331, 351, 355
Arthur, Chester Alan, 749, 750
Arthur, King, 336, 340, 353, 395, 514, 553
asceticism, of Christian hermits, 304-305
Asia, contributions to Western civilization, 8, 49, 75, 86, 112, 115, 119, 120, 127, 140, 149, 168, 181, 183, 229 f., 312, 325, 347-356, 363, 365, 373, 533, 542, 551, 658, 664
Assyria, 27, 125, 127, 131-132, 140-145, 156, 230-231, 233
Athelstan, 478
Athens, 221-222, 236, 239-246, 248, 268-271, 311, 410
Atlantic Charter, 762
Atlantis, legend of, 114, 404
Attila, 623
Attlee, Clement R., 505
Aucassin and Nicolette, 354, 396
Auerbach, Berthold, 660
Augsburg, Confession of, 608
Augsburg, Peace of, 452, 462, 608
Augustine of Canterbury, 340, 477
Augustine of Hippo, 298, 306, 310, 330, 394
Augustus, 162, 278-280, 410, 466, 547
Aurangzeb, 69
Auriol, Vincent, 574
Auslander, Joseph, 657
Austen, Jane, 430, 525-526
Australia, 439, 492, 493
Austria, 201, 205, 208, 211, 214, 216, 217, 443, 462-464, 554, 562, 563, 564, 566, 567, 569, 604, 606, 607, 609-610, 611, 612, 613, 615, 616, 617, 621, 622, 623, 626, 627,, 629-630, 634, 650, 651, 660, 663-664, 665, 673, 674-675, 677, 678, 679, 680, 682, 683, 684, 694, 700
Austrian Succession, War of the, 443, 613
Austro-Prussian War, 623, 680
Averroes, 185, 312, 365, 367
Avicenna, 365-367
Avignon, 346, 384-385, 446, 552, 605, 671-672
Azana, Manuel, 475
Azeglio, Marchese d', 677

B.

Baal Shem-Tob, 149, 197-198
Babylon, ch. 8
Bach, Johann Sebastian, 664
Bacon, Francis, 8, 395, 397, 400, 412, 483, 515
Bacon, Roger, 348, 351, 375, 402, 411, 553
Baer, Karl Ernst von, 661, 662
Bagehot, Walter, 459, 503
balance of power, 441, 491, 551, 631
Balboa, Vasco de, 406, 467
Baldassarre, Count, 381
Baldwin, Faith, 775
Ball, John, 414
Baltimore, Lord, see Cecilius Calvert
Balzac, Honore de, 588

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Bancroft, George, 773
Barbary pirates, 471
Barbey d'Aurevilly, Jules Amedee, 590
Barbusse, Henri, 597
Barnard, George Grey, 780
Barnes, Harry Elmer, 306
Baroja, Pio, 474
Baronius, Caesar, 309, 317, 327
Barozzi, Giacomo, 390
Barrie, Sir James, 539
Barth, Alan, 767
Barth, Karl, 643
Barye, Antoine L., 578
baths, bathing, 99, 117, 304, 313, 335, 370, 373
Battle of the Bulge, 763
Baudelaire, Charles, 536, 590-591, 773
Bauer, Gustav, 632, 635
Bayle, Pierre, 401, 424-425
Beard, Charles A., 3
Beaumarchais, Pierre de, 586
Beaumont, Francis, 399, 515
Beauvoir, Simone de, 583
Bebel, August, 627
Beccaria, C.B., Marquis di, 425-426, 732
Becquerel, Antoine Henri, 581
Bede, The Venerable, 336
Beethoven, Ludwig van, 383, 615, 664-665, 666, 667, 713
Belgium, 216, 217, 460, 567, 569, 580, 595-596, 620, 630-631, 651, 763, 790
Belisarius, 669
Belleau Wood, 755
Bellini, Vincenzo, 675
Benavente, Jacinto, 474
Benedetto da Maiano, 378
Benedict, Saint, 306, 309, 347
Benedict IX, 316, 326-327
Benedict XI, 346
Benedict XV, 681
Bennett, Arnold, 538-539, 540-541
Beowulf, 336
Berard, Victor,
Did Homer Live?, 262
Berchtold, Count Leopold von, 629
Bergson, Henri, 46, 149, 165-166, 248-249, 292, 428, 583
Bering, Vitus J., 435
Berkeley, William, 723, 726
Berlioz, Louis Hector, 580, 665
Bernanos, Georges, 598
Bernard of Clairvaux, 189
Bernard, Claude, 581
Bernini, Giovanni L., 687
Bernstein, Eduard, 627
Berthelot, Marcelin, 581
Besant, Annie, 501
Bessarabia, 216
Bessemer, Henry, 494
Bilderdijk, Willem, 788
Bill of Human Rights, 432
Bismarck, Otto, Prince von, 571, 622-625, 627
Bizet, Georges, 580, 665
Bjornson, B., 783-784
Black Death, 318, 414, 488
Blake, William, 519-520
Blanc, Louis, 571
Blasco-Ibanez, Vicente, 474
Bleibtreu, Carl, 629
Blenheim, 443
Blomberg, Werner von, 646
Blondel, Maurice, 583
Blount, Charles, 420, 458
Blucher, Gebhard von, 565, 617
Blum, Leon, 208, 573
Boberfeld, Martin von, 655
Boccaccio, Giovanni, 354, 376, 386, 395, 401
Boehme, Jakob, 608
Boethius, Anicius, 336, 339
Boiardo, Count, 381, 672
Boileau-Despreaux, Nicolas, 585, 586
Boito, Arrigo, 665
Bojer, Johan, 784
Boleyn, Anne, 454
Bolingbroke, Henry, 419, 732
Bolivar, Simon, 429, 472, 719-721
Bonaparte, Jerome, 564
Bonaparte, Joseph, 564, 673
Boner, Ulrich, 654
Boniface VIII, 345-346
Bonifazio de' Pitati, 391
Bonnard, Pierre, 577
Bonnat, Leon, 469
Boone, Daniel, 744
Bora, Catherine von, 448
Bordone, Paris, 391
Borgia, Caesar, 380
Borgia, Lucrezia, 380
Bori, Lucrezia, 781-782
Borodin, Alexander, 712
Bossuet, Jacques, 401, 402, 586

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Boswell, James, 518
Botticelli, Sandro, 378-379, 389, 544
Boucher, Francois, 576
Boulanger, Georges, 572
Bourdelle, Antoine, 579
Bourget, Charles, 593
Braddock, Edward, 731
Brahe, Tycho, 196, 414
Brahms, Johannes, 665, 666
Braille, Louis, 581
Bramante of Urbino, 382, 388
Brandes, Georg, 784, 787
Brant, Sebastian, 654
Braque, Georges, 577
Braun, Otto, 635
Brawe, Joachim von, 656
Brentano, Clemens, 658
Bretigny, Peace of, 480
Briand, Aristide, 642
Brieux, Eugene, 597
Brinton, Crane, 774
Britain, ch. 21
Broca, Paul, 582
Broglie, Louis de, 582
Broglie, Maurice de, 582
Bronte sisters, 430, 527
Bronzino, Il, 391
Brothers of the Common Life, 608
Browne, Sir Thomas, 419, 515
Browning, Elizabeth, 530
Browning, Robert, 432, 507, 530-533, 779
Bruce, Edward, 509
Bruce, Robert, 480, 512
Brunelleschi, Filippo, 388
Bruning, Heinrich, 642, 643, 644-645
Bruno, Giordano, 200, 294, 363, 384, 400, 416
Brunschwicg, Leon, 583
Brunswick, A. U., Duke of, 655
Bruyn, Barthel, 392
Bryan, William Jennings, 751
Bryant, William Cullen, 770
Buck, Pearl, 769, 775
Buckingham, George Villiers, Duke of, 485
Buddha, Gautama, 56, 66-67, 81-82, 85-86, 99, 101, 109, 110, 113, 367, 788
Buffon, G.L.L., Count of, 581
Bulgaria, 328, 704
Bunker Hill, Battle of, 736
Bunyan, John, 517
Burckhardt, Jakob, 628, 661
Burgoyne, John, 738
Burke, Edmund, 420-421, 430, 518
Burne-Jones, Edward, 544
Burns, Robert, 512, 519
Burton, Robert, 399-400
Bury, John Bagnell, 3, 237
Butler, Samuel, *Hudibras*, 517
Butler, Samuel, *Way of All Flesh*, 528
Bynner, Witter, 777-778
Byron, George Gordon, Baron, 523, 528, 587, 674

C.

Cabell, James Branch, 773
Cabeza de Vaca, Alvaro, 407
Cabot, John, 407, 435
Cade, "Jack", 481
Caedmon, 513
Caesar, Julius, 277, 278, 286, 466, 477, 538, 599, 682, 684
Calderon, Pedro, 469
Caligula, 165
Calonne, Charles de, 560
Calvert, Cecilius, Baron Baltimore, 724
Calvin, John, 453
Cambrai, Peace of, 672
Cambridge Ancient History, 1, 220
Cambridge Medieval History, 361
Cambridge Modern History, 393, 473, 732
Cambyses, 28, 220
Camisards, 456
Campanella, Tommaso, 395, 397, 668
Campion, Thomas, 514
Canada, 407, 435, 443, 444, 492-493, 553-556, 613, 724, 729, 730, 731
Canaletto, Antonio, 687
Canova, Antonio, 687
Canovas del Castillo, Antonio, 473
Canute, 341, 478
Capet, Hugues, 549
Capitalism, 492, 493-495, 552, 572, 607, 624-625, 699, 748 f.
Capitularies, 319
Caracalla, 179, 281
Carducci, Giosue, 391, 686

UP State Museum, Lucknow

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Carlyle, Thomas, 528
Carnegie, Andrew, 431, 749
Carnegie Trusts, 431, 749
Carnot, Nicolas, 581
Caroline, Princess of Wales, 420
Carpeaux, Jean, 578
Carpenter, Edward, 48, 52-53, 268, 535-536
Carranza, Venustiano, 754
Carrel, Alexis, 582
Carthage, 275, 362, 370
Cartier, Jacques, 407, 553, 554
Casas, Bartolome de las, 438, 716
Cassiodorus, 306, 336
Castellio, Sebastianus, 453
Cathari, see Albigenses
Catherine "the Great", 444, 693-694
Catherine of Aragon, 454
Catherine of Braganza, 488
Cato, 314
Catt, Carrie Chapman, 430
Catullus, 286, 291
Cavendish, Thomas, 407
Cavour, C.B., Count di, 622, 677, 678, 679, 680
Cecco of Ascoli, 351
Cellini, Benvenuto, 390-391, 396-397, 672
Cerularius, Michael, 325
Cervantes, Miguel de, 395, 413, 486-469
Cezanne, Paul, 577
Chabrier, Emmanuel, 580
Chamberlain, Houston Stewart, 628
Chamberlin, William Henry, 703-704
Chambers, E.K., *The Medieval Stage*, 353
Chamisso, Adelbert von, 658
Champagne, Philippe de, 575
Champlain, Samuel de, 435, 554, 724
Chansons de Geste, 584
Chanson de Roland, 336, 513, 553
Chardin, Jean, 576
Charlemagne, 179-180, 301, 315-316, 319-320, 375, 548-549, 584, 600, 670
Charles IV (or Karl of Luxemburg), Emperor, 605-606
Charles V, Emperor, 452, 459, 462, 467-468, 554, 607, 608, 672
Charles VI; *German*, Karl VI, Emperor, 443, 612-613
Charles Augustus; *German*, Karl August, Duke of Saxe-Weimar, 567, 612
Charles Louis; *German*, Karl Ludwig, Archduke of Austria, 616
Charles VI of France, 481, 553
Charles VII of France, 553
Charles VIII of France, 672
Charles X of France, 569, 570
Charles I of England, 417, 484-487, 509
Charles II of England, 418, 487-488, 509, 727
Charles XII of Sweden, 693
Charles Albert; *Italian*, Carlo Alberto, 674, 675, 677, 678
Charles Felix; *Italian*, Carlo Felice, 674-675
Charles Martel, 319, 365, 547, 549, 600
Chateaubriand, F.R., Viscount de, 585, 587
Chateau-Thierry, 755
Chaucer, Geoffrey, 336, 395, 415, 447, 482, 514
Chekhov, Anton, 709, 711-712
Cherubini, Maria, 665
Chiang Kai-shek, 91-92, 767
China, ch. 5
Chirico, Giorgio di, 576, 688
"Chivalry", Age of, 321, 325, 351, 353, 603, 604
Chopin, Frederic, 580, 588
Christian IV of Denmark, 463
Christina of Sweden, 421, 783
Chrysostom, Dion, 269, 281
Chrysostom, St. John, 305
Churchill, John, 730
Churchill, Lord Randolph, 503
Churchill, Sir Winston, 762
Cicero, Marcus Tullius, 4, 273, 286, 287, 314, 336, 385, 394, 419, 585
Cimmerians, 127
Cinquecento, 376, 390, 391
Cippico, Count Antonio, *Italy: the Central Problem of the Mediterranean*, 668
Civil War, American, 746-748
Clarendon, Constitutions of, 479
Clark, George Rogers, 739
Clark, William, 742

UP State Museum, Lucknow

CC-O. In Public Domain. Digitized by Sarayu Trust and eGangotri

Clarkson, Thomas, 429-430
Claudel, Paul, 596
Claudius, Matthias, 657
Clayton Anti-Trust Act, 754
Cleanthes, 257-258
Clemenceau, Georges, 572, 631-632
Clemens, Samuel Langhorne; *pseudonym*, Mark Twain, 769-770, 774
Clement III, 316
Clement VII, Anti-Pope, 384-385
Clement VII, Pope, 381
Clement of Alexandria, 298
Cleopatra, 15, 28, 278, 538
Cleveland, Barbara Villiers, Duchess of, 488
Cleveland, Stephen Grover, 750, 751
Clinton, Sir Henry, 739
Clontarf, Battle of, 509
Clouet, Jean, 575
Clovis, 319, 547, 599
Cobden, Richard, 498
Code Napoleon, 564-565
Cohen, Morris R., *The Faith of a Liberal*, 8-9, 150
Cola di Rienzi, 355-356
Colbert, Jean, 556
Coleridge, Samuel Taylor, 234, 523
Colet, John, 376
Coligny, G. de Chatillon, Count, 554
Collins, Anthony, 732
Colonna, Vittoria, 381-382
Columbus, Christopher, 198, 378, 385, 405, 413, 435, 467, 668
Communism, of olden Incas, 44; modern, 92, 213, 436, 476, 574, 624-625, 632-634, 635-636, 638, 639, 641, 644, 646-647, 683, 685, 689, 697-708, 709, 712, 721, 722, 756, 765, 766, 767-768
Comte, Auguste, 580, 583, 584
Concordat of Worms, 345, 602
Conde, Louis II de Bourbon, Prince of, 556
Condillac, Etienne de, 588
Condorcet, M.J.A., Marquis de, 3, 5, 9, 412
Confalonieri, Conte Federico, 674
Confederation, Articles of, 740
Confucius, Confucianism, 73, 79-80, 92, 93, 101, 109, 705
Conrad, Joseph, 528, 773
Constable, John, 544
Constantine, 284, 300, 301, 314, 315, 337
Constantinople, and the Byzantine Empire, 85, 178, 180, 182, 187, 195, 284, 300, 305, 310-311, 321, 323-324, 325-326, 337, 347, 365, 376-377, 386, 405, 412, 548, 669, 690, 691
Constitution, United States, 210, 427, 428, 719, 740-741
Continental Congress, 730, 735, 736, 737
Cook, James, 435
Coolidge, Calvin, 757
Cooper, James Fenimore, 772
Cooper, Myles, 735
Copernicus, Nicolaus, 377, 400, 402
Copley, John Singleton, 781
Corinth, 275
Corneille, Pierre, 401, 556, 586
Cornwallis, Charles, Marquis, 739, 740
Coronado, Francisco Vasquez de, 407
Corot, Jean-Baptiste, 576
Correggio, 389, 413
Cortez, Hernando, 42, 43, 407, 435, 438, 467, 714, 715
Coster, Lauren, 392, 413
Council of Nicaea, 300; of Constance, 327, 346, 606; of Trent, 305, 455, 457, 608-609; Lateran VI, 393; Vatican, 624
Counter-Reformation, 305, 330, 455-456, 609, 611, 672-673
Couperin, Francois, 580
Courbet, Gustave, 576
Cournot, Antoine, 583
"courts of love", 350, 354
Cowell, John, 484
Cowles, Virginia, *No Cause for Alarm*, 503, 507-508
Coysevox, Charles, 578
Cranach, Lucas, 392
Crane, Walter, 544
Cranmer, Thomas, 458, 482
Crashaw, Richard, 534
Crassus, Marcus, 277
Crecy, Battle of, 343

UP State Museum, Lucknow

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Crete, ch. 7
Crimean War, 507, 696
Croce, Benedetto, 409, 410, 659, 687
Cromwell, Oliver, 199, 417, 486-487, 509
Cromwell, Richard, 487
Cronegh, J.F. von, 656
Crusades, 8, 180, 181, 187-190, 317, 319, 321-325, 328, 352, 551, 553, 603
Cuba, 474, 751-752, 760
Cugnot, Nicolas J., 581
Cui, Cesar, 712-713
Culmbach, Hans von, 392
Cuno, Wilhelm, 637, 638
Curie, Marie, 581
Curie, Pierre, 581
Cuvier, Baron Georges, 582
Cuyp, Albert, 789
Cynewulf, 513
Cynics, 247, 256
Cyrenaics, 260
Cyril of Alexandria, 303, 311
Cyrus, 128, 158-159, 220, 221
Czechoslovakia, 214, 216, 217, 456, 462-463, 569, 604, 605-606, 607, 609, 610, 620, 651, 704, 765, 790

D.

Da Costa, Isaac, 788
Daedalus, 117
Daguerre, Louis, 581
Daladier, Edouard, 650
Damascus, 156, 361, 362, 365, 366, 370, 371
Damasus I, 327
Danish War (or Schleswig-Holstein War), 623
D'Annunzio, Gabriel, 686
Dante, 195, 333, 336, 354, 385, 404, 668, 671
Daret, Jacques, 392
Darius, 220-221
Darwin, Charles, 507
Daudet, Alphonse, 592
David, Gerard, 392
David, Jacques L., 576
David, Pierre J., *called*, David d'Angers, 578
Davis, Jefferson, 747
Davis, John W., 757
Dawes, Charles G., 639-640, 641
Dawes Plan, 639-640, 641
Dawes, William, 736
Dead Sea Scrolls, 7
Debussy, Claude, 580, 665
Decadence, literary, 593
DeCasseres, Benjamin, 773
Declaration of Independence, 210, 427, 559, 719, 737
Declaration of the Rights of Man, 425, 560-561
Defoe, Daniel, 519
Degas, Hilaire, 576, 577
de Gaulle, Charles, 574
Degoutte, Jean, 638
Deism, Deists, 8, 419-425, 427, 459, 499, 518, 558-560, 583, 586, 587, 614, 658, 664-665, 719, 732, 746, 771
Dekker, Thomas, 515
Delacroix, Eugene, 576
democracy, 150, 208, 210, 235-236, 240, 241, 294, 309, 310, 331, 333, 341-342, 351, 355, 356, 379, 410, 411, 414-419, 421-425, 427-429, 433, 445, 447, 453, 475, 479-481, 491, 496, 497, 499, 500-505, 508, 536, 559-563, 566, 568, 569, 620, 632, 658, 675-678, 680, 682, 706, 708, 718-719, 721-722, 724-725, 727, 732-742, 744, 776-777
Democritus, 28, 253, 289, 399
Denis, Maurice, 577
Denmark, 199, 340, 341, 414, 435, 451, 463, 478, 509, 605, 609, 623, 693, 761, 783, 786-787, 789-790
De Quincey, Thomas, 526
Descartes, Rene, 3, 8, 200, 401, 412, 415, 421, 580-581, 582, 590, 783
desegregation, 748
Despiau, Charles, 579
Deutsches Museum, 653
Dewey, John, 255
Dickens, Charles, 495-496, 499, 526, 709
Diderot, Denis, 423, 558, 560, 586
Dietz, Frederick, *The Industrial Revolution*, 493
Dilthey, Wilhelm, 628
Dingelstedt, Franz von, 660

UP State Museum, Lucknow

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Dinwiddie, Robert, 731
Diocletian, 282, 284, 297
Diogenes of Apollonia, 249, 250
Diogenes of Sinope, 256
discrimination, 106, 198, 208-210, 369, 425-431, 496, 500, 510, 560, 561, 563, 564, 616, 745, 746-748
Disraeli, Benjamin, 202, 430
"Divine Right of Kings", 319, 416-419, 456, 482, 484-489, 555-558
Dollfuss, Engelbert, 650
Dominic, Saint, 329
"Donation of Constantine", 315
Don Juan, 469
Donne, John, 484
Doolittle, Hilda, 779
Dostoyevsky, Feodor, 709-711
Douglas, Alfred, 527
Douglas, Stephen A., 747
Drake, Sir Francis, 407, 483
Draper, John William,
History of the Conflict Between Religion and Science, 295, 302, 310, 393
Dreiser, Theodore, 775
Dreyfus, Alfred, 211-212, 572, 592
Dryden, John, 517
Duhamel, Georges, 598
Dumas, Alexandre (pere), 589
Dumas, Alexandre (fils), 589
Dunant, Jean Henri, 431
Dunkirk, 761
Dunlop, John Boyd, 507
DuPont de Nemours, Pierre Samuel, 424
Durant, Will,
Our Oriental Heritage, 93, 135, 148
The Life of Greece, 268
The Age of Faith, 193, 307
The Renaissance, 383-384
The Story of Philosophy, 332
Durer, Albrecht, 392, 608
Dvorak, Anton, 790

E.

East-West synthesis, 15, 28, 48-53, 65, 66, 71, 73-74, 75, 87, 91, 105-106, 112, 120, 128, 140, 149, 151, 159, 165, 168, 181, 183, 198, 222-223, 230, 233, 246-247, 276, 279, 292, 297-298, 312, 325, 347-356, 363, 365, 367, 373, 375, 377, 385, 402-408, 494, 533, 540, 542, 551, 658, 664, 752
Ebert, Friedrich, 631, 634, 635, 637, 640
Eckhart, Johannes, 608, 654
Edison, Thomas A., 751
Edmund I, 511
education, 6, 9, 10, 41, 49, 52, 56, 62, 70, 73, 78, 79-80, 85, 88, 91, 98, 99, 105, 130, 132, 172, 175, 177, 181, 189, 200, 205, 219, 237, 242 f., 245, 247, 253-254, 273, 281, 306, 308-309, 311-314, 319-320, 340, 348, 349, 351, 355, 363, 364, 367, 372-374, 376, 377, 384, 386, 393, 394, 397, 402, 405, 411, 420, 421, 426, 427, 429, 431, 433, 434, 444, 451, 455, 456, 470, 475, 494-495, 496, 497, 498, 499, 500-501, 507, 518, 530, 548, 551, 553, 556-557, 563, 565, 566, 567, 572, 600, 611, 612, 616-618, 620, 624, 628, 648, 652, 658, 659, 680-681, 682, 684, 689, 693, 694, 695, 696, 699, 700, 701, 707, 719-721, 723, 726, 728, 744, 745, 746, 752, 756, 783, 788
Edward "the Martyr", 478
Edward "the Confessor", 341, 478
Edward I, 342, 480, 492, 511
Edward II, 480
Edward III, 343, 480, 481
Edward IV, 481
Edwards, Jonathan, 772
Egbert of Wessex, 340, 477-478
Eginhard, 336
Egypt, ch. 2
Eichendorff, Joseph von, 658
Einstein, Albert, 149, 152, 648-649
Eisenhower Doctrine, 706
Eisenhower, Dwight D., 574, 706, 763, 766, 768
Eisner, Kurt, 633
Eleanor of Aquitaine, 352
El Greco, 469
Eliot, George; *pen-name of,* Mary Ann Evans, 430, 526
Elizabeth I, 376, 398, 407-408, 454, 461, 468, 482-483, 509, 723

UP State Museum, Lucknow

CC-O. In Public Domain. Digitized by Sarayu Trust and eGangotri

Ellis, Havelock, 2-3, 432-433, 502-503, 593
Emancipation Proclamation, 747
Emerson, Ralph Waldo, 5, 101, 746, 772
Empedocles, 252-253, 259
Encyclopedia of Religion and Ethics, 153-154
Encyclopedists, 3, 8, 423, 424, 558, 560, 586
Endicott, John, 724
Engels, Friedrich, 624, 625
Enlightenment, the, 8-9, 202, 412, 415, 419-426, 558-560, 578, 582-583, 586, 614-615, 693-694, 718, 719
Ennis, Thomas E.,
French Policy and Developments in Indochina, 440, 574
article in *Eastern World*, 574
Epictetus, 259, 304
Epicurus, "Epicureans," Epicureanism, 200, 247, 258-259, 287-288, 589, 658, 737
Erasmus, Desiderius, 392, 415, 447, 450
Eratosthenes, 247
Erdmann, Johann Eduard,
History of Philosophy, 254
Erechtheum, 269
Erigena, John Scotus, 332, 363
Erzberger, Matthias, 637
Escher, Franklin, 749
Espronceda, Jose de, 472-473
Ethelbert, 477
Ethical Movement, 152
Euclid, 247
Eugene, Prince of Savoy, 610
Eugenius IV, 381
Euripides, 243, 244, 259, 266, 267, 586
Eusebius, 300
Evans, Sir Arthur,
The Palace of Minos, 117, 120, 121
Evesham, Battle of, 480
evolution, 1, 11-12, 41, 59, 63, 250, 252-253, 258, 287-288, 363, 366, 421, 433, 507, 530, 580, 581-582, 661, 662
Existentialism, 584, 786-787
Expressionism, 664

F.

Fabre, Jean Henri, 582
Fall, Albert B., 757
False Decretals, 315
Faraday, Michael, 507
Farnese, Alexander, 460
Fascism, 214, 217, 475, 646, 650, 651, 668, 683-685, 686, 699, 700, 701, 706, 761
Faure, Gabriel, 580
Faustus of Byzantium, 301
Fawkes, Guy, 484
Fechner, Gustav, 662-663
Fehrenbach, Constantin, 635, 636
Fenelon, Francois, 586
Ferber, Edna, 775
Ferdinand I, Emperor, 459
Ferdinand II, Emperor, 463
Ferdinand V, King of Spain, 466-467
Ferdinand VII, King of Spain, 473, 566, 568
Ferdinand II, King of the Two Sicilies, 678
Fermat, Pierre, 581
Feuerbach, Anselm, 622
Feuerbach, Ludwig A., 659
Fichte, Johann G., 616, 658
Ficino, Marsilio, 379
Ficke, Arthur Davison, 778
Fielding, Henry, 518
Finland, 567, 694, 696, 702
Firdousi, 226-227
Fischart, Johann, 654
Fitzgerald, F. Scott, 769
Flaubert, Gustave, 588, 589
Fleming, Paul, 655
Fletcher, John, 399, 515
Fletcher, John Gould, 779
Flewelling, Ralph Tyler, 50, 51, 271
Flexner, Abraham, 745-746
Flexner, Simon, 149
Foch, Ferdinand, 572, 631, 755
Fogazzaro, Antonio, 686
Ford, John, 515
Foreign Operations Administration, 704
Forum, 278-279
Foscolo, Ugo, 675
Fosdick, Harry Emerson, 409-410

UP State Museum, Lucknow

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Foster, Stephen Collins, 782
Foucault, Jean, 581
Fouquet, Jean, 392, 575
Fox, Charles James, 430
Fragonard, Jean-Honore, 576
France, ch. 22
France, Anatole, 589-590
Francis I, Emperor, 444
Francis II, Emperor, 567, 615
Francis (Francois) I, King of France, 553-554, 672
Francis I, King of the Two Sicilies, 675
Francis Ferdinand, Archduke of Austria, 629
Francis of Assisi, 333-335, 411, 668
Francis of Lorraine, Duke of Guise, 554
Francis Xavier, 69-70, 103, 470
Franck, Cesar, 580, 790
Franck, Sebastian, 654
Franco, Francisco, 475, 650, 701
Franco-Prussian War, 571, 572, 623, 680
Frankfort, Peace of, 571, 623
Frankfurter, Felix, 210
Franklin, Benjamin, 419, 420, 559, 728, 730, 733, 736, 737, 738, 771, 774
Frauenlob (Heinrich von Meissen), 654
Freiligrath, Ferdinand, 660
French and Indian War, 443-444, 613, 730-731
French Revolution, 3, 8, 150, 208, 422-425, 433, 555-563, 615, 719, 742
Fresnel, A.J., 581
Freud, Sigmund, 149, 628, 663
Freytag, Gustav, 660
Frieberg, Heinrich von, 654
Friedrich I, Emperor, 345, 602, 671
Friedrich II, Emperor, 322, 332, 345, 350-351, 355, 603
Friedrich I, King of Prussia, 611
Friedrich II, "the Great", King of Prussia, 443-444, 613
Friedrich III, Elector of Saxony, 449
Friedrich V, King of Bohemia, 463
Friedrich, Kaspar David, 615
Friedrich Wilhelm (Frederick William), Elector of Brandenburg, 611
Friedrich Wilhelm III, King of Prussia, 616, 617, 618, 619
Friedrich Wilhelm IV, King of Prussia, 620, 621
Frischlin, Nikodemus, 654
Froebel, Friedrich, 500
Froment, Nicolas, 575
Frontenac, Comte de, 729
Frost, Henry Frederick, *Schubert*, 665
Frost, Robert, 778-779
Froude, James Anthony, *Caesar*, 292
Fulton, Robert, 581, 743, 744, 750

G.

Gadsden, Christopher, 735
Gage, Thomas, 735, 736
Gainsborough, Thomas, 543
Galdos, Benito P., 473
Galerius, 300
Galileo, 402, 413, 668
Galton, Francis, *Hereditary Genius*, 248
Gama, Vasco da, 69, 377, 405, 435
Gandhi, Mohandas K., 47, 52, 57, 71-72, 166-167, 491-492
Garfield, James A., 749, 750
Garibaldi, Giuseppe, 678, 679-680
Garnet, Henry, 484
Garrick, David, 518
Gates, Horatio, 739
Gatti-Casazza, Giulio, 781-782
Gauguin, Paul, 540, 577
Gautier, Theophile, 592, 593
Gay, John, 518
Gay Lussac, Joseph L., 581
Geber, 364
Geibel, Emanuel, 660
Gelee, Claude (Claude of Lorraine), 575
Gellert, C.F., 656
Gengenbach, Pamphilus, 654
Genoa, Conference of, 636
Geoffrey of Monmouth, 336, 514
Geoffroy Saint-Hilaire, Etienne, 582
George I, King of Great Britain, 490
George II, King of Great Britain, 490
George III, King of Great Britain, 490, 732, 733, 734, 736

UP State Museum, Lucknow

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George IV, King of Great Britain, 490, 510
George, Henry, 74
Gerhardi, William A., *Anton Chekhov: a Critical Study*, 712
Gerhardt, Paul, 655
Gericault, Jean, 576
Germany, ch. 23
Gershwin, George, 782
Gervinus, Georg, 661
Gesualdo, Don Carlos, 387
Gettysburg Campaign, 747
Ghiberti, Lorenzo, 388
Ghirlandaio, Domenico, 379
Gibbon, Edward, 323, 330, 419, 424, 518
Gibbons, Grinling, 789
Gibraltar, 443, 472
Gide, Andre, 597
Gilbert, Sir Humphrey, 407-408
Gilson, Etienne, 583
Gioberti, Vincenzo, 677
Giono, Jean, 598
Giorgione, 391, 789
Giotto, 388
Girard, Stephen, 745
Girardon, Francois, 578
Giraud, Henri, 374
Giraudoux, Jean, 598
Gjellerup, Karl, 787
Gladstone, William E., 678-679
"Glorious Revolution", 418-419, 489
Gloucester, Humphrey, Duke of, 376, 393
Gnosticism, 193, 302-303
Godwin, William, 420
Goebbels, Joseph, 648
Goering, Hermann, 639
Goethe, 73-74, 200, 203, 308, 410, 567, 588, 612, 614, 623, 653, 654, 657
Gogol, Nikolai, 709
Goldenweiser, Alexander, *Can There Be a Human Race?*, 439, 440
Goldsmith, Oliver, 518-519
Gompers, Samuel, 750
Good Neighbor Policy, 760
Gorky, Arshile, 781
Gorky, Maxim, 709
Gorres (or Goerres), Josef von, 616, 619
Gothic architecture, 338
Gotter, Friedrich, 656
Gottsched, Johann, 655
Goujon, Jean, 392, 578
Gounod, Charles, 580
Gozzoli, Benozzo, 378
Gracchus, Tiberius and Gaius, 277
Graefe, Albrecht von, 634
Graetz, Heinrich, 184, 194, 205
Grant, Ulysses S., 748, 749
Grasse, F.J.P., Comte de, 559, 740
Gray, Thomas, 519
Great Schism of the East, 323-326
Great Schism of the West, 195, 316, 326, 346, 384-385, 446, 552
Greece, ch. 12
Greene, John Richard, *Short History of the English People*, 484-485
Greene, Nathanael, 739
Gregorian Chant, 339
Gregory I, "the Great," 179, 306, 314, 315, 340
Gregory II, 670
Gregory VI, 316
Gregory VII, 315, 316, 327-328, 344-345, 601-602
Gregory XI, 384
Gregory XIII, 554
Gregory XVI, 675
Grenville, George, 733-734, 735
Grenville, William, 430
Greuze, Jean Baptiste, 576
Grieg, Edward H., 790
Grillparzer, Franz, 619, 660
Grimmelshausen, Hans von, 655
Grossi, Tommaso, 677
Grotius, Hugo, 416, 465, 783
Grun, Anastasius, 660
Grunewald, Matthias, 608
Gryphius, Andreas, 655
Guadalcanal, 763
Guam, 763
Guedalla, Philip, *The Hundred Years*, 743
Guerrazzi, Francesco, 677
Guibert of Nogent, 317
Guicciardini, Francesco, 381
Gunpowder Plot, 483-484
Gunther, Johann Christian, 653
Gurtner, Franz, 639
Gustavus I, King of Sweden, 783
Gustavus II, King of Sweden, 463-464
Gutenberg Johann, 377, 392, 413

UP State Museum, Lucknow

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Gutzkow, Karl, 619
gypsies, origin of, 68

H.

Habeas Corpus Act, 490-491
Hada, Moses,
History of Greek Literature, 262, 267
Haeckel, Ernst, 628, 661, 662
Haering, Wilhelm; *pseudonym*, Willibald Alexis, 660
Hafiz, 227-228, 368
Hagedorn, Friedrich von, 656
Haile Selassie, 684
Haller, Albrecht von, 655
Halley, Edmund, 420
Hals, Franz, 789
Hamann, Johann G., 614
Hambacher Fest, 620
Hamilton, Alexander, 428, 741, 742
Hammurabi, 125, 126, 136, 140
Hampden, John, 417, 485
Hamsun, Knut, 784
Hancock, John, 736
Handel, George Frederick, 664
Hanna, Marcus, 751
Hanseatic League, 346, 605, 606
Harden, Maximilian, 629
Hardenberg, Baron F.L. von; *pseudonym*, Novalis, 308, 615, 658
Hardie, James Keir, 501
Harding, Warren G., 756, 757
Hardy, Thomas, 527, 773, 779
Harnack, Adolf von, 628-629
Harold II, King of England, 341, 478
Haroun-al-Raschid, 179-180, 347, 371
Harriman, Edward H., 749
Harrison, William Henry, 743
Hastings, Battle of, 341, 478
Hauptmann, Gerhardt, 629, 663
Hawaii, 752, 763
Hawkins, Sir John, 407, 483
Hawthorne, Nathaniel, 772
Hayes, Rutherford B., 749, 750
Hazlitt, William, 526
Heard, Gerald, 541
Hebbel, Friedrich, 660, 663
Hegel, Georg, 18, 128-129, 250-251, 252, 583, 618, 658-659, 687
Heidenstam, Verner von, 786
Heine, Heinrich, 149, 154, 184, 201, 204, 306, 599, 619, 659, 740
Heinrich I, King of Germany, 601
Heinrich IV, Emperor, 316, 344-345, 601-602
Heinrich VI, Emperor, 602, 603
Heinrich VII (Henry of Luxemburg), Emperor, 604-605
Heinrich der Lowe (Henry the Lion), Duke of Saxony and Bavaria, 602
Heinse, Wilhelm, 657
Heliand, 654
Helmbold, Ludwig, 654
Hemingway, Ernest, 769, 775
Henderson, Arthur, 501
Henrietta Maria, Queen of England, 484
Henry I, King of England, 479
Henry II, King of England, 341, 479, 509
Henry III, King of England, 480
Henry IV, King of England, 481
Henry V, King of England, 343, 481
Henry VI, King of England, 481
Henry VII, King of England, 481-482
Henry VIII, King of England, 454, 482, 509
Henry III, King of France, 461
Henry IV, King of France, 456, 461, 554
Henry, O.; *pseudonym of*, William Sydney Porter, 773
Henry of Lorraine, Duke of Guise, 461
Henry, Patrick, 734, 735
Henry the Navigator, 405
Heraclitus, 239, 250-251, 289
Herbert, George, 514
Herbert of Cherbury, Baron, 419
Herbert, Victor, 782
Herder, Johann von, 612, 614, 656-657
Hergesheimer, Joseph, 775
Hermann, Nikolaus, 654
Hermann von Sachsenheim, *Die Morin*, 654
Hero of Alexandria, 247
Herodotus, 6, 29, 34, 128-131, 220, 221, 245, 248, 267
Herophilus, 247

UP State Museum, Lucknow

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Hertzler, Joyce,
The History of Utopian Thought, 394
Herwegh, Georg, 660
Hesiod, 237, 238, 259, 263
Heyse, Paul von, 663
Hildegarde, Saint, 337-338
Hill, James Jerome, 749
Hillel, 163-164, 166
Hiller, Ferdinand, 662
Hindenburg, Paul von, 640, 642, 644-645
Hippel, Theodor von, 657
Hippocrates, 244
Hirohito, 764
History of Dr. Faustus, 654
Hitler, Adolph, 213-217, 475, 503, 573, 637, 639, 642-653, 685, 701, 702, 703, 758, 761, 764
Hittites, 118-119, 121, 127, 140, 142, 238-239
Hobbema, Meindert, 789
Hobbes, Thomas, 412, 416
Ho Chi Minh, 704
Hoffmann, Ernst, 658
Hofmannsthal, Hugo von, 629
Hofmannswaldau, C.H. von, 655
Hogarth, William, 543
Hogg, James, 512
Holbach, P.H.D., Baron von, 423-424
Holbein, Hans (the elder), 392, 608
Holderlin, Johann, 615, 658
Holland, and her luminaries, 9, 69, 70, 89, 103-104, 149, 195, 199, 200, 216, 392, 416, 424, 435-438, 440-441, 442, 443, 448, 453, 458, 459-460, 465, 471, 472, 491, 540, 557, 567, 569, 619, 724, 725, 738, 761, 783, 789
Holmes, Edmond, 329
Holmes, Oliver Wendell, 772
Holmes, Oliver Wendell, Jr., 1
Holtei, Karl von, 660
Holy Alliance, 567, 568, 618, 674, 675, 694, 720-721
Holy Roman Emperors, 208, 316, 320-321, 332, 344-345, 443-444, 452, 459, 462-463, 465, 467-468, 548-549, 554, 567, 600-610, 612-613, 615-616, 654, 671-672
Homer, 238, 239, 262-263, 376, 386, 585
Honegger, Arthur, 580
Hooker, Thomas, 724-725
Hook, James C., 544
Hoover, Herbert C., 644, 758
Hoover Moratorium, 644, 758
Horace, 279, 283, 286, 385, 393, 586
Houdon, Jean Antoine, 578
Housman, A.E., 539
Houston, Sam, 744
Howard, Charles, 483
Howe, Sir William, 737, 738
Hubmaier, Balthasar, 453
Hudson, Henry, 435
Huerta, Victoriano, 754
Hugenberg, Alfred, 641-642
Hughes, Charles Evans, 756-757
Hugo of St. Victor, 336
Hugo, Victor, 3, 338, 587
Huguenots, 416, 425, 454, 455, 456, 458, 460-461, 554, 555, 556, 557, 561, 564, 612, 727
Hull, Cordell, 760
Humboldt, F.H.A., Baron von, 658, 719
Humboldt, K.W, Baron von, 616-617, 658
Hume, David, 420
Hundred Years' War, 343-344, 480, 481, 553
Huneker, James G., 657, 666, 667, 773-774
Hungary, 198, 208, 212, 214-215, 323, 471, 569, 610, 620, 700, 702, 704, 706
Huns, 80, 84-85
Hunt, William Holman, 544
Husik, Isaac,
History of Mediaeval Jewish Philosophy, 193
Huss, John, 331, 415, 446-447, 606
Hutchinson, Ann, 724
Hutten, Ulrich von, 663
Huxley, Aldous, 541
Huxley, Thomas, 541
Huysmans, J.K., 585, 590, 593-595
Hypatia, 303

I.

Ibn-al-Khatil, 367
Ibn-el-Arabi, 369

UP State Museum, Lucknow

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Ibn-Hazm (or Ibn-Hasen), 367
Ibn-Khaldun, 366
Ibsen, Henrik, 663, 773, 784
Ignatius, 296
incunabula, 393
Index of Forbidden Books, 455, 686
India, ch. 4
Indochina, 438, 574, 704
Indochinese War, 704
Industrial Revolution, 75, 105, 431, 433, 436, 492, 493-496, 499, 528, 561, 572, 594, 619-620, 626, 694
Inge, William Ralph, in *Living Philosophies*, 5
Ingres, Jean, 576
Inness, George, 781
Innocent III, 190, 329-330, 602-603
Innocent VIII, 327, 381
Innocent X, 455
Inquisition, 191-192, 198, 317, 330-332, 455, 461, 470, 471, 565, 566, 719, 720
Interregnum, the Great, 603
Interstate Commerce Commission, 751
"Intolerable Acts", 735
Ionia, 120, 222, 238-239, 241
Iran, see Persia
Ireland, 508-511
Isabella I, Queen of Spain, 466-467
Isabella II, Queen of Spain, 473
Isaiah, Book of, 29, 141, 146, 147, 157-158, 168
Islam, ch. 15
Isocrates, 236
Israel, 150-152, 170-171, 205-206, 212, 217-218, 493
Italy, chs. 13 and 24
Ivan III, 690
Ivan IV, 690
Iwo Jima, 763

J.

Jackson, Andrew, 742, 743
Jacobi, Friedrich, 614, 619
Jacobsen, Thorkild, *The Intellectual Adventure of Ancient Man*, 123
Jacobus de Voragine, *The Golden Legend*, 334
James I, King of Great Britain, 483-484, 485, 509, 515
James II, King of Great Britain, 418, 489, 725-726
James, Henry, 773
James, William, 583
Jami, 228, 368
Jansenism, 556
Japan, ch. 6
Java, 49, 97
Jay, John, 741, 742
Jean de Meung, 354, 553
Jeans, Sir James, 12
Jefferies, Richard, 534
Jefferson, Thomas, 412, 420, 427-428, 737, 742
Jeffreys, Baron George, 418
Jenner, Edward, 507
Jerome, Saint, 304
Jesse, John Heneage, *Literary and Historical Memorials of London*, 488
Jesuits, 69-70, 89, 103, 456-457, 462-463, 470, 484, 489, 609, 611, 677, 679, 717
Jesus, 7, 57, 66, 101, 148, 163-168, 198, 254, 292-295, 297, 299, 303-305, 311, 317, 358, 388, 410, 459, 527, 592, 608, 619, 654-656, 663, 664, 710, 711, 775, 780, 784
Joan of Arc, 343, 481, 538, 553
Joanna, "the Mad", Queen of Castile, 467
John X, 317, 327
John XI, 317, 327
John XII, 317, 327
John XXIII, 327
John, King of England, 341-342, 343, 411, 479-480
John, King of Bohemia, 605
Johnson, Andrew, 749
Johnson, Samuel, 518
Joinville, Jean, Sire de, 553
Jokai, Maurice, 788
Joliot-Curie, Jean F. and Irene, 582
Jones, John Paul, 739
Jones, Rufus M., *Some Exponents of Mystical Religion*, 450
Jonson, Ben, 483, 515
Jouffroy d'Arbans, C.F.D., Marquis de, 581
Joy, James Richard, *Men and Cities of Italy*, 670
Juarez, Benito, 722

UP State Museum, Lucknow

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Judah Halevi, 184-185
Judaism, ch. 9
Julian, "the Apostate", 178, 302
Julius II, 327, 380-381
Julius III, 455
Justinian I, "the Great", 311, 669
Juvenal, 286, 290, 385

K.

Kadijah, 357
Kahr, Gustav von, 638, 639
Kant, Immanuel, 202, 203, 420, 428, 582, 583, 614, 623, 654, 658
Kapp, Wolfgang, 634, 635
Karamsin, 708
Kassites, 127
Katherine of Valois, Queen of England, 481
Kaufman, Schima,
Mendelssohn: A Second Elijah, 666
Keats, John, 507, 524-525, 687
Keller, Gottfried, 663
Kellogg, Frank B., 641, 757-758
Kenneth I, King of the Scots, 511
Kenneth II, King of the Scots, 511
Kent, James, 745
Kepler, Johann, 414
Key, Ellen, 786
Keyserling, Hermann, 664
Khans, 86-87, 223, 690
Kidd, Benjamin,
Social Evolution, 439
Kierkegaard, Soren, 786-787
King George's War, 730
King William's War, 729
Kingsley, Charles, 495-496, 499
Kinkel, Gottfried, 619
Kipling, Rudyard, 534
Kleist, Ewald von, 656
Kleist, Heinrich von, 615, 658, 660
Klinger, Friedrich von, 657
Klopstock, Friedrich, 656
Knox, John, 453, 457
Kohn, Hans,
Making of the Modern French Mind, 575
Kollwitz, Kaethe, 643
Korea, 90, 97-99, 101, 102, 106, 705, 767-768
Korean War, 705, 767-768
Korzybski, Alfred,
Manhood of Humanity, 1-2
Kosciusko, Thaddeus, 444
Kossuth, Louis, 569
Kropotkin, Prince Petr, 712
Krudener, Baroness Barbara von, 694
Ku Klux Klan, 749
Kun, Bela, 700

L.

La Bruyere, Jean de, 586
Lachelier, Jules, 583
Laennec, Rene, 582
Lafayette, Marquis de, 410, 559, 740
LaFollette, Robert, 753
La Fontaine, 586
Lagerlof, Selma, 785-786
Lagrange, Joseph L., 581
Lalande, Andre, 583
Lamarck, Jean, Chevalier de, 581-582
Lamb, Charles, 526
La Mettrie, Julien de, 415
Lamont, Corliss,
Lassalle, Ferdinand, 624, 625
Lasson, Adolf, 628
Lateran Treaty, 681, 684
Latimer, Hugh, 458
Latin, 284, 332, 341, 386, 394, 546
La Tour, Georges, 575
La Tour, Maurice, 576
Laud, William, 484, 486, 723-724
Lausanne Pact, 645
Lavater, Johann, 614
Lavoisier, Antoine, 581
Law, William, 534
Lawrence, D.H., 541
Layamon, 514
League of Nations, 213, 636, 637, 640, 641, 647, 649, 684, 685, 755-756
LeBrun, Charles, 575, 578
Lecky, W.E.H.,
La Rochefoucauld, 586
Soviet Civilization, 699
La Motte-Fouque, Friedrich, 658
La Salle, R.R.C., Sieur de, 435, 556
Lamprecht, Karl, 5
Langland, William, 415, 447, 482, 514
Lao-Tse, 79, 109
Laplace, Pierre, Marquis de, 581

UP State Museum, Lucknow

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History of European Morals, 296, 324
Rationalism in Europe, 183
Leconte de Lisle, Charles, 590
Lee, Robert E., 748
Legate, Bartholomew, 458
Legnano, Battle of, 345
Lehmbruck, Wilhelm, 629
Leibniz, Gottfried, 73, 200, 420, 597, 614, 655
Leif Ericsson, 403
Leighton, Frederick, 544
LeNain, Antoine, Louis, and Mathieu, 575
Lenau, Nikolaus, 660
Lenbach, Franz von, 622
Lenin, Nikolai, 697, 699
Lenoir, Jean, 582
Lenz, Jakob, 657
Leo, "the Isaurian", 182, 670
Leo III, 316, 320, 548, 600, 670
Leo IX, 325
Leo X, 381, 449
Leo XIII, 624
Leonardo da Vinci, 379, 382, 388-389, 413, 668, 672, 688
Leoncavallo, Ruggiero, 688
Leopardi, Conte Giacomo, 675, 686
Leopold I, Emperor, 610
Lepidus, 278
Lermontov, Mikhail, 708
Le Sage, Alain Rene, 586
Le Senne, Rene, 584
Lessing, Gotthold, 202, 614, 656, 663
Leucippus, 253
Le Verrier, U.J.J., 581
Levi ben Gerson, 149, 192-193, 200
Lewes, Battle of, 480
Lewes, George Henry, 526
Lewis, John L., 756
Lewis, Meriwether, 742
Lewis, Sinclair, 774
Lewisohn, Ludwig, *Expression in America*, 768-769
Lie, Trygve, 764
Lieber, Franz, 663
Liebermann, Max, 629
Liliencron, Baron Detlev von, 663
Limbourg, Pol (Paul) de, 575
Lincoln, Abraham, 430, 747-748, 749, 777
Lindbergh, Charles, 757
Lippershey, Hans, 413
Lippi, Filippino, 378
Lippmann, Walter, *The Good Society*, 9
The Public Philosophy, 9
Lipson, Ephraim, *The Growth of English Society*, 506
Lisle, Alice, 418
List, Georg, 620
Liszt, Franz, 588, 665, 666-667
Liutprand, 670
Livingstone, David, 507
Livy, 273, 279, 283, 385
Lloyd George, David, 636, 755
Locarno, Pact of, 640, 650
Lochenstein, Daniel von, 655
Locke, John, 412, 415, 419, 428, 491, 588, 728, 732
Logau, Friedrich von, 655
Lollards, 331, 415, 481
Lollia Paulina, 280
Lombardi, the, 391
Lombards, Lombardy, 319, 320, 331, 345, 548, 552, 600, 603, 617, 669, 670, 671, 673, 674, 678, 679
London, Jack, 773
Longfellow, Henry W., 660, 770-771, 784
Loti, Pierre, 592-593
Lotto, Lorenzo, 391
Lotze, Rudolf, 661
Louis I, Emperor, 301, 549
Louis IX, King of France, 322, 343, 551
Louis X, King of France, 552
Louis XI, King of France, 344
Louis XII, King of France, 672
Louis XIII, King of France, 555
Louis XIV, King of France, 418, 421-422, 425, 442-443, 456, 472, 487, 555-557, 585, 729-730
Louis XV, King of France, 425, 557, 560
Louis XVI, King of France, 425, 557, 560, 562
Louis XVIII, 570
Louisiana Purchase, 742
Louis Philippe I, 569, 570
Louys, Pierre, 236, 595
Lowell, James Russell, 744, 772
Loyola, St. Ignatius of, 456, 457
Lucretius, 286, 287-288

UP State Museum, Lucknow

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Ludendorff, Erich, 631-632, 639
Ludwig IV, Emperor, 605
Ludwig, Emil, 5, 599, 610, 612
Ludwig, Otto, 660, 663
Lully, Jean-Baptiste, 580
Lumiere, Louis and Auguste, 582
Luneville, Treaty of, 615
Luther, Hans, 640
Luther, Martin, 187, 199, 395, 415-416, 448-452, 453, 608, 614, 654
Lutzen, Battle of, 464
Lydians, 238-239

M.

MacArthur, Douglas, 107, 763, 764, 767-768
Macaulay, Thomas B., 528
Maccabees, the, 161
McClellan, George B., 747
MacClure, Sir Robert, 507
MacDonald, J. Ramsay, 644
MacDowell, Edward A., 782
Macedonia, 246, 275
Mach, Ernst, 663
Machiavelli, Niccolo, 390
MacKenzie, John S., *A Manual of Ethics*, 528
McKinley, William, 751, 752
MacLeish, Archibald, 699
Madison, James, 740-741, 742, 744-745
Maeterlinck, Maurice, 595-596
Magellan, Ferdinand, 377, 406, 467
Magi, 219-220
Magna Charta, 341-342, 411, 479-480
Magnes, Judah, 152, 217
Maillol, Aristide, 579
Maimonides, 149, 185-186, 192, 200, 364, 365
Maine de Biran, 583
Malherbe, Francois de, 585
Mallarme, Stephane, 591-592, 597
Malory, Sir Thomas, 395, 514
Malpighi, Marcello, 413
Malraux, Andre, 597
Manchuria, 106, 704
Manchus, 75, 86-87, 88-89, 90-91
Manet, Edouard, 576
Mani, Manicheism, 85, 302-303, 328-330
Mann, Horace, 745
Mann, Thomas, 629, 652
Mantegna, Andrea, 544, 668
Manuel, Niklas, 654
Manzoni, Alessandro, 675
Mao Tse-tung, 91-92
Marathon, 222, 241
Marcel, Gabriel, 583
Marconi, Guglielmo, 751
Marcus, Aurelius, 235, 281, 286, 289-290, 410-411
Marees, Hans von, 622
Margaret of Navarre, 401
Margueritte, Victor, 597
Maria Theresa, 201, 443-444, 612-613
Marin, John, 781
Maritain, Jacques, 333, 583
Marius, Gaius, 277
Markham, Edwin, 776-777
Markham, Sir Clements, 507
Marlborough, John Churchill, Duke of, 443
Marlowe, Christopher, 398-399, 515
Marot, Clement, 584
Marozia, 317, 327
Marquette, Jacques, 556
Marshall, George C., 704, 766
Marshall, John, 742
Marsilius of Padua, 605
Marston Moor, Battle of, 417, 486
Martin V, 385
Martineau, Harriet, 430
Marx, Karl, 495, 497, 624, 625, 697, 699, 707
Marx, Wilhelm, 639, 640
Mary, mother of Jesus, 311, 389
Mary, Duchess of Burgundy, 467
Mary I, Queen of England, 454, 458, 461, 482, 509
Mary II, Queen of England, 489
Mary of Modena, 489
Mary, Queen of Scots, 461, 468, 483, 513
Masaccio, 388
Mascagni, Pietro, 688
Masefield, John, 542
Mason, Daniel Gregory, *The Romantic Composers*, 665, 666
Maspero, Gaston, 33-34, 128
Mather, Cotton, 427
Matisse, Henri, 577
Matsys, Quentin, 392
Matthison, Friedrich von, 658

UP State Museum, Lucknow

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Maugham, Somerset, 540
Maupassant, Guy de, 589
Mauriac, Francois, 598
Maurois, Andre, 377, 597
Maximilian I, Emperor, 467, 654
Maximilian, Emperor of Mexico, 722, 749
Maxwell, James Clerk, 507
Mayer, Frederick,
A History of Ancient and Medieval Philosophy, 157
Mazarin, Jules, 555
Mazzini, Giuseppe, 499, 569, 668, 675-677, 678, 680, 682, 684, 685-686
Medes, 127, 144, 219, 220
Medici, Catherine de', Queen of France, 455, 554
Medici, Cosimo de', 377
Medici, Giuliano de', 388
Medici, Lorenzo de', 378, 379
Megarians, 261
Melanchthon, Philipp, 452-453
Melissus of Samos, 252
Menander, 263-264
Mencius, 79, 80
Mencken, H.L., 774
Mendelssohn, Felix, 204, 665, 666
Mendelssohn, Moses, 149, 202, 656, 666
Mendes-France, Pierre, 208, 574
Menzel, Adolph von, 622
Meredith, George, 527
Merejovski, Dmitri, 787
Merimee, Prosper, 592
Messiaen, Olivier, 580
Metternich, Klemens, Prince von, 567, 568, 569, 618, 620-621, 674, 694
Meuse-Argonne sector, 755
Mexican War, 744
Meyerbeer, Giacomo, 667
Michael III, Eastern Roman Emperor, 325
Michelangelo, 379, 381-382, 388-389, 391, 413, 668, 672, 687, 688
Michelet, Jules, 592
Middle Ages, ch. 14
Miguel, Don, 567
Mill, John Stuart, 421, 430, 526
Millais, Sir John E., 544
Millet, Jean F., 576
Miltiades, 241
Milton, John, 412, 417-418, 515-516, 557
Minnesingers, 350-354, 603-604, 654
Mino da Fiesole, 378
Mirabeau, H.G.R., Comte de, 561
Miranda, Francisco, 719
Missionaries Buddhist, 67, 85, 101; Jewish, 167, 177; Christian, 69-70, 89, 90, 103, 166-168, 295, 307, 309, 311, 315-316, 340, 438, 456, 470, 477, 508-509, 555, 600, 714, 717, 724
Mithraism, 127, 165, 298
Moguls (Mongols), 68-69, 75, 80, 86, 87, 223, 690, 691
Mohammed, 148, 178, 357-361
Moliere, 401, 556, 586
Mommsen, Theodor, 622, 661
Monasticism, monks: Jewish, 163; Christian, 303-306, 309, 311, 314, 320, 326, 327, 332-335, 336, 340-341, 347, 355, 374, 385, 386, 446, 447, 448, 449, 454, 457, 482, 509, 549, 680, 693
Monet, Claude, 576, 577
Monge, Gaspard, 581
Monmouth, James, Duke of, 418, 488
Monroe Doctrine, 472, 568, 721, 743
Monroe, James, 472, 568, 721, 742-743
Montague, Walter, 485
Montaigne, Michel de, 8, 395, 401, 585
Montalembert, Charles, Comte de, *Monks of the West*, 309
Montcalm, L.J., Marquis de, 731
Montesquieu, 74, 277, 401, 412, 415, 424, 558, 559, 586, 732
Monteverdi, Claudio, 387
Montfort, Simon de, 480
Montgolfier, Joseph and Jacques, 581
Moore, George, 527
More, Sir Thomas, 395, 397, 454, 514
Morgan, J.P., 751
Morike, Eduard, 619
Morillo, Pablo, 720
Morse, Samuel, 745, 750
Moscherosch, Johann, 655
Mosen, Julius, 660

UP State Museum, Lucknow

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Moses, 16, 153-154, 672
Mosque of Adrianople, 372
Mott, Lucretia, 430
Mozart, W.A., 664, 665
Muller, Friedrich, 657
Muller, Hermann, 635, 641
Munich Pact, 651
Murat, Joachim, 673
Murillo, Bartolome, 392, 469
Musset, Alfred de, 587, 588
Mussolini, Benito, 214, 217, 475, 646, 650, 651, 668, 681, 683-685, 699, 700, 701, 761
Mutual Security Administration, 704
Muzzey, David Saville, 8
Mycenae, 115, 120, 121, 122
Myers, Bernard, 781
Myron, 243, 270, 271

N.

Nantes, Edict of, 456, 461, 554, 556
Napoleon I, 208, 425, 472, 497, 506, 527, 563-565, 615-617, 668, 673, 694, 719, 721
Napoleon III, 571, 679
Naseby, Battle of, 486
Navigation Acts, 727, 732, 733, 734
Nazism, 213-217, 475, 503, 573, 637, 639-653, 700, 701, 702, 703, 758, 764
Nebuchadnezzar, 127, 128, 157 365
Necker, Jacques, 560
Nelson, H.N., Viscount, 563
Nero, 169-170, 279-280
Nerval, Gerard de, 588
Nestor, 85, 310-311, 312
New Guinea, 763
Newton, Sir Isaac, 412, 415, 433
New Zealand, 439, 492, 493
Nibelungenlied, 352-353, 604
Niccolini, Giovanni, 677
Nicholas I, Pope, 315
Nicholas V, Pope, 379, 381, 385-386
Nicholas I, Tsar of Russia, 695-696
Nicholas II, Tsar of Russia, 696-698
Nicholas of Cusa, 348, 351
Nicholas of Myra, 300
Nicolai, Philip, 654
Niebuhr, Barthold, 659
Niepce, Joseph, 581
Nietzsche, Friedrich, 629, 661-662, 667, 784, 788
Nightingale, Florence, 507
Nile, Battle of the, 563
Ninevah, 127, 144
Nobel, Alfred, 431, 785
Nobel Foundation, 431, 785
Norman Conquest, 341, 478, 551
Norris, Frank, 774
Norsemen (Normans), 322, 341, 342, 343, 350-351, 478, 546, 547, 551, 670
North Atlantic Treaty, 705, 766
North, Lord, 735
Norway, 216, 217, 431, 448, 451, 478, 567, 606, 609, 761, 783-784, 790
Novalis, *pseudonym*, see Friedrich von Hardenberg
nuclear weapons, 1, 107, 764, 766

O.

Occam, William of, 411
Odoacer, 285, 306, 599, 668-669
Oehlenschlager, Adam, 786
O'Hara, John Henry, 775
Okinawa, 763
Olympic games, 236-237, 239
Omar Khayyam, 224-225, 366
Open Door Policy, 752
Orchardson, William Q., 544
Origen, 298
Orlando, Vittorio, 755
Orton, William Aylott, *The Liberal Tradition*, 2
Otis, James, 734
Otto I, Emperor, 320-321, 344, 671
Ottokar II, King of Bohemia, 604
Ovid, 286, 291, 354, 385, 398, 399
Owen, Robert, 497-498, 499, 500
Owen, Robert Dale, 496, 499

P.

Page, Kirby, *Jesus or Christianity: A Study in Contrasts*, 293
Paine, Thomas, 420, 427, 737
Painleve, Paul, 581
Palestrina, Giovanni da, 387
Palissy, Bernard, 575
Palladio, Andrea, 391

UP State Museum, Lucknow

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Palma Vecchio, 391
panics, financial, in United States, 743, 750, 758
Papen, Franz von, 645, 646
Papin, Denis, 581
Papinian, 394
Paray, Paul, 580
Pares, Sir Bernard, 685, 689-690, 693, 698, 712
Paris, Treaty of (1763), 444, 613, 731
Parker, Horatio, 782
Parmenides, 252
Parris, Samuel, 427
Parry, William Edward, 507
Parthenon, 235, 268-269
Pascal, Blaise, 11, 401, 581
Pasteur, Louis, 582
Pasteur Institute, 582
Pater, Walter, 237, 279, 527
Patrick, Saint, 508-509
Paul (Saul) of Tarsus, 166-168, 258, 295, 298, 302, 527
Paul II, 381
Paulicians, 302-303
Pavlov, Ivan, 701
Pax Romana, 280, 282
Pearl Harbor, 107, 762
Peattie, Donald C., 786
Peguy, Charles, 596
Pelagius, 310
Pellico, Silvio, 674, 677
Peloponnesian Wars, 245-246
Penn, William, 426-427, 724
Pepin, 315, 319, 548, 600, 670
Pepperell, William, 730
Pergamum, 275
Pericles, Age of, 242-245, 268-271, 410
Perrin, Jean B., 580
Pershing, John Joseph, 755
Persia (Iran), ch. 10
Persian Wars, 221-222, 241-242, 243
Personalism, 583
Pestalozzi, Johann, 500, 788
Petain, Henri Philippe, 573-574
Peter I, "the Great", 89, 612, 692-693, 694, 699
Peter of Abano, 351
Petrarch, Francesco, 354, 375-376, 385, 413, 520, 672, 686
phallic religion, 61-62, 100, 118-119, 123, 231
Phidias, 243, 268-271
Philip I, King of Spain, 467
Philip II, King of Spain, 199, 407, 416, 458-460, 461, 462, 468, 471, 482, 483
Philip V, King of Spain, 472, 729-730
Philip of Macedon, 246
Philipp the Carthusian, *Marienleben*, 654
Philippe II, King of France, 343, 550-551
Philippe IV, King of France, 343, 345-346, 551
Philippines, the, 474, 731, 751-752, 760, 763, 767
Phillips, Charles, *The Character of Napoleon*, 565
Philo of Alexandria, 149, 164-165, 193, 247
Philolaus, 251
Phoenicia, ch. 11
Photius, 325
Picasso, Pablo, 577
Pico della Mirandola, 379, 384, 395
Pike, E. Royston, 400, 448, 457
Pilatre de Rozier, 581
Pilon, Germain, 392, 578
Pilsudski, Jozef, 649
Pindar, 236, 237, 242, 264, 265
Pinel, Philippe, 426
Piombo, Sebastiano del, 391
Pirandello, Luigi, 687
Pissaro, Camille, 576
Pitt, William, Earl of Chatham, 731, 735, 736
Pitt, William ("the Younger Pitt"), 430, 506, 510
Pius II, 381
Pius IX, 677, 678, 679, 680-681
Pius X, 681
Pizarro, Francisco, 407, 435, 438, 467, 714, 715-716
Planck, Max, 649
Plataea, 222, 242
Platen, August, 660
Plato, 19, 28, 114, 237, 243, 244-245, 249, 251, 254-255, 259, 295, 314, 366, 367, 376, 377, 379, 381, 388-389, 394, 404, 516, 585, 619
Platt Amendment, 752, 760
Pleiade, the, 584

UP State Museum, Lucknow

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Pliny the Elder, 283, 311
Plutarch, 19, 34, 237, 268
Pocahontas, 723
Poe, Edgar Allan, 592, 771
Poincare, J. Henri, 581
Poincare, Raymond, 637-638
Poitiers, Battle of, 343
Poland, 191, 196-198, 212, 213, 215-217, 444, 528, 564, 566, 580, 605, 610, 613, 620, 623, 637, 649, 651, 652, 692, 693, 694, 696, 702, 704, 761, 765, 783, 787
Poliziano, Angelo, 379
Polk, James K., 744
Pollaiuolo, Antonio, 378
Polo, Marco, 87, 385, 403, 413, 668
Polyclitus, 270, 271
polygamy, 187, 221, 370-371
Pombal, D.S.J., Marquis of, 567
Pompeii, 282-283
Pompey, 161-162, 277-278
Pompon, Francois, 579
Ponce de Leon, 407
Pons, Lily, 580
Pontoppidan, Henrik, 787
Pope, Alexander, 311, 419, 420, 517
Pordenone, Giovanni da, 391
Porter, William Sydney; *pseudonym*, O. Henry, 773
Portsmouth, Louise, Duchess of, 488
Portugal, 69, 70, 102, 105, 191-192, 405, 406, 440, 468, 472, 567, 714, 783
Post, Shelley, 781
Poulenc, Francis, 580
Poussin, Nicolas, 575
Powers, Hiram, 780
Powys, John Cowper, 713
Praxiteles, 270, 271
Praz, Mario,
The Romantic Agony, 593
Prevost, Marcel, 597
Prinsep, Val, 544
printing, and rights of the press, 75, 86, 375, 377, 383, 392-394, 413, 415, 417, 419, 455, 458, 474, 497-498, 557-559, 561, 564, 566-570, 607, 618, 624, 628, 648-649, 686, 695-697, 701, 723, 725-726, 728
progress, 1-4, 12, 32-33, 49f., 75, 85, 88, 123-134, 146 f., 150, 183, 208, 235, 241-242, 266-267, 281, 282, 288, 312, 317-319, 341-342, 347-356, 363, 365, 373, 383, 392-394, 397, 402, 417-421, 422-434, 479-480, 490, 514, 537, 539, 550-552, 558-563, 616, 641, 657, 659-660, 710, 746, 748
Proust, Marcel, 590
Provence, 350, 352-353
Psellos, Michael, 347
Puccini, Giacomo, 688
Puget, Pierre, 578
Pulci, Luigi, 379, 672
Punic Wars, 275
Puritan Revolution, 417, 458, 485-487
Pushkin, Alexander, 708
Pythagoras, 163, 193, 237, 239, 248, 249, 251-254, 259, 291, 366, 516

Q.

Quadruple Alliance, 567, 568, 618
Quanta Cura (Encyclical of Pope Pius IX), 680-681
Quattrocento, 378
Quesnay, Francois, 73

R.

Rabelais, Francois, 394, 395, 400, 413, 585, 654
Rabia, 369
Rachmaninoff, Sergei, 712
Racine, Jean, 401, 556, 586
Raeburn, Sir Henry, 544
Raleigh, Sir Walter, 398, 399, 408, 483, 723
Rameau, Jean Philippe, 580
Ramler, Karl Wilhelm, 656
Randall, John Herman,
A World Community, 12-13
Ranke, Leopold von, 622, 661
Rapallo, Treaty of, 636
Raphael, 382, 388, 389, 544, 576, 672, 688
Rathenau, Walther, 636, 637
Ratherius, 326
Raumer, Friedrich von, 659
Ravaisson, J.G.F., 583
Ravel, Maurice, 580
Read, Harlan Eugene,
Fighters for Freedom, 410, 463, 464
Rebhun, Paul, 654

UP State Museum, Lucknow

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Reformation, the, ch. 19
Regenbogen, Barthel, 654
Regnault, Henri, 392
Reimarus, Hermann, 656
Reinhardt, Max, 643
Rembrandt, 392, 789
Renaissance, the, ch. 16
Renan, Ernest, 583, 592
Renoir, F.A., 576
Renouvier, Charles, 583
Reuchlin, Johann, 198-199, 393
Reuter, Fritz, 619, 663
Revere, Paul, 736
Reymont, Ladislaus, 787
Reynolds, Sir Joshua, 543
Rhodes Trust, 431
Ribbentrop, Joachim von, 646
Ricardo, David, 412
Ricasoli, Bettino, 679
Richard I, King of England, 322, 341, 352, 479
Richard II, King of England, 480-481
Richard, Duke of York, 481
Richardson, Samuel, 518
Richelieu, Cardinal, 462, 464, 555
Richter, Johann (or Jean) Paul, 615, 658
Ridley, Nicholas, 458
Rilke, Rainer Maria, 629
Rimbaud, Arthur, 593
Rimsky-Korsakov, N.A., 713
Rinehart, Mary Roberts, 775
Rivera, Primo de, 474
Robbia, Andrea della, 378
Robert II, Duke of Normandy, 479
Robespierre, Maximilien de, 562
Robin Hood, 514
Robinson, Edwin Arlington, 779-780
Robinson, James Harvey, 309
Rochambeau, J.B.D., Comte de, 559
Rochester, John Wilmot, Earl of, 488
Rockefeller, John D., 750
Rodin, Auguste, 578-579
Roehm, Ernst, 639, 643, 649
Rohrbach, Paul, 628
Rolfe, John, 723
Rolland, Romain, 597-598, 628, 630
Rolle, Richard, 534
Romains, Jules, 597
Roman de la Rose, 553
Roman de Renard, 553, 584
Rome, ch. 13
Rommel, Erwin, 763
Romney, George, 544
Ronsard, Pierre de, 585
Roosevelt, Franklin D., 758-764
Roosevelt, Theodore, 306, 752-753
Rose, Herbert Jennings, *A Handbook of Latin Literature*, 285-286
Roses, Wars of the, 481
Ross, Sir John, 507
Rossellino, Antonio, 378
Rossetti, Dante G., 530, 544
Rossini, G.A., 688
Rostand, Edmond, 588
Rothermere, Harold, Viscount, 649
Rousseau, Jean Jacques, 412, 422-423, 428, 500, 558, 559-560, 583, 586, 657, 718, 719, 732
Royce, Josiah, 4-5
Rubens, Peter Paul, 392, 469, 788-789
Rubinstein, Anton, 712
Ruckert, Friedrich, 658
Rude, Jean Francois, 578
Rudolf I, Emperor, 345, 604
Rumania, 198, 213, 215, 216, 631-632, 702, 704
Rumi, 368
Runes, Dagobert, Editor, *Twentieth Century Philosophy*, 584
Rurik, 689
Ruskin, John, 391, 499, 507, 528, 781
Russell, Bertrand, 74
Russell, George William, 542-543
Russia, ch. 25
Russo-Japanese War, 106, 697, 753
Russo-Turkish Wars, 507, 693, 695, 696
Rutledge, John, 735
Ryder, Albert P., 781

S.

Saadia ben Joseph, 181-182
Saccas, Ammonius, 247
Sachs, Hans, 654
Sade, Laura de, 385
Sadi, 225-226
Sagasta, Praxedes, 473
Saint Bartholomew's Eve,

UP State Museum, Lucknow

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Massacre of, 416, 454, 455, 461, 554
Sainte-Beuve, Charles Augustin, 588, 592
Sainte-Claire Deville, E.H., 581
Saint-Exupery, Antoine de, 598
Saint-Gaudens, Augustus, 780
St. Germain, Treaty of, 683
St. Leger, Barry, 738
Saint-Mihiel, 755
Saint-Pierre, Bernardin de, 586-587
Saint-Saens, Charles Camille, 580
Saintsbury, George, 661
Saladin, 322
Salamis, Battle of, 222, 242
Salis, Johann, Baron von, 658
Salomon, Haym, 210
Samaritans, 159, 161, 166, 172, 294
Sand, George; *pseudonym of*, Madame Amandine Dudevant, 430, 587-588
Sandburg, Carl, 777
Sandeau, Jules, 587-588
San Gallo, Giuliano da, 378
San Stefano, Treaty of, 695
Santa Anna, Antonio de, 722, 744
Sappho, 239, 242, 264
Sardinia, 562-563, 570, 673, 674, 675, 679
Sargent, John S., 781
Sartre, Jean-Paul, 583-584, 597
Sauvage, Pierre, 582
Savonarola, 384
Schacht, Hjalmar, 642
Schede, Paul; *pseudonym*, Melissus, 655
Schelling, F.W.J. von, 615, 658
Schiller, Johann von, 203, 383, 614, 657, 658
Schlegel, August Wilhelm, 615, 658
Schlegel, Friedrich, 615
Schleicher, Kurt von, 645, 646
Schleiermacher, Friedrich, 619, 658
Schlosser, Friedrich, 659
Schmalkaldic League, 608
Schmolcke, Benjamin, 655
Schnabel, Johann; *pseudonym*, Gisander, 656
Schnitzler, Arthur, 663-664
Scholasticism, 184, 186, 205, 332-333, 348, 349, 350, 386, 397
Schon, Theodore von, 620
Schopenhauer, Arthur, 48, 622, 661
Schubart, Christian, 657
Schubert, Franz, 615, 665
Schulze, Gottlob Ernst, 658
Schumann, Robert, 665
Schwarzenberg, Prince Felix von, 621
Scopas, 270, 271
Scotland, 511-513
Scott, Robert Falcon, 507
Scott, Sir Walter, 512, 525
Scott, S.P., *History of the Moorish Empire in Europe*, 374
Scriabine, Alexander, 712
Scythians, 127, 144
Sealsfield, Charles; *original name*, Karl Postl, 660
Sedan, Battle of, 571
Sedgwick, Henry Dwight, *A Short History of Italy*, 334, 376-377, 381, 669, 671, 673
Sedillot, Rene, *An Outline of French History*, 549, 554, 570, 573
Seeckt, Han von, 635, 639
Seldte, Franz, 641
Seleucus, 246
Semiramis, 128-129
Semler, Johann, 619
Seneca, 259, 273, 281, 283, 286, 288-289, 292, 404, 419
Senlac, 478
separation of Church and State, 206, 212, 427, 428-429, 572, 679, 681, 721-722, 740, 744-745
Septuagint, 164
Serbia, 629-630
Sergius III, 327
Sermon on the Mount, 57, 165-166, 292, 293
Serusier, Paul, 577
Servetus, Michael, 416, 453, 470
Seurat, Georges, 577
Seven Wise Men, the, 261-262
Seven Years' War, 443-444, 613, 730-731
Severing, Carl, 635
Sevigne, Marie, Marquise de, 586
Seward, William H., 749
Shackleton, Sir Ernest, 507
Shaftesbury, A.A.C., Earl of, 419, 732
Shakespeare, William, 336, 395, 398, 413, 483, 507, 514-515,

UP State Museum, Lucknow

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524-525, 688, 711
Sharp, R. Farquharson, *Makers of Music*, 666, 688
Shaw, Ann Howard, 430
Shaw, George Bernard, 501, 502, 528, 537-538; comparable writers, 474, 629
Shelley, Percy Bysshe, 234, 421, 497, 523-524
Sheridan, Richard Brinsley, 519
Sherman, William T., 748
Shuster, George N., 603, 607
Sicily, 312, 345, 350-351, 371, 373, 384, 602, 603, 670, 678, 679-680
Sidney, Sir Philip, 400, 514
Sienkiewicz, Henryk, 787
Sigismund, Emperor, 606
Signac, Paul, 577
Silesia, 443-444, 613, 619, 637, 655, 663
Silvester I, 315
Silvester II, 348, 553
Silvester III, 316
Simonides, 242, 265
Simonov, Konstantine, 712
Simpson, Sir James Young, 507
Sinclair, Upton, 774
Siricius, 305
Sismondi, J.C.L.S. de, *History of the Italian Republics*, 379, 671
Sitwell, Edith, 539
Sixtus IV, 381
Skeptics, 260-261
Smith, Adam, 412, 420, 500
Smith, John, 723
Smith, Lillian, *Now is the Time*, 436-437
Smith, Preserved, article, "Renaissance", *Britannica*, 448
The Age of the Reformation, 512
Smoot-Hawley Tariff Act, 758
Snyder, Louis L,, *The Age of Reason*, 412
Socialism, 501-506, 570-571, 573, 574, 624-625, 634, 635-636, 639, 646-647, 697, 699, 710, 757
Social Security Act, 760
Socrates, 166, 243, 250, 254, 256, 260, 267, 292, 294, 314, 410
Solomon ibn Gebirol, 149, 184, 194, 365
Solon, 28, 30, 236, 240-242, 262
Sophists, 253-254
Sophocles, 243, 244, 266, 709
Sorbon, Robert de, 553
Sorbonne, 553
Soto, Hernando de, 407, 435
South Seas, islands of, 439
Spa Conference, 635
Spain, ch. 20
Spanish-American War, 751-752
Spanish Civil War, 475, 650, 685, 701, 761
Spanish Succession, War of the, 443, 729-730
Sparta, 222, 240, 245-246
Spencer, Herbert, 3-4, 101, 784
Spengler, Oswald, 642
Spenser, Edmund, 395, 398, 483, 514
Spinoza, Benedict, 9, 149, 195, 200, 412, 415, 540, 619
Spitteler, Carl, 788
Spurgeon, Caroline, *Mysticism in English Literature*, 534
Sputnik I, 707
Staff, Leopold, 787
Stahl, Friedrich, 620
Stalin, Joseph, 699, 700, 701, 702, 703, 705-706, 764, 765, 766
Stamp Act Congress, 734
Stanton, Elizabeth Cady, 430, 746
Steele, Sir Richard, 518
Stein, H.F.K., Frieherr (Baron) vom, 616-617
Steinbeck, John, 775
Steiner, Rudolph, 664
Stendhal, 589, 592
Stephen II, 670
Sterne, Laurence, 518
Stevenson, Robert Louis, 527
Stifter, Adalbert, 660
Stinnes, Hugo, 635
Stoics, Stoicism, 127, 200, 235, 247, 257-259, 273, 277, 281, 283, 286, 288-290, 304, 307, 419, 658
Storm, Theodor, 619, 663
Story, Joseph, 741
Stowe, Harriet, 773
Strabo 255
Stradivari, Antonio, 688

UP State Museum, Lucknow

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Strafford, T.W., Earl of, 486
Strasser, Gregor, 641, 649
Strauss, David F., 292, 619
Strauss, Richard, 665, 667
Stravinsky, Igor, 713
Stresemann, Gustav, 638, 639, 641, 642
Strindberg, J.A., 784-785
Struve, Gustav von, 659-660
Sudermann, Hermann, 663
Suez Canal, 217
Sufism, 223, 225-228, 367-369
Suleiman "the Magnificent", 471, 554
Sulla, Lucius Cornelius, 277
Sullivan, J.W.N.,
Beethoven, 665
Sun Yat-sen, 91
Surrey, Henry Howard, Earl of, 514
Suso, Heinrich, 654
Sweden, 196-197, 421, 431, 448, 451, 463-464, 465, 567, 609, 611, 693, 724, 783, 784-786
Swedenborg, Emanuel, 783
Swift, Jonathan, 517-518
Swinburne, Algernon Charles, 264, 533-534
Switzerland, 416, 448, 453, 465, 570, 783, 787-788
Symons, Arthur, 536
Syria, 27, 81, 118-120, 122, 128, 143-144, 160, 161, 178, 193, 224, 275, 278, 294, 298, 300, 311, 322, 361, 362, 365, 366, 370-372, 466

T.

Tacitus, 273, 283, 286
Taft, Robert A., 765
Taft, William Howard, 753
Tagore, Rabindranath, 50, 788
Taine, Hippolyte A., 433, 583, 589, 592, 614, 709
Taj Mahal, 68, 362
Talleyrand, Charles de, 566
Talmud, 173-177, 182, 185, 187, 192, 194, 196-199, 205
Tamerlane, 68, 223
Tarkington, Booth, 773
Tarquins, 273
Tasman, Abel J., 435
Tasso, Torquato, 391, 396, 657, 672
Tatars (Tartars), 75, 88, 182, 311, 690, 691
Tauler, Johannes, 654
Tchelitchew, Pavel, 781
Tegner, Esaias, 784
television, 582
Tennyson, Alfred, 528-529
Tertullian, 296
Tetzel, Johann, 449
Thackeray, William Makepeace, 527
Thales, 28, 239, 249, 252
Theocritus, 264
Theodora, 317, 327
Theodoric, 669
Theodosius I, 300-302
Theophilus, 303
Theophrastus, 255
Thermopylae, 222, 242
Thibaut IV, King of Navarre, 352
Thibaut, Anton F.J., 618
Thirty Years' War, 416, 456, 457, 462-465, 472, 555, 609, 610, 725
Thomas a Kempis, 608
Thompson, Francis, 534
Thoreau, Henry David, 772
Thorvaldsen, Albert B., 789-790
Thousand and One Nights, 223, 224, 370
Thucydides, v, 245, 267-268
Tibullus, 286, 291
Tieck, Ludwig, 658
Tilly, Johann, Count of, 463, 464
Tindal, Matthew, 420
Tintoretto, Jacopo, 391
Tiryns, 120-121
Titian, 389, 390, 391, 413
Tito, Josip Broz, 704
tolerance, religious, 8, 56, 69, 81, 101, 105, 107, 121-122, 146, 150, 160, 178-180, 191, 195-196, 198-199, 202, 208-212, 236, 243, 295-296, 300, 302, 307, 349, 361, 369, 372-373, 397, 401, 412, 415-417, 419-429, 444, 448, 450-452, 456, 459, 461, 472-473, 486, 487, 489, 496, 500, 510, 528, 554, 557-561, 564, 571-572, 613, 614, 616, 628, 654, 656, 679, 722, 724-725, 728, 732, 740, 744-746, 761-762, 768-769, 783
Tompkins, Stuart Ramsay,
The Russian Mind, 699
Torquemada, 191, 331

UP State Museum, Lucknow

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Torricelli, Evangelista, 413
Torrigiano, Pietro, 389
torture, judicial, 191, 214-217, 313, 330-331, 341, 425-426, 432, 646-649, 651-652
Toscanelli, Paolo, 405
Tours, Battle of, 319, 365, 547, 600
"Toward Global Faith", poem quoted, vi
Townshend, Charles, 734, 735
Toynbee, Arnold J.,
A Study of History, 10-11, 121, 133-134, 141, 676, 707
The World and the West, 361-362
Traherne, Thomas, 516-517
Treitschke, Heinrich von, 622
Triple Alliance, 625, 682
Tristan and Iseult, 395, 553, 584, 667
Troeltsch, Ernst,
The Social Teaching of the Christian Churches, 628
Trollope, Anthony, 526
Trotsky, Leon, 698, 700
Troubadours, 350-354, 372, 395-396, 580, 603-604
Troy, 115, 121, 238, 262, 524
Troyes, Treaty of, 481
"Truce of God", 308, 550
Truman Doctrine, 704, 766
Truman, Harry S., 704, 764, 765, 766, 767-768
Tschaikowsky, Petr, 712, 713
Tschudi, Aegidius, 654
Turenne, Henri, Vicomte de, 556
Turgenev, Ivan, 709
Turgot, A.R.J., 424, 560
Turks, 8, 28, 80, 85, 88, 180, 181, 187-190, 192, 195, 217, 223, 317, 319, 321-325, 328, 352, 365, 377, 386, 403, 405, 412, 470-471, 479, 507, 551, 554, 569, 610-611, 620, 627, 682, 692, 693, 695, 696, 765, 766
Turner, Joseph, 544
Twain, Mark, *pseudonym*, see Samuel Langhorne Clemens
Tyler, Wat, 415, 481

U.

Uhland, Johann Ludwig, 660
Ulugh-Beigh, 366
Unamuno, Miguel de, 474
Underhill, Evelyn, 540
unions, 107, 281, 314, 346, 350, 433, 494-496, 498, 634, 635, 648, 683, 750, 752, 754, 756, 759, 765
United Nations, 217, 431-432, 707, 762, 764-765, 767-768, 783
United States, ch. 27
Unruh, Fritz von, 631
unsearched sites, 45, 54
Ur, 124, 125, 136, 152
Urban II, 321-323
Urban VI, 384-385
Urban VIII, 465
Ure, Percy N.,
The Greek Renaissance, 235
Ur-Nammu, 125
Utrecht, Treaty of, 443, 730

V.

Valery, Paul A., 597
Valmy, 562
Van Buren, Martin, 743
Van Doren, Carl, 517-518, 774, 775
Van Dyck, Sir Anthony, 392, 789
Van Eyck, Hubert, 392
Van Eyck, Jan, 392
Van Loon, Hendrik Willem,
Ships, 403
The Story of Mankind, 441, 673
Vauban, Sebastien de, 556
Vaughan, Henry, 516
Vega, Lope de, 395, 469
vegetarianism, 52, 57, 58, 66-67, 78, 114-115, 163, 219, 259, 268, 329, 366, 401, 516, 517, 519, 523, 538, 586, 657-660, 710, 711
Velasquez, 392, 469-470
Venus of Milo, 270-271
Verdi, Giuseppe, 665, 688
Verdun, Treaty of, 342
Verlaine, Paul, 536, 591
Verne, Jules, 589
Veronese, 391
Verrazano, Giovanni da, 407
Verrocchio, Andrea del, 378, 379
Versailles, Treaty of, 573, 631-632, 633, 634, 635, 647-648, 650, 653, 755, 761
Vesalius, Andreas, 413-414, 470
Vespucci, Amerigo, 405-406, 668

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Victor Emmanuel I, 674
Victor Emmanuel II, 678, 679, 680
Victorian Era, 528
Viebig, Clara, 629
Vienna, Congress of, 561, 566, 567, 568, 617, 673
Vigny, Alfred de, 587
Villa, Pancho, 754
Villehardouin, Geoffroy de, 553
Villon, Francois, 395, 396, 584
Virgil, 272, 279, 283, 286-287, 377, 385, 585
Visigoths, 319, 466, 546, 669
Volney, C.F.C., Comte de, 425
Volta Alessandro, 668
Voltaire, 3, 73, 196, 412, 419, 420, 421-422, 444, 457, 469, 558, 559, 578, 582-583, 586, 663, 686, 718, 732, 771
Vuillard, Edouard, 577

W.

Wagner, Richard, 622, 653, 660, 667, 773
Waite, Arthur Edward, 530
Waldo, Peter, 329, 330, 331, 334, 456, 557
Wallace, Sir William, 480, 511
Wallas, Graham, 501, 508
Wallenstein, Albrecht von, 463, 464
Walpole, Sir Robert, 490
Washington Conference, 757-758
Washington, George, 427, 731, 735, 736, 737-738, 739, 740, 741, 742, 745
Waterloo, Battle of, 565, 617
Watson, Sir William, 534-535
Watt, James, 494
Watteau, Antoine, 575-576
Webb, Beatrice, 501
Webb, Sidney, 501-502
Weber, Max, 628
Webster, John, 515
Weckherlin, Georg, 655
Wedgwood, Josiah, 430
Weimar Constitution, 632
Weinberg, Louis,
The Art of Rodin, 579
Weisse, Christian, 656
Wellington, Arthur, Duke of, 565, 617
Wells, H.G., 3, 10, 12, 332, 434, 536-537
Werfel, Franz, 629
Wernicke, Christian, 655
West, Benjamin, 781
Westphalia, Treaty of, 465, 609
Wharton, Edith, 773
Whistler, James, 470, 780-781
White, Andrew Dickson,
Seven Great Statesmen in the Warfare of Humanity with Unreason, 451, 452
Whitehead, Alfred North, 7
Whitman, Walt, 769, 771-772, 780
Whittier, John Greenleaf, 747, 772
Wieland, Christoph, 657
Wilberforce, William, 430
Wilder, Thornton, 769
Wilhelm I, Emperor of Germany, 622, 624, 625-626
Wilhelm II, Emperor of Germany, 625, 627, 629, 631
Willard, Emma, 746
William I, "the Conqueror", King of England, 341, 478, 551
William III, King of England, 418-419, 443, 489, 490, 509-510
William IX, Count of Poitiers, 352
William the Silent, Prince of Orange, 416, 460
Williams, Roger, 426, 724
Wilson, Woodrow, 753-756
Winckelmann, Johann, 237, 614, 656
Winthrop, John, 724
Wirth, Joseph, 635, 636, 637
Wise, Isaac Mayer, 147, 207
Wolf, Baron Christian von, 619
Wolfe, James, 731
Wolfenbuttel Fragments, 656
Wolfram von Eschenbach, 353, 604, 654
Wollstonecraft, Mary, 420-421, 430
woman's rights, 20, 115, 130, 155, 166, 205-206, 244, 259, 266, 281, 304-305, 360, 369, 397, 420, 421, 429, 430-431, 500-501, 526, 536, 588, 603, 624, 631, 649, 682, 692-693, 700, 701, 703, 722, 746, 753, 756, 784, 786
Wood, Clement, 527
Woolf, Virginia, 540-541
Wordsworth, William, 507, 520-523
World War I, 106, 212, 474, 493, 503, 572-573, 597-598, 626, 628, 629-631, 643, 653, 682-

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683, 698, 754-756
World War II, 91, 107, 215-216, 217, 493, 503, 572-574, 626, 651-653, 685, 701-704, 761-764
Worms, Diet of, 449
Wright, Frances, 746
Wright, Wilbur and Orville, 751
Wyatt, Sir Thomas, 514
Wycliffe, John, 331, 415, 446, 447, 454, 481, 482, 514

X.

Xenophanes, 252
Xerxes, 222, 241-242

Y.

Yalta Conference, 764
Yeats, William Butler, 543
Yorck von Wartenburg, Hans Graf, 617
Yorktown Campaign, 739-740
Young, Owen D., 642
Young Plan, 642
Yugoslavia, 216, 217, 617, 627, 702, 704, 761

Z.

Zamenhof, Ludwig, 149
Zeno of Elea, 252
Zeno the Stoic, 127, 200, 257-258
Zhukov, Georgi, 703
Zimmermann, Johann von, 787
Zola, Emile, 585, 589, 592
Zollverein, 619, 623
Zonaras, Joannes, 347
Zoroastrianism, 85, 165, 178, 193, 220, 298, 328-330, 362, 667
Zwingli, Huldreich, 453

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